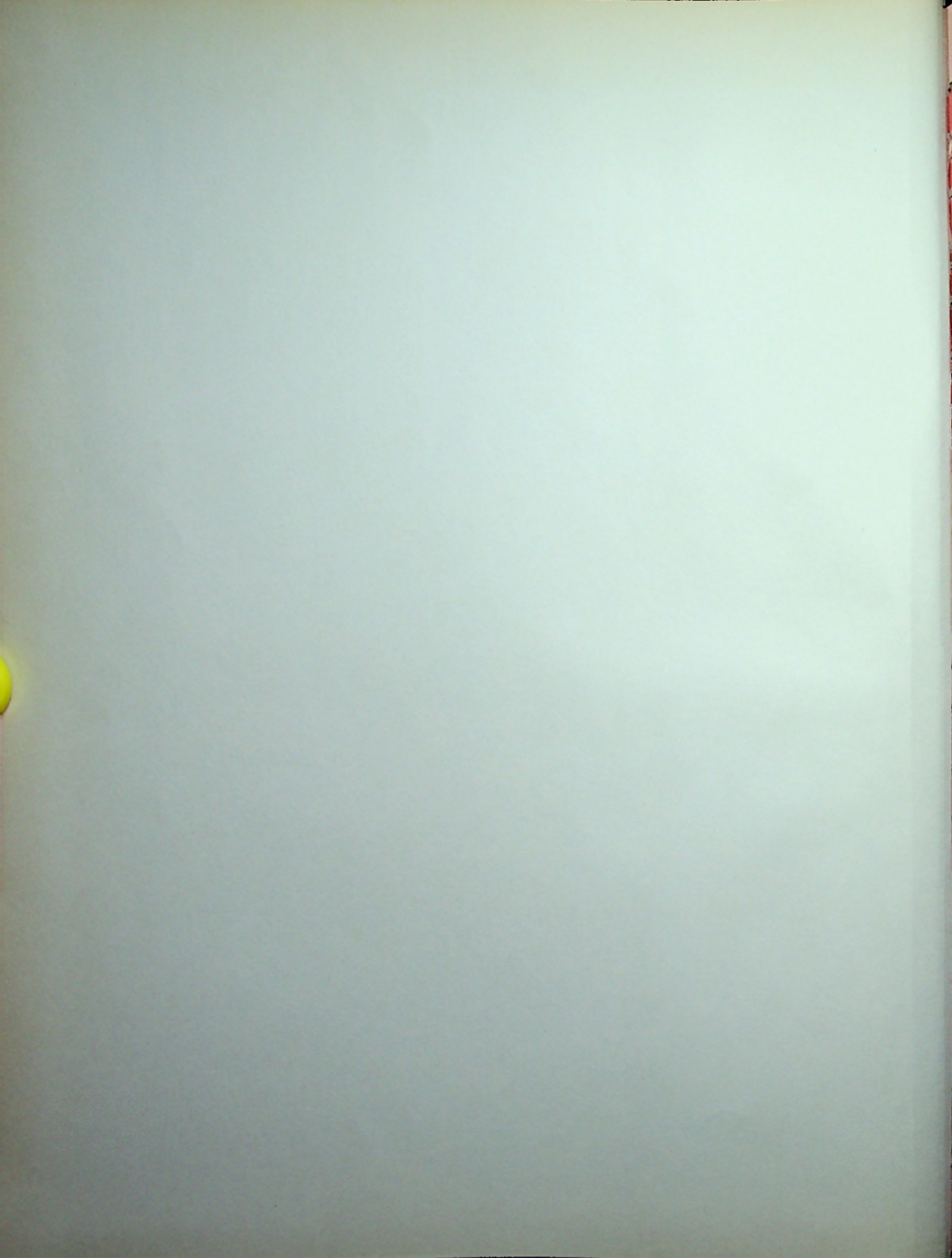


**THE  
RESTITUTION  
HERALD**

**VOL. 51-52**

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October 15, 1962



# RESTITUTION

## Herald

**"MAN GIVETH UP THE GHOST, and Where Is He?"**

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VOLUME 52, NUMBER 1

### GOD'S IMMUTABLE SCHEDULE

**MESSAGES OF INTEREST  
IN THIS ISSUE**

The Little Horn of Daniel Seven  
and Eight

The Pastor and the Church

The Pulpit and the Press

And other editorials and features  
of interest



"WHEN THE FULNESS  
OF THE TIME WAS  
COME, GOD SENT FORTH  
HIS SON... TO REDEEM..."  
— GAL. 4:4,5

"MY SPIRIT SHALL NOT ALWAYS  
STRIVE WITH MAN" — GEN. 6:3

JACK HANNA

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

**HAROLD J. DOAN, Editor**

**Paul C. Johnson, Associate Editor**

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"My, the lawn looks nice and green this morning," Pa said at breakfast time, looking out the window while I poured the coffee. "The grass isn't a bit greener than it was yesterday," I told him. "It's just that I washed the windows late yesterday afternoon, and you are seeing the grass the color it really is instead of through a dirty window." Prayer helps us to clear our vision, to see things around us as they really are.



# Editorials

**Harold Doan,  
Editor**

## ENDURE AND ESCAPE

In regard to prophecies of "end days" events, the Christian is admonished and comforted with two different words. There are things that will have to be endured, but there is also a promise of escape from some of the terrors that will come upon the world as the age comes to its fiery end.

Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). Abounding iniquity, the "beginning of sorrows," the chaos and even persecution of the last days will be endured by the faithful children of God. The Apostle Paul often wrote such words of admonition as "Stand fast in the faith; quit you like men, be strong" (1 Cor. 16:13). Saints who live in the days immediately preceding the return of the Lord will need to endure, for very real troubles face even the church, as men lead the world into the chaotic finale of this age.

The child of God is also promised escape from some of the wrath and judgment of God that will come upon the reeling earth. Isaiah spoke of the children of God in this way: "Hide thyself as it were for a little season, until the indignation be overpast" (26:20). The Prophet Zephaniah, after telling of the "great day of the Lord" and the darkness and distress associated with it, consoled his readers by saying, "Seek the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (2:3). After preaching concerning the "signs of thy coming, and of the end of the world," Jesus reassured His disciples by saying, "As a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:35, 36).

Our prayer is that we may have the strength from the Lord to endure what must be endured in our Christian walk, and the grace to escape that dreadful outpouring of God's wrath upon a sinful world.

## THINKING AHEAD

In view of the unfolding situation involving public and parochial schools, the Church of God should begin to think ahead. In the struggle to obtain tax funds for parochial schools, a new system has been devised that may become a common "solution" in many communities. Called "Shared Time," the program is being tried in at least two school districts. The new Forbes Trail Area Technical School, near Pittsburgh, Pa., will provide students from near-by Catholic schools with classes in electronics, computers, and other science subjects. These students will take such subjects as English, history, religion, etc., at their own parochial schools.

At Saginaw Valley, Michigan, about three hundred students from Catholic schools will be taking courses in the public schools. Thus, parochial

schools will furnish classrooms and teachers for certain subjects, and the public schools the classrooms and teachers for other subjects. Time will tell whether this system will prove fair, and whether or not it will maintain the separation between church and state that is the basis for religious freedom in the United States.

Should the program prove feasible, and should it become accepted practice, Protestant churches would do well to provide classes for their students in religion, history, government, and perhaps other non-technical topics. In this way the "secularism" of the public schools could be balanced with religiously orientated study for the good of the morality and understanding of the Christian pupils.

Under no circumstances, however should public funds be used to support or finance in any way these schools of religion. (There is an excellent article on "Religious Abuse," in the October issue of *Cosmopolitan* magazine.)

### "CURED" WOMAN DIES

According to an Associated Press report, a woman diabetic, Wanda Beach, 37, of Stanton, Michigan, died in a Detroit hospital recently. She had thrown away her insulin after being convinced that she was "cured" at a faith-healing service conducted by Oral Roberts. A member of the evangelist's party, R. F. DeWeese said, "This is a tragic case. We constantly advise people never to do a thing like that. We advise them to go to their own doctors and get a medical examination and clearance before stopping medical treatment."

### EGYPT STILL THREATENS ISRAEL

In a recent speech, Nasser of Egypt said, "We will never at any cost accept Israel's occupation of Palestine, and this is not for local consumption." He backed his statement by firing four rockets from a launching site fifty miles from Cairo. The rockets have a range of three hundred miles, and could reach any target in Israel. Nasser claims the rockets are of Egyptian make and are in full-scale production.

Egypt is also heavily armed with Russian tanks, planes, and heavy guns. While it is generally believed that Nasser keeps up his hysterical threats of Israel to keep the

minds of the Egyptians off his failures at home, Egypt does present a threat to the peace of the Middle East.

### THE POPULATION CLOCK

A population clock in the Census Bureau reached the 186 million mark on April 21, 1962. While the reading is not scientifically exact, officials say it is very close. One person is born in the United States every seven and one-half seconds. A person dies every nineteen seconds. An immigrant arrives in the United States every one and one-half minutes, and a person moves from the United States every twenty-three minutes.

While population growth becomes a world problem of feeding and housing, it also presents a missionary challenge. There are seven thousand more people in the United States today than there were yesterday, all of whom must be reached with the gospel if we are to fulfill the commission of our Lord. Projecting this on a world scale, the challenge becomes tremendous. There is no time to waste!

### DRUNKEN FLYING

It had to come sooner or later. With more than half the automobile accidents now involving drinking drivers, the Federal Aviation Agency now reports that fifty-four private plane accidents in 1961 involved drunken flying. Thirty-eight of the accidents were fatal.

### AN INDICATION OF DECLINE

While many Americans self-righteously talk about the religious heritage of our culture, and the necessity of Christian influence in our society, statistics show that there is more talk than evidence of concern. In giving, for instance, Americans gave for religious purposes less than one per cent of the total income of the nation, which is measured at 250 billion dollars per year. At the same time, Americans spent four and one-half per cent of its income for chewing gum and pet food.

Giving for religious purposes is a fairly accurate thermometer of the degree of real interest that people have in the work of the Lord. On the basis of statistics, it is small wonder that America struggles in moral and spiritual decline, frustrated by its own lack of loyalty to God.



Hope Chapel Church of God  
South Bend, Indiana

You Are Welcome  
at the  
Church of God

# “Man Giveth Up the Ghost, and Where Is He?”

By Pastor Harry Sheets, Ripley, Illinois

**M**AN was made in the image of God to be a companion to God. He was given an intellect far superior to that of any animal. He also was given the privilege of free choice.

Exercising his right of free choice, man chose to sin against God, and thus brought death upon himself. Death is altogether too prevalent to be denied, but there is considerable difference of opinion as to what death is. All people admit that the body dies and returns to dust, but many believe that the real man, the intelligent part of man, is deathless and survives the death of the body, continuing to live a greater and freer life than ever. The Bible, however, does not refer to man as having two natures, as we shall see from its sacred pages.

When pronouncing sentence upon Adam, God said in part: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:19).

Was God talking to the “real Adam,” the intelligent part of man, or was He talking to Adam’s non-comprehending body when He said “thou”? Whatever part God was talking to that was the part which was to die and return to the dust from which it was taken. We know that a man has no intelligence apart from his brain and that a man’s brain is part of the body, and therefore dust. When God added His Spirit to the clay it became alive and was capable of thinking, talking, and doing all the things which live people can do. That animated dust was Adam, the real man.

When Hezekiah “was sick unto death,” the Prophet Isaiah came to him and said: “Set thine house in order; for *thou* shalt die, and not live” (Isa. 38:1). This is the Bible definition of death. Death is the opposite of life. Notice that it was Hezekiah who was to die, not just a part of him.

Notice how the following scriptures show that death ends all life processes. “The living know that they shall die: but the dead know not any thing . . . also their love, and their hatred, and their envy, is now perished. . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl. 9:5, 6, 10). “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he return-

eth to his earth; in that very day his thoughts perish” (Psa. 146:3, 4).

David once wrote: “While I live I will praise the Lord, I will sing praises unto my God while I have any being” (Psa. 146:2). His reason was sound, for “the dead praise not the Lord, neither any that go down into silence” (Psa. 115:17). Again David wrote: “In death there is no remembrance of thee: in the grave who shall give thee thanks” (Psa. 6:5).

Hezekiah, when told that he should die and not live, pleaded for extension of life. As a special favor God granted him another fifteen years. For this Hezekiah sang a song of praise to God, in which he said: “The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living, shall praise thee as I do this day” (Isa. 38:18, 19).

## For An Understanding Of One's Self



“THE INTERPRETATION OF THY WORDS ENLIGHTENS AND INSTRUCTS THE OPEN-MINDED” — Psa. 119:130 (Moffatt Trs.)

In death man is as though he had not been. (See Job 10:19.) While one is alive he can do many things, but when he is dead he can do nothing.

### *The Bible Speaks of Death As a Sleep*

Job asked some questions and then gave the answers. Listen to him: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come" (Job 14: 10, 12, 14). Job considered death as a sleep while he was waiting for resurrection.

When it came time for Moses to die, the Lord said to him: "Behold, thou shalt sleep with thy fathers" (Deut. 31:16). "It is appointed unto men once to die" (Heb. 9: 27), and Moses was no exception to this rule. This is "the way of all the earth."

In 1 Kings 2:1, 2, 10, we read: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth. . . . So David slept with his fathers, and they buried him in the city of David." From this we understand that the way of all the earth is to sleep in the cold embrace of death. Job understood this universal rule, for he said, "I know that thou wilt bring me to death, and to the house appointed for all living" (Job 30:23).

Jesus our Lord recognized death as a sleep. "There came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Jesus went with the man. By the time they arrived the house was full of minstrels and paid mourners. Jesus said to them, "Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn" (Matt. 9:18, 24).

When Lazarus died, Jesus said: "Our friend Lazarus sleepeth, but I go that I may wake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead" (John 11:11-14).

Luke the physician had this to say about the stoning of Stephen: "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60). Luke, the follower of Jesus and companion of Paul, considered death to be a sleep.

Paul, the apostle to the Gentiles, had the same understanding of death. In the renowned chapter on resurrection, he said: "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). In verses 51 and 52 Paul wrote: "Behold, I shew you a mystery; We shall not all sleep [not all Christians will

die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Earlier in this same chapter Paul stated: "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished" (vv. 16, 18).

Paul is even more emphatic in dealing with death as a sleep in his Epistle to the Thessalonians. Notice carefully his words: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18). At least three times in the scripture just quoted Paul calls death a sleep. He is also emphatic in stating that this sleep ends for the righteous at the coming of Jesus. This is the time in which the righteous living are changed. We notice, too, that both groups form one body and go to meet the Lord simultaneously. Theology teaches that Christians go to be with the Lord at the time of their death. This does not agree with the Scriptures.

### *Resurrection — Hope of the Dead*

Paul mentioned the faith of Abel, Enoch, Noah, Abraham, Moses, David, Samuel, the prophets, and many others. These men were so righteous and wonderful in God's sight that Paul stated that the world was not worthy of them. Then he added: "These, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40). These righteous dead have not received their reward yet and will not receive it until Jesus returns to raise the dead. Job said: "All the days of my appointed time will I wait, till my change come" (Job 14:14). These, too, are awaiting the Master's call.

If man goes to his reward at death, then we should honor the serpent for deceiving Adam and Eve into disobeying God. Without sin there would have been no death, hence no release from the body. However, if we accept the Bible doctrine that death is a sleep, and resurrection as the only release from that sleep, then we honor

*(Please turn to page 13)*



munism, or whatever the great beast of Bible prophecy is, have not yet taken place. But the Bible does tell us to *watch*, and that “the wise shall understand,” while “the wicked shall not understand.” We know for certain that ten nations shall rise out of the north Mediterranean area at the end of time. God has foretold this. Just who these ten nations will be we cannot now say for sure. But we are watching as Jesus told us to, for the rise of the tenation power on the north of the Mediterranean is a sign that the end of the world is near.

Today we want to go a step further, and study about the eleventh king. He is called “Little Horn” in Daniel 7 and 8. These passages tell us that though he will look just like any other king at first, after a while he shall wax “exceeding great” in Asia. (Dan. 8:9.) This king will be reigning in full power when Jesus comes. But his reign will be short—only three and one-half years. This “Little Horn” king shall also come out of the old Roman Empire, but from farther east than the ten kings. He also, like the ten, shall fight against Christ when Christ comes, but Christ shall destroy him. Since God says that such a king shall rise soon, it is wise for us to study what the Bible says about him, so that we can be prepared to

## THE LITTLE HORN OF DANIEL 7 and 8

• By James Mattison  
Hammond, Louisiana

IN THE September 30, 1962, issue of THE RESTITUTION HERALD, we noticed that at the end of the world there shall rise, out of the old Roman Empire, a ten-nation power that shall co-operate with the great beast that shall rule at that particular time (the end). The old Roman Empire disintegrated centuries ago, but the Bible says that out of its ruins shall come ten kings near the end of time. We read from both Daniel 7 and Revelation 17. We mentioned that something is happening in Europe now, right in the heart of the old Roman Empire, that *may be* the beginning of these ten kings. We referred to the European Common Market countries, who have banded together economically. We see today a number of old Roman Empire countries *united* for a common cause, a prosperous cause. These countries have not been united for hundreds of years. France and Italy are two of the main European Common Market countries.

Once again we mention that we cannot pinpoint this, and say definitely that the European Common Market unity is the beginning of the ten kings of the Bible end times, for certain events such as their uniting with Com-

resist his wickedness and remain faithful to our Lord.

We begin our study of Little Horn in Daniel 7. First we notice that he, too, like the ten kings that rise before him, is to rise from the territory controlled by the old Roman Empire. This is taught in verse 8: “There came up *among them* another little horn.” Now let us carry this thought a little further. Not only will Little Horn arise out of the old Roman Empire, but Daniel 8 shows us that he will also rise out of the old Grecian Empire, even out of a *certain part* of the old Grecian Empire.

You notice that Daniel 8 begins with a vision of a ram and a he goat. The ram was powerful and had two horns. No one could stand before him. He conquered the world. This ram is said to be Medo-Persia, in Daniel 8:20: “The ram which thou sawest having two horns are the kings of Media and Persia.”

Next we notice that a he goat came from the west. He had one great horn. He came from the west so fast that it says “he touched not the ground.” He came to the ram that had two horns and ran into him. He broke the ram’s two horns, and stamped him under his feet. Then he became very great. But when he became great, his horn was broken. In its place four notable horns grew up. *And out of one of them will come Little Horn.* What does this



mean? God tells us in Daniel 8:21 and 22 that the goat is the power of Greece, and that the great horn was the first king. History shows us that king was Alexander the Great. But he died at the age of thirty-four from drinking too much wine, and in his place there arose his four generals, who took over his kingdom.

We have noticed that Little Horn will come from the land over which one of these four generals ruled. Alexander's four generals were *Ptolemy*, who ruled Egypt; *Cassander*, who ruled Greece, Macedon, and Thessaly; *Lysimachus*, who ruled Thrace, Cappadocia, and the north parts of Asia Minor; and *Seleucus*, who ruled Syria, Babylonia, and Media. From which of these four shall Little Horn come? The Bible answers.

Verse 9 says, "Out of one of them came forth a little horn, which waxed exceeding great, *toward the south, and toward the east, and toward the pleasant land.*" This verse gives the answer. One of Alexander's generals controlled the same land Little Horn shall control. It was *Seleucus* who ruled over the same territory, and "waxed exceeding great" to the south, to the east, and toward Palestine, which is "the pleasant land." This king of Syria will be against the Jews. This king will be aligned with the eastern kings. This king will be supported by Egypt and the Arabs. He will become exceedingly great.

God interpreted the ram and the he goat. He told us who they were. Does He tell us who Little Horn is, or anything else about him than what we have already seen? Daniel 8:23-25 is *all* about him. It says in addition to him coming out of one of the four divisions of the Grecian Empire, that "his power shall be mighty, but not by his own power." He will be strong, then, but somebody else will be backing him. Who? Perhaps godless Communism, and perhaps Russia in particular.

Besides being powerful, the text also says that "he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and holy people." He shall destroy the holy people. Who are the holy people? The people of God! the faithful! the elect! Little Horn shall destroy them. (*Perhaps the people of Israel who will be the object of great persecution to turn them to the Lord.* —Ed.)

Now read verse 25. "Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." His policy will be to deceive others. He will cause craft (craftiness, or deceit) to prosper in his hand. He shall lift himself up. He shall destroy many, kill many people. And, worst of all, he shall stand up against the Prince of princes, Jesus Christ Himself, when He comes. But that shall do no good, for Little Horn's power shall be broken, and he shall fail.

Daniel 7:24-27 also speaks at some length about Little

Horn. This passage mentions some things not given in Daniel 8. Daniel 7:24 also says, like the eighth chapter, that "he shall speak great words against the most High, and shall wear out the saints of the most High." He will be a blasphemous, ungodly king, who persecutes and even kills the saints. "He will think to change times and laws." He will imagine that he can change the world around. The saints shall be given into his hand for "a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

How long will Little Horn rule? This verse says for "a time and times and the dividing of time." How long is that? Once again the Bible interprets itself. We are told in Daniel 4:32 that seven times were to pass over Nebuchadnezzar until he learned that God ruled in the kingdoms of men. He was to be insane for seven years. At the end of the seven years or seven "times," his reason came back and he worshiped God. Here in Daniel 7 we are told of a *time*, or one year, and *times*, plural or two years, and *dividing of time*, or one-half year. Little Horn shall continue three and one-half years until Christ comes. Then the judgment will sit, and Little Horn will be destroyed. Then Daniel 7:27 says, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." So after Christ destroys Little Horn, Christ shall then establish the Kingdom of God over earth, and all people will serve Christ.

Coming back to the three and one-half years again. This is borne out in Revelation 13:5, where Scripture informs us that this same beast is to continue forty-two months. Now forty-two months are how many years? Thirty-six months make three years and forty-two months make three and one-half years.

Revelation 11:3 speaks of 1260 days. How many years are 1260 days? Remember, the Jews went by the lunar year, not the solar year, and their years were only 360 days long. Divide 1260 by 360 and see what you get.

So here are three witnesses saying the same thing, that Little Horn shall reign three and one-half years. We bring this out because this will be the last—let me repeat that—the *last three and one-half* years of this world. When Jesus comes, that will end this age. In other words, when Little Horn rises, this world does not have much more time to prepare itself for eternity.

Friends, we are living in the days just prior to the rise of Little Horn. He is alive in the world right now. Because other prophecies that we have given before are being fulfilled today, showing the nearness of the end, I am sure that Little Horn has been born. He is undoubt-

(Please turn to page 13)



### *The Ministry Is a Calling*

THE Apostle Paul wrote, "He gave some . . . pastors and teachers" (Eph. 4:11). Men, and some women, have through the ages answered the call to serve God in the work of ministering to the people. This was the work of the prophets in part. Isaiah responded by saying, "Here am I; send me" (Isa. 6:8). Paul said that Jesus "counted me faithful, putting me into the ministry" (1 Tim. 1:12). Can we believe otherwise than that we, today, are counted faithful and put into the ministry? To Timothy Paul wrote, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of [fulfill] thy ministry" (2 Tim. 4:5). Paul further charged Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). When a man chooses to enter the ministry, he cannot do so by merely flipping a coin and deciding by the head and tail method. That man must have a burden on his heart to preach and teach the gospel message. We believe that he must feel compelled to do this above anything else that might be offered him or come in his direction. We, personally, believe that God calls men into the ministry. In our early years after high school, we tried to get work in different fields. Finally we attended Oregon Bible College and felt immediately it was the Lord's will. The ministry is a high and devoted calling.

### *The Pastor Has an Obligation to God and the Saviour, the Lord Jesus*

The man who accepts the calling of the ministry should feel that God and Jesus are his co-partners. He is more than a "boss." It is true that every Christian has an obligation to God and His Son, but those in the ministry have more. They are the "torchlight bearers"; they are

the *messengers* running to and fro proclaiming the Word. Certainly, of all Christians, the minister must believe and practice these words of Jesus, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). When one enters the ministry, he should be determined that the work of the Lord is first, foremost, and above all other things.

### *The Pastor Has an Obligation to His Congregation and the Community*

Jesus gave the formula of responsibility to Peter when He said, "Feed my sheep." Paul wrote Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Again Paul wrote, "Speak thou the things which become sound doctrine" (Titus 2:1). Before, Paul had warned Titus to not give "heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14).

Our teaching should be so emphatically from the Word of God that our parishioners would not *quote us* but the Word. The pastor is the leader of the people of the church. The church members of the many different communities vary in ideas and ideals. The pastor is obligated to his people to *conform* to the ideas and ideals of the particular community as long as conforming does not reproach the name of God, His dear Son, or the glorious gospel.

Some of the people will need more attention than others. This attention should be given, but tactfully. We know it is argued pro and con whether or not a pastor should have a "bosom pal" in the church. It is our opinion that he should not. We believe he should not have favorites in the church. This does not mean, however, that he will not call on some more often. The pastor will call on those who are more dedicated to carry on the work of the church. This will necessitate more association, consultation, and visitation.

No pastor is ever really his own "boss." He is subject to the desires, moods, and needs of his congregation. There are many demands made of him and his time that are not made of any other member of the congregation. This is part of the obligation of being a pastor and no man should shirk that obligation. When Jesus said,

# PASTOR AND THE CHURCH

W. H. Bennett, Secretary, Church of God General Conference, Tipp City, Ohio

"Feed my sheep," He meant to care for them by loving them and nurturing them. Lack of this shows up in any pastorate in due time.

The pastor also has an obligation to the community in which he lives: first, because of the church and the people he represents; second, because he is a citizen in that community. This does not mean that the minister must take part in every function when asked, nor does it mean that he, the minister, should *force* himself, his church, or his congregation on the community or its affairs. The main obligation of the pastor to the community is to conduct himself as a "man of God." If a pastor is asked to take part in community events, and these events do not conflict with the "doctrines and program" of the church, he should feel it an honor and opportunity to serve. When taking part in community affairs, the pastor should *never* take advantage of the situation to make an issue of his position, his church, or the gospel he preaches. Most of the time the pastor is given due respect, his church is given recognition, and he often has opportunity to talk of the gospel.

### *The Pastor Is a Leader and Should Be Recognized as Such*

If the pastor is "responsible for anything and everything . . . of the church" (and when the work is adverse the pastor is nearly always blamed), he should be considered the leader of the congregation. This does not mean that the pastor is to be presiding elder, or chairman of the church board and congregation. He is a member of the church during his pastorate in the community in which he lives. He holds an office in that church. He, therefore, should be given the same consideration as any other member that holds an office. How can a congregation adhere to the voice of the pastor if it does not give him the privilege of a member? How can he be a pastor in such a case? On the other hand, the pastor should not refuse to give spiritual counseling and opinions when asked. This is his responsibility. The pastor should know the departments and workings of the programs of the church so well that he could *advise* and *counsel* when asked.

### *The Pastor Must Remember That He Is a Person; Not Superhuman*

One of the weaknesses of the pastor is to fail to realize,

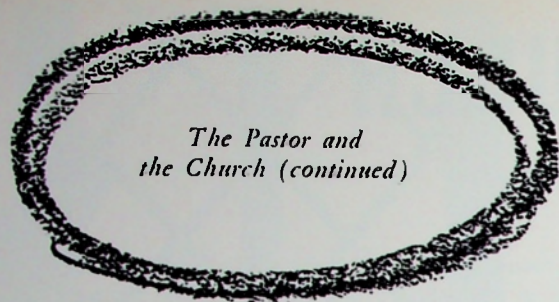
at times, that he is a person. He fails to recognize himself as an ordinary human being. The pastor, the same as anyone else, has his aches, pains, and problems. These things have much influence on the pastor's attitude with and among the people. Yet the pastor must constantly be on guard against these things, and much of the time will restrict his giving in to an ache or a problem. There have been pastors who have neglected their health and problems, which later have brought troubles. The pastor must realize he is a man. He cannot cure all the ills of his congregation; he cannot solve all their problems; he cannot manage their lives. The pastor should not try to be a "master" in every field—just one, a spiritual leader who is able to help his congregation and others find and know the love of God, and Jesus the Saviour. This leadership will solve many of the people's problems.

The pastor must take out time for himself and the problems of his daily living. He has an obligation to himself, his wife, and his children (if there are any). This obligation covers material and spiritual needs for his own family. Some pastors have carefully *watched* over the families of the church to the neglect of their own families.

When a pastor is able to look at himself as a human being, including aches and problems, and copes with the situation, he is able to be a better and more capable pastor to his people.

### *The Motive and Purpose of the Church*

Sometimes one wonders, after talking with certain brethren or through association, just what certain congregations do have as a purpose. Some have no missionary zeal at all. Others are content to have a service occasionally and then seem to want to rest on their laurels. We believe the purpose of every congregation should be the same. It is found in the word of Paul to the Ephesians: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). This, then, is the responsibility of every member of every congregation to Jesus Christ our Lord. The "increase of the body" comes from the preaching and teaching of the gospel in every local community. If a church has any other motive or purpose, it will not make an "increase." We believe that



*The Pastor and  
the Church (continued)*

a congregation that fails to assume that responsibility will be held accountable in the *judgment day*.

*What Is the Obligation of the Church to Its Pastor?*

The obligation of the church to the pastor covers many phases and we probably will not view some of them as others would.

Consider first the pastor as a human being. He and his family are ordinary people having feelings, wants, and privileges. The children may be very active in school activities. They should be given the same consideration as any other school children. For years, an old feeling among church people has been that the pastor and his family should not have "wants or desires." They should be grateful for what they get. (Again we say, this *has been* the attitude. We are thankful to state that it is less heard of in our times.) Another attitude has been that the pastor should not expect any time for himself. He is working for the church and its people and doesn't need special privileges as do others. The pastor's family should be considered by each member of the congregation as another family in esteem and love. This should be developed and emphasized because most of the time the pastor and family are far away from their loved ones. His children are normal children, as those of the congregation, and should not be expected to meet more rigid rules. His wife is like any other wife of the congregation, excepting that often she is under more burden and strain because of the circumstances of the ministry.

Material things are important in this life, and Christians are not above making them so. The pastor and his family are human, and therefore are interested in material blessings as is any member of a congregation. The ministry is among the lowest paid professions in our land. This is because the people of our land and the churches have made it so, and allowed it to be. (Better salaries and conditions do exist in the ministry than a few years ago.) There is room for improvement, and the pastor's living conditions can be raised to yet higher standards. If the pastor were paid on an hourly basis or at a professional rate, in most instances the present salary of ministers would double, many would triple, and some quadruple in size.

In many instances a parsonage is owned by the church. More parsonages are being added each year to our congregations. Every congregation should do its best to provide a home for its pastor. This should be a parsonage, but, if not, additional salary should be provided for either buying a home or paying rent. Remember, this is the *only home* (the parsonage), very probably, the pastor will ever have. Most members of our congregations are buying their homes, or own them, but the pastor does not have that opportunity because of low wages and short pastorates. We would like to emphasize that the church parsonage is very probably the only home the pastor will ever have! Many parsonages are furnished. Here, again, is where due consideration should be given. The pastor should not be expected to have his house or home furnished with the hand-me-downs of the members and the community. Gifts from the people of the congregation should not be discouraged, but the parsonage represents the church, and its furniture is witness of the congregation's interest in its pastor. The parsonage should be well kept. This begins by having it clean when the pastor and his family move in. Then, painting and re-decorating periodically should be done. The parsonage is more than a house owned by the church; it is a home. It is the home of a family—a family that will give much to the community.

Calling and visitation in the homes of the members, in the community, in hospitals, and various other calls often make a great demand on the use of the pastor's car. This is an item which should be considered seriously by every congregation. In some localities, the pastor has more driving than in others. Most of the driving a pastor does is in the interest of the church. If the members of the congregation, generally, had to drive as much as the pastor, they would not do it because they would say they could not afford it.

We know it is good for a church to have individuality in its program; yet, we believe there is an area where some standardizing might be of help. This is in the matter of Sundays away for evangelistic work, conferences, vacation time, etc. Some churches will not allow a pastor more than one or two Sundays a year, besides his vacation. Others are very liberal and the pastor can be gone as many as four Sundays, besides vacation. Vacation time allowed varies too. Some men have two Sundays only, while others are given four. Industry follows a procedure generally practiced in which a man who has put in several years of service is given more vacation time. Some churches require a pastor to provide a speaker when away on Sundays, other than vacation; others fill in by using their own men and talent. This "filling in" and not causing the pastor to pay for a speaker is really an increase in salary. This is one way a church can increase its pastor's salary.

*What Can and Will Be Done Through Efforts  
by Both the Church and Pastor*

The practice of the Golden Rule by both parties will effectively promote a relationship that cannot be forgotten. It will establish unification. It will stimulate an incentive to zealous service and bring "increase to the body." The adequate, workable relationship between the church and pastor is not accomplished by just accepting the theory of the Golden Rule, but by a genuine, earnest practicing of it.

The pastor in giving himself to the Lord in the ministry will give himself also to the people who are serving the Lord. A lazy, disinterested pastor is harmful in any community. A pastor must have compassion, be a good listener, a quick thinker, a teachable example, a student of God's Word, a leader of men, and many other characteristics. He can accomplish these things with God's help through Jesus. The pastor, the good pastor, will really give himself to the Lord, the church, and the people.

Likewise, the church will realize the ministry is a *calling*. The church should recognize that every man who is in the ministry has accepted a challenge that many will not accept. The church should recognize that in accepting the challenge of the ministry the pastor has made a sacrifice, when compared to most professions or vocations. One who is capable of being an effective pastor is also capable of doing good work in other fields. The position in another field would mean a better salary and in most instances fewer working hours and less responsibility. The man who is a pastor has chosen to serve God by ministering to the church. The church should accept and support him as a "man of God" (1 Tim. 6:11).

Both the church and pastor should think in terms of co-operative service to *teach and preach* "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). This would mean that both would view the work with *years* in mind rather than to think of a pastorate lasting two to four years. No pastor can really put his best into a community when he has in mind that another "field" is his desire in two or three years. Neither can a church get behind a pastor to support him or its own church program if that church intends to keep a certain man for a very short time. We recognize that at times it is necessary for a pastor to change communities, *but* more often it is uncalled for. If a change is good for the people, why did God have Moses as a leader of the same people for forty years?

The ability of the church to recognize the "calling" of the pastor, his labor, and his needs will often determine the success of a pastor and of the church itself. The pastor is the leader of the church. He should spiritually guide and counsel in all matters pertaining to the church. If the church fails to allow its pastor to do so, it is losing

ground. The church must recognize the *labor* of a pastor. It is not easy. Take the burdens and problems of any family and multiply them by ten, twenty, thirty, and even fifty, eighty, and one hundred—these, in addition to his own personal living—and you will understand a part of the minister's "load." Studying, the preparation of sermons (so as to teach truth and yet not offend), counseling, and mental strain are very strenuous and taxing to the body. Statistics show that one who does the work of a pastor, and similar work, uses four times the energy and becomes twice as tired as one who labors with his hands. Being a pastor is far from easy; sometimes it is difficult. Were it not for "faith" and God's help, many a pastor would be in the grave in early life.

Paul gave a guide in his writings by telling of the "honour" a devoted worker of the Lord should receive. All should *heed* the words, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17). Surely Paul was writing of material needs, for again we read, "Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

When both the church and the pastor meet the obligations of God's Word and work together to glorify "the body," there will be satisfying results. God will be honored, Jesus will become the Saviour of many, and men and women will zealously serve in the Christian life.

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DEGREE OF INTEREST

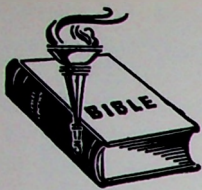
*By the Editor*

One area of layman-pastor relationships that may need better understanding is that of the difference in the degree of interest in the work and program of the church that may exist between the lay member and the pastor.

The pastor has the work of the church and the people of the church constantly in mind. It is his first interest. It consumes most of his time and thought. He is well-informed about the church. He is well-informed about the people and knows many of their problems and weaknesses and aspirations and accomplishments. Possibly no other person in the church has this over-view of the situation.

The pastor may sometimes make the error of assuming that everyone is as well-informed and as aware of the whole picture as he is. He may then be disappointed when people do not show the same degree of concern and interest that he does.

On the other hand, a congregation might rest back and let the whole burden of the work fall upon the pastor, knowing that he is concerned and that he is giving full time and thought to the work. There is need for two-way understanding as people devote more or less time to the work.



# The Pulpit and the Press

Brief Messages for Busy People



## "THOU ART THERE"

By Sidney Hatch

*"If I ascend up to heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psa. 139:8).*

If the discouraged child of God wants something to lift his heart, read Psalm 139. Here is that "cradle to the grave" watchcare that the economic planners of this age would like to create for us. In the Lord we already have it, and much more!

The Psalm tells of God's knowledge, presence, and power. A thousand years ago Ibn Ezra, the great Jewish commentator wrote: "This Psalm is the most glorious on the theme of the ways of God."

There is a sense in which God's child is always in His presence. In Genesis 1:2 the Spirit of God hovered over the face of the waters; with us it also dwells within. (2 Cor. 1:22.)

The one verse selected here reminds us of the presence of God, and also of the blessed hope. We hope to be changed without experiencing death. "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). But "not to sleep" may not be the case for us, and in that event we "make our bed" here until He returns.

The familiar translation, "make my bed in hell," is an unfortunate distortion of the comforting truth of this verse. The Hebrew word is *sheol* and should be translated "the grave" (as it is in Gen. 37:35). To make one's bed in the grave speaks of the sleep of death until the resurrection.

But even in death we are not forgotten, as the Psalmist makes clear. Our names are recorded in the Book of Life.

Yes, from the cradle to the grave—and before and after—God watches over us. Take heart, weary pilgrim. Whither shall we go from His Spirit? Whither shall we flee from His presence? If we could take the wings of the morning, or dwell in the uttermost parts of the sea, even there His hand would hold us!

## THE PROOF OF CONVERSION

By Hollis Partlowe

Since there are so many opinions and ideas concerning Christian conversion, many seem to be confused and wonder if their conversion is genuine. After exhausting all the arguments usually used, I am convinced that there

is one infallible test. We will state it in the form of a question. Have you a burning desire to see others converted, and are you willing to do all you can to bring about their conversion? Let us meditate upon this question for a moment. I contend that this is a fair Biblical test, and it is supported by the New Testament teaching.

Your desire for the salvation of others will make itself known in different ways, but it will *show* in *some way*. If you have none of this strong desire for conversion of others, perhaps you need a deeper dip into salvation's well. Do you mingle with your friends and neighbors and talk about everything under the sun but salvation? The conversion of our friends, relatives, and neighbors is our responsibility. If we fail to witness to them and present Christ to them, their blood will be upon our heads in judgment. (Study Ezek. 3:17-20.) Do you ever invite someone to church and Sunday school? They might surprise you and come. Of course, we must be tactful in our witnessing. We must not offend our friends, but win them. How you say it is as important as what you say.

Andrew could not keep the good news of the Messiah to himself. He went at once to tell his brother Simon Peter. "He brought him to Jesus." The next day Philip had the glorious privilege of meeting the Messiah face to face, but it was too good to keep to himself; he told Nathanael about this wonderful Man. (See John 1:40-48.) The early church went everywhere preaching the Word. Jesus commanded the gospel to be preached in all the world, "beginning at Jerusalem." Begin at home! Yes, one is a missionary whether across the ocean or across the street or around the block. This great land in which we live is sadly in need of missionaries of truth and righteousness against spiritual ignorance and error.

I believe that one knows if he is converted. One knows if he prays and attends church regularly; one knows if he reads the Bible daily; one knows if he gives his tithes and offerings to God. Above all, one knows if he has a fervent desire for the salvation of the lost. I believe we should give this subject some very serious consideration. Let us all make this simple test. Have we really been converted?

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THE RESTITUTION HERALD

## THE CANDLE OF THE LORD

By Pastor J. R. LeCrone

*"The spirit of man is the candle of the Lord, searching all the inward parts of the belly" (Prov. 20:27). . . . "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11).*

Upon the earth, there is only one who is able to objectively examine and understand the hidden desires, fundamental purposes, impulses, and depths of feeling which make you what you are. That person is you! No other human being can understand you as you yourself can. Thus, if you say that you love the Lord, and are honestly seeking to serve Him to the best of your ability, no man can successfully contradict you in this, or prove you wrong. Men may listen to your words, observe your actions, and form opinions based upon what they see and hear, but, such conclusions are still only opinions. Only you can know how close they come to the truth.

God, on the other hand, knows you even better than you know yourself. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Men often lack the courage to honestly examine their own motives for the things that they do, and so succeed in deceiving even themselves. The Lord cannot be so deceived.

This ability of a man to thus examine himself is the Lord's means of revealing him to himself as he appears to the Lord. It is the candle of the Lord which illuminates and reveals the inner recesses of one's being. The Word of the Lord serves to classify what this self-examination reveals, pointing out what is good and what is bad, what is to be preserved and strengthened and what should be restrained and destroyed. "For the word of God is . . . a discerner [critic or judge] of the thoughts and intents of the heart" (Heb. 4:12).

Let us use this ability to know our own inner being, and the Word of the Lord to judge what we find there. May the Lord grant us the grace to be honest with ourselves and with Him!

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### "MAN GIVETH UP THE GHOST— AND WHERE IS HE?"

*(Continued from page 5)*

Jesus as the benefactor of the human race. He is the One who has "the keys of hell [*grave*] and of death" (Rev. 1:18). Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Again Jesus said: "The hour is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour

is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:25, 28, 29).

Men do not receive their reward for righteousness, nor the wicked their punishment for sin, until after Jesus has raised them from the dead. At that time He will sit in judgment. Until that day small and great will be in their graves, and the weary will be at rest. (See Job 3:13-19).

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### THE "LITTLE HORN" KING OF DANIEL 7 AND 8

*(Continued from page 7)*

edly working his way into power in his little country right now. He probably will come out of Syria. He will have a great force behind him when he lifts himself up at the end of the world. One of these days he will be revealed, and when he is, watch out, world, look up, saint, for Christ's coming is near.

Christians do not fear Little Horn's rise. Their hope is in the coming of Christ, who will bring eternal life, and save them eternally. Is this your hope? Are you a Christian?

Keep watching, friends! Keep faith growing! Believe in God and His Word with all of your heart. Live according to His ways. Why should you perish with the wicked when you can live forever with Jesus?

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### PRECIOUS PROMISES

*By Beth Briggs*

*"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).*

Sin is transgression of the law, and all of us, in one way or another, have broken one or more of the Ten Commandments. We have all fallen short and are in need of the cleansing of the blood of Christ.

But suppose we have committed some dreadful deed such as murder, robbery, assault, or something else in this category which has cast us out from among respectable fellow men. Is there then any hope for us? The above scripture assures us that there is. If we truly repent and turn our backs forever on our evil acts, He will forgive us, and our sins shall become as white as snow or shall be as wool.

I come to Thee, O Lord of Life,

Thy cleansing may I know,

Pray wash away the crimson stains

And make me white as snow.



# IT IS NOT TOO LATE

By Fletcher Spruce

While Thomas Jefferson was writing the Declaration of Independence, Edward Gibbon was writing "The Decline and Fall of the Roman Empire." The nation that was being born was being warned, lest the Americans die as the Romans did. The historian's account of the nation that died fifteen hundred years ago reads like last night's newspaper. Here are his five reasons:

1. Their rapid increase of divorce.
2. Their constant increase of taxation.
3. Their mad craze for pleasure.
4. Their building of gigantic armaments.
5. Their downgrading of vital religion.

With a heritage that Rome never had, Americans are blindly taking the same tragic steps to the same ultimate oblivion. Our liberalized divorce laws undermine the dignity and sanctity of the home. Legalized adultery is still adultery though glamorized by Hollywood and the trash stands. A reported two out of five marriages end in divorce. Taxation without representation once made Americans fighting mad, but now "we work until the middle of May each year just to pay all our taxes before we take home pay." (*Congressional Record*.) Were the Romans as mad for pleasure as we? Our fascination of base perversions, our bumper-to-bumper week ends, our madness for the gridiron, the arena, the track, the diamond; our spree with the bottle, the dice, the dope, the film—do these things warn us? When will our gigantic armament load break our back? Have we forgotten our fiercest enemy is inside our borders? our hearts? When will we recall that our faith in God is our national foundation? When will we quit downgrading Jesus Christ and make place for vital religion in all our doings?

There is tragedy just ahead if we do not turn to God. History says so. God says so. It's not too late—yet!—*Standard*.

## QUOTES WE LIKE

Personality has the power to open many doors, but character must keep them open. . . . Make more friends. Almost anyone will make a better friend than an enemy. . . . The man who continues pulling on the oars doesn't have time to rock the boat.—*Sunshine Magazine*.

# Devotional Readings

OVERCOMING DIFFICULTIES

By Mildred Macy

*"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 22:55). . . . "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).*

There isn't a person in the world who does not have some kind of problem, but there is a great difference in the way people take their difficulties. Some give up without trying, while others try to help themselves. Some cry within themselves or grieve to a neighbor, while others take their burdens to the Lord.

The story is told of an ant which was trying to get across a deep crevice in a rock. It tried several times but the crevice was too deep. Finally it took its burden, a straw, and pushed it across the crevice, crawled across on the straw, then pulled the straw over after it. Often we can use our burden to overcome our difficulty.

*"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).*

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- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
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- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Laundry, Richard Dick, speakers
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Le noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Dean Moore, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
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# RESTITUTION

## *Herald*

### CHRIST --- Conqueror of the World

(Page 4)

VOLUME 52, NUMBER 2

### ALLY IN LIFE

"HE SAID UNTO THEM ALL, 'IF ANY  
MAN WILL COME AFTER ME, LET  
HIM DENY HIMSELF, AND TAKE  
UP HIS CROSS DAILY, AND FOLLOW  
ME' " ~ CHRIST (LUKE 9:23)

#### ARTICLES IN THIS ISSUE!

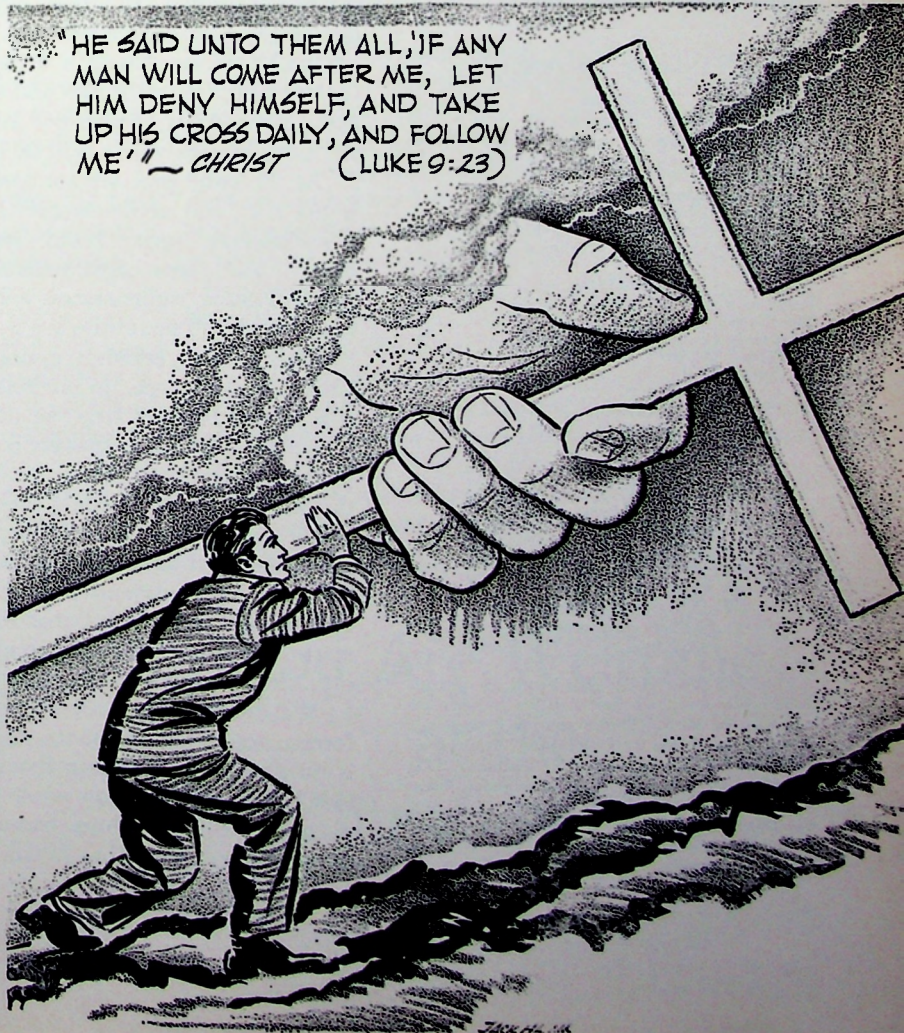
The Truth About Hell

"In the Valley of Decision"

"Fulfill All Righteousness"

The Church of God

And editorials and short  
features of interest to all  
the family.



JACK H. ...

# World Crisis!

the  
only  
hope  
is

# CHRIST

## --- CONQUEROR OF THE WORLD



● By James Mattison

**O**UR HOPE is that, when Jesus comes, we will be “gathered together unto him.” This is brought out so beautifully in 2 Thessalonians 2:1 by the Apostle Paul. He said, “We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind.” So we look forward to Jesus’ coming, for then we will be *with* Him and will be *like* Him. (John 14:3; 1 John 3:2.) It seems unlikely to the disbelieving world that Jesus shall come back to earth to save His people. God’s ways are not man’s ways, and the world, being steeped in sin, cannot understand spiritual things.

When Jesus comes, our mortal bodies will be made immortal. This is the Christian hope. Notice Philippians 3:20, 21: “Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.” Today there is a fight between the flesh and the spirit. Our nature today is earthy, and even after we have accepted the Lord Jesus Christ, we still are tempted to sin, and do sin. But when Jesus comes, He will change our vile body to be like His.

Another passage showing our hope in Jesus’ coming is 1 Corinthians 15:51-54: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” When Jesus comes, the trumpet shall sound, and the faithful dead of all ages will be resurrected incorruptible, and the faithful living shall be changed. The word “incorruptible” means “not subject to decay.” So those who are

counted worthy of being made incorruptible shall never die. They will be changed from mortality to immortality. Today we bear the image of the earthy, but then we shall bear the image of the heavenly. (1 Cor. 15:49.) Those who are resurrected and changed will be super-beings, because they will be like our Lord Jesus Christ.

Eternal life, which has been given believers by promise, shall then be given to believers literally. Eternal life is promised to the faithful, as John says, “This is the promise that he hath promised us, even eternal life” (1 John 2:25). But we must wait until Jesus comes to receive it, for He said He would give it “in the world to come” (Mark 10:30).

So, we have great hope in the coming of Jesus and our gathering together to Him. There is no hope in this world. This world will soon pass away, and there is nothing of it that will abide. We have noted in previous sermons that this world will be judged and found wanting when Jesus returns, and sinners will be destroyed.

Jesus’ coming to change His people and give them eternal life is one reason for His coming again. There are a number of reasons why Jesus will come again. Another is that God will send Jesus to establish a heavenly kingdom here upon earth.

Remember the Lord’s Prayer? Jesus taught us to pray, “Our Father which art in heaven, hallowed be thy name. *Thy kingdom come. Thy will be done in earth, as it is in heaven.*” God’s Kingdom is coming—the day when God’s will shall be done in earth as it is now being done in heaven by the angels of God. This same peaceful and righteous condition shall come to earth. The world says that this is impossible—that never will the Kingdom of God cover the earth—but God’s plans and man’s plans are not the same. God said Himself, “As truly as I live, all the earth shall be filled with the glory of the Lord” (Num. 14:21). He also said, “The earth shall be full of the knowledge of the Lord, as the waters cover

the sea" (Isa. 11:9). Again He said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). And so it will be that when Jesus comes, He shall form a new government over earth, a new world-wide kingdom, which the Bible calls the Kingdom of God.

Let us see how the Bible says this will come about. First we notice Revelation 19:11-21. The passage begins with a picture of Christ coming to earth from heaven. He has a name written upon Him: King of Kings, and Lord of Lords. He is coming to judge the world and smite it for its wickedness. Then our attention is taken from the descending Christ and focused on the earth. What do we see on earth when Christ comes? Verse 19 says, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." What does this say? God has foretold that the armies of earth will gather against Christ when He comes, to fight Him. Men of the earth do not want Christ to reign over them. He is too righteous, too good. He would not put up with their evil ways. And so they will not accept Him with open arms but with guns. Yet He, being the Son of God, will come in power and great glory and man's efforts to overthrow the purpose of God will be futile. Christ will capture the beast and the false prophet and cast them into the lake of fire burning with brimstone. The rest of the opposing armies will be slain and the fowls of heaven will be filled with their flesh.

After Jesus puts down this rebellion at His coming, He will immediately be King over all of earth's kings, and place His throne in Jerusalem. Notice what He Himself said in Matthew 25:31, 32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." So Jesus' coming will also mean His kingship over all the earth.

When Jesus becomes King of the earth, this will fulfill the Davidic covenant, a covenant that God made with David, that David would have a son who would sit on David's throne and rule Israel and all nations forever. The covenant is given in 2 Samuel 7 and is applied to Christ in Luke 1:32, 33. Scripture also says of Christ, "Yea, all kings shall fall down before him: all nations shall serve him" (Psa. 72:11).

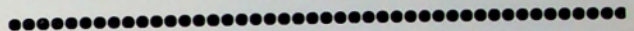
Thus Jesus, being King of Kings and Lord of Lords, will establish God's Kingdom over earth and all kingdoms of men will become His dominions. The Revelator said by prophecy, "The kingdoms of this world are

become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

Jesus will not be alone then. His people, whom He will save and make immortal at His coming, shall be kings and priests with Him in His Kingdom, and shall reign with Him on the earth. Again the Revelator says of Christ, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Thus, God's Kingdom will be established on earth, a kingdom designed to cause all earth to see and know God's glory, a kingdom in which God's will shall be done throughout earth.

This is the hope of God's people.



### PRECIOUS PROMISES

By Beth Briggs

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).*

How many residents of this chaotic world, blessed with everything that money can buy, have not the slightest conception of peace. They drift here and there, always grasping at pleasures that vanish with the obtaining; they are restless and unhappy, always seeking but never finding anything to satisfy their unquenchable longing, which, quite unknown to them, is their desire for the peace of God.

There are, however, numerous men and women who have suffered poverty, illness, loss of loved ones, loneliness and scorn, who have learned the significance of tranquility and harmony in their lives. Why? Because they are intimately acquainted with God, and have faith to believe that He, as a loving Father, permits only such trials as are necessary for their character building, that they may one day attain the glorification that awaits the faithful members of Christ's body. They, like the man in the Scriptures who sold all that he had and bought a field in which there was hidden treasure, have, figuratively speaking, likewise disposed of all their possessions that they might purchase the "pearl of great price"—God's peace. May we remain in this class always.

Dear Father, take my all, I pray,  
That I may be Thine own;  
Then when my soul cries out to Thee,  
And life's foundation stone  
Is buffeted by angry seas  
At Thy divine decree,  
Thy voice, above the breakers' roar  
May speak sweet peace to me.



## “IN THE VALLEY OF DECISION”

By the late Floyd A. Stilson, South Bend, Indiana

The first great and notable decision was made in the Garden of Eden. We know of its far-reaching effect. On account of that decision, we are faced with an equally great decision if we would escape the judgment Adam and Eve brought on all.

We have record that Moses made a great decision by “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” “As for me and my house we will serve the Lord” was Joshua’s decision. Likewise, his people who chose the Lord, to serve Him, said: “The Lord our God will we serve, and his voice will we obey.”

A striking example of decisions appears in the story of Orpah and Ruth, but how different! Orpah chose to go back to her gods, but Ruth set her heart on the God of Naomi, saying: “Entreat me not to leave thee. . . . Thy people shall be my people, and thy God my God.”

To Pilate came the question, “What shall I do then with Jesus which is called Christ?” He must make a decision. After vacillating between his own mind and the will of the people, he delivered Him to be crucified. There was no neutral ground.

True and great decisions are made not in a moment of time, but as the result of earnest and careful thought. Then one must persevere in them throughout life. When a wrong decision has been made, it is doubly hard to reverse and make the true one. It is not human nature to admit that one has been wrong. It requires courage. The man who has voted in accordance with certain political views is not likely to reverse at the next election. To do so would be an admission that he had been in error. The longer a certain course or pattern of life has been pursued, the less the chance that there will be a change. For that reason, conversions become less frequent as age “creeps on,” and we many times have seen individuals grow gray and never able to make the great decision.

When Moses laid before the people all the words of the Lord, they answered with one voice, “All that the Lord hath spoken we will do.” Then we have the decision of the successful farmer whose ground brought forth plentifully till he had no room to store the grain. His decision was to pull down his barn, build a greater one, and take life easy. But how foolish! for God said, “This night thy soul [life] shall be required of thee.” Alas! how many have made the same decision!

*(Please turn to page 13)*

ONE NEEDS only to think briefly before realizing that a great part of one’s life is consumed in making decisions, important or unimportant. Only this morning I had to make a decision before leaving for my work, as to whether I should wear my raincoat or my topcoat. I decided on the raincoat, but my decision was wrong. I had to decide which tie, which shirt, and so forth. I decide the way I walk to work, and whether I come home for lunch or not. I hear my wife say, “What do you want for dinner?” and I may answer, “Anything you want to get,” and then she has that decision to make.

These foregoing decisions may be of little importance in the sum total of life, but it is of importance what I decide to do with my time after working hours, of what literature I shall read, in what pleasures I shall indulge, and numerous other things which have a very direct bearing on the course I pursue and the ultimate end of life’s effort.

Decisions are of concern not only to grown-ups, but begin in early life and are of most importance in the years when life habits are most easily formed. Students in college must make decisions which, if rightly made, may carry them on to success, and vice versa. One student says to another, “Let’s go to the show tonight.” The other says, “No, let’s go to the bowling alley. Let’s flip a coin. Heads you win. Tails I win. If it stands on edge, we’ll stay home and study.”

Decisions! Decisions everywhere! The business man makes them; the professional man makes them; the farmer makes them; yes, everybody!

# The Church of God

By Mary Mae Nedrow

WE OFTEN speak of the church we attend as "our church" or "my church." The church mentioned in the Bible as the "Church of God" is a body of believers called out from the world into the body of Christ. The church is often spoken of as a temple, and we as living stones. Jesus Christ is the chief cornerstone "in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21).

Today the Church of God is sifted like wheat, as was Peter. Are we meeting the test? It was not until Peter saw his Saviour bleeding on the cross for his sins and the sins of the whole world, that Peter could see his own sinfulness. It was only after he saw Joseph of Arimathea tenderly place Jesus in the sepulcher "wherein was never man laid," and when he spoke to Jesus after His resurrection, and witnessed His ascension, that a change came over him. It was on the Day of Pentecost that his great love for Christ burst into flame and he became a fearless witness for our Lord.

Impulsive Peter, ever self-confident, had been warned by our Lord of what was to come. Jesus knew that Peter would fail Him, but that he would repent of his act. Therefore, Jesus said, "When thou art converted, strengthen thy brethren," lest they, like Peter, should waver and become weak. During the hours Jesus was on trial for His life, even Peter fled, who a short time before had said, "Lord, I am ready to go with thee, both into prison, and to death" (Luke 22:33).

How often have we had our dearest friends fail us, just when we needed them most? It was because of fear that Peter denied his Lord. Many today make a false profession of faith in Christ Jesus by openly confessing Him with their lips, but denying Him in their hearts and lives.

A great apostasy stalks the world today. Disguised, it is creeping into the churches. Many, "having a form of godliness, but denying the power thereof," hinder the work of the Lord. Our lives must be living testimonies of the truths we teach. Only then can we expect to bring others to Christ. It is only through Christ that we come to God. He has so very much to offer! Why choose the world's goods instead of God's? Oh, my friends in the Lord, can you not see that evil is rampant in the world today, as it was in the days of Noah? Many seem not to be able to tell the difference between good and evil. I give you a kindly word of admonition. Never tell poten-

tial converts how good you are. They do not care to hear you extol your virtues. Perhaps they know you better than you know yourselves. If we are living the right kind of lives and using our Bible as our chart, many will see the beauty of Christ reflected in us! "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (Psa. 38:6).

If we trust in God, He will not fail us. We need not be afraid of what man may do to us, for God is concerned about our welfare. These, indeed, are perilous days, but if we have faith to trust in God's promises revealed to us in the Scriptures, we can and will triumph over evil, through Christ Jesus.

The commonly accepted standards of life are not the God-way of life. God, through Christ Jesus, is calling today. What will our answer be? Will we allow the ungodly to discourage us, or will we go forward, making Christian service our objective?

The true Church of God is composed of one great company of believers, standing firm in the faith. May we continue true to God, and to His precious Son Jesus Christ, when the final testing comes.

## *It May Be Soon*

Who knows? It may be soon that He will come.  
Don't let Him find us with our work undone!  
Or that we've wasted many precious days  
Walking in our willful, selfish ways.  
Only because of God's unfathomed grace  
May we behold our blessed Saviour's face.  
O hasten then — your days fill to the brim.  
Give time, and thought, and work today for Him!  
Who knows? Before the setting of the sun  
He'll come — and find us with our work undone.

## HOW MUCH IS A BILLION?

In the newspapers and on radio and TV you often hear reports of government spending that frequently mention the word "billion." Do you know just how much a "billion dollars" actually is? Well, someone has done some figuring, and puts a billion dollars in terms we can understand:

If each soldier carried a 50 pound pack of dollar bills, it would take 42,500 men to carry a billion dollars;

Or, if each truck carried 5 tons of dollar bills, it would take 212 trucks to hold a billion dollars;

Or, if you laid dollar bills end to end, they would circle the earth 4 times;

Or, if you covered a sidewalk 8½ feet wide with dollar bills, it would make a sidewalk 2,442 miles long, or from Washington, D. C., to San Francisco, California.

# "Fulfil All R

By Pastor Har

**J**ESUS' command to His followers was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

This new life begins with believing and accepting the gospel. John the Baptist cried: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Jesus, after He was tempted in the wilderness, returned to the sea beyond Jordan. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 5:17).

When Jesus sent the twelve out to preach He told them to go "to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:6, 7). After sending the twelve Jesus sent out seventy more to go to every city He was to visit. He told them to "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:9). In every case the message was the same. Prepare yourselves for the Kingdom of God.

The Kingdom of God was the message of the early Christians. Philip preached in Samaria. The record says that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

On one occasion the Jews stirred up the people against Paul, Silas, Jason, and certain brethren, crying, "These that have turned the world upside down are come hither also . . . saying there is another king, one Jesus" (Acts 17:6, 7).

The message which all these preached was the gospel, or good news, of the Kingdom of God with Jesus as King of Kings.

When the earthquake destroyed the jail where Paul and Silas were confined, the frightened jailer asked: "What must I do to be saved?" (Acts 16:30). Paul told him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul then went on to "speak unto him the word of the Lord." Following this additional teaching, Paul baptized him.

The early Christians considered water baptism essential to salvation. Their conviction was based upon good authority. Jesus Himself commanded His followers, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark

16:15, 16). This one scripture alone is sufficient to make baptism one of the essential requirements for salvation.

When God made a covenant with Abraham He required circumcision as a seal of acceptance. This was also a required seal under the Mosaic covenant. Circumcision symbolized the removal of sin from one's life.

God gave Christians a different symbol or seal. Circumcision has been replaced with baptism. We quote the words of Paul: "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: *buried* with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:10-12).

Circumcision was the seal of Abraham's righteousness. (Rom. 4:11.) Baptism is our seal!

Peter likens baptism to the ark "wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us" (1 Pet. 3:20, 21). Could Noah have been saved without the ark? We think he could have been saved *if* God had wanted to save him some other way. The fact remains that this was the way God chose to save him. Noah had no choice but to obey if he wanted to save his life. It is equally true that God could save us by some other method, but He chose baptism. He has indicated that if we want to receive forgiveness of sins we must be baptized.

At Pentecost, when the people asked what they should do, Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38).

Ananias, a devout Jew, was sent to restore sight to the blinded Saul, better known by his Greek name of Paul. He informed him of all God wanted him to do, then he added: "Now why tarriest thou? arise and be baptized, and wash away thy sins" (Acts 22:16).

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*"We of the Church of God of the Abrahamic Faith accept and practice single immersion as the only valid form of baptism. We can find no place where the Bible allows any other form. We refuse to accept man's word for it that some other form is 'just as good.'"*



# Righteousness"

Ripley, Illinois

When it became time for the gospel to be taken to the Gentiles, God selected Cornelius, a Roman centurion, to be first. We are told that Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:3). God sent an angel to Cornelius in a vision and told him to send to Joppa and ask for Peter to come to him. Peter, after being prepared by God through a vision, went to Cornelius and preached to him. While Peter was speaking "the Holy Ghost fell on all them which heard the word . . . they heard them speak with tongues and magnify God."

We might think that anyone as good as Cornelius would need to do little else to receive salvation, especially after he had received the Holy Ghost just as the apostles did at Pentecost. There was one thing more for him to do. Then Peter said, "Can any man forbid water, that they should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:44, 46-48). Baptism sealed the faith of Cornelius. It was an essential part of his quest for salvation.

## What Is Baptism?

Having spent some time proving that baptism is necessary to one's salvation, let us give some consideration to baptism itself. What is baptism? How should it be administered? Strong's Concordance tells us that the word derives from the Greek *baptizo*. It means "to make whelmed; to make fully wet." It comes from the primitive word *bapto* which means "to whelm; to cover wholly with a fluid." *Baptizo* (*bap-ted'-zo*) is properly translated "immerse." It is usually left untranslated.

Nearly all students agree that immersion was the original form of baptism, even though they may argue that other forms are "just as good." What does the Bible say?

John the Baptist baptized where "there was much water" (John 3:23). When Philip baptized the Ethiopian eunuch they went *down into the water* and came up *out of the water*. (See Acts 8:38.) Both of these scriptures would strongly favor immersion.

Baptism is a symbol of Christ's death, burial, and resurrection. Paul said: "Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). He added:

"If we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection" (v. 5).

Paul went further: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed. . . . Likewise reckon ye also yourselves to be dead indeed unto sin" (Rom. 6:6, 11). If we reckon ourselves crucified with Jesus, and reckon ourselves dead to sin, then we must reckon ourselves as buried with Christ and reckon ourselves as resurrected to a better life. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:12-14).

When we are buried with Christ in baptism and come up out of the watery grave to start living the new life, that is the moment when the Spirit of God starts a new life within us, a life that will be born when we are raised to immortality at the resurrection of the just.

How many of you can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

We of the Church of God of the Abrahamic Faith accept and practice single immersion as the only valid form of baptism. We can find no place where the Bible allows any other form. We refuse to accept man's word for it that some other form is "just as good." We do not choose to risk eternity upon something "just as good" when it is so easy to be obedient and be buried with Christ in baptism.

John baptized Jesus *in* the river Jordan (Mark 1:9), not because He had sinned, but because, as He said, "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). We, too, must be baptized by immersion if we are to fulfill all righteousness.

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## SIMPLICITY

By Hilery Shannon Shirey

I find my joy in simple things,  
A sky at dawn,  
A bird that sings,  
The fleeting glimpse of a startled fawn,  
The glory of the first red rose,  
A summer breeze that softly blows.  
A tree, a leaf, a star that's clear,  
A mountain, far away, yet near.  
But most of all I love the brook  
That flows into a shady nook  
To form a well of mystery  
Within the forest's majesty.

# THE TRUTH ABOUT HELL

● By Pastor Gordon Landry, Baton Rouge, Louisiana

THE BIBLE teaching of man's state after death is a subject that is misunderstood by many theologians. The prevailing thought among the Roman and the Reform churches is that the dead are consigned to a place of burning brimstone. They call the place "hell." They say the dead go there in an invisible, immaterial, immortal soul-body. In this place the dead have life, with endless pain. The dead hold conversation with their friends whom they recognize. They remember their past and forever regret their sins. They claim this place is inhabited by millions from the past ages.

## *Examining This Theory*

The Creator created nothing that has life and death at the same time. Life and death are contrast. To experience pain there must be a body with a brain to reflect the pain. There must be a brain to think, remember, and to retain knowledge.

Solomon, a very wise man, shares his knowledge of death in these words. "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6). Solomon says man in death has no reward. He cannot enjoy life in death. He cannot love his Lord nor hate his hell-found neighbor. Solomon advises his readers: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Our Reform friends tell us the body goes to the grave but the soul goes to *sheol* where it has life. The word "grave" in this verse is the Hebrew word *sheol*. It is in *sheol* where there is no life, no brain, no knowledge, no activity.

The Roman and Reform theologians differ on their knowledge of what and where their hell is located. Some teach hell has two compartments; one room for the righteous and the other for the sinners. Some teach only

the sinners are found there; the righteous are carried to heaven. It appears that Moses had less divine revelation than the modern theologians, because Moses never recorded the creation of the pagan hell for the dead. Moses recorded the creation of a paradise or the Garden of Eden on earth. The past and the future paradise of God will be on the earth. The righteous have hope of living in it in the future. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence" (Psa. 115:16, 17). If the dead cannot praise the Lord, how can there be any life in death?

## *The Hebrew and the Greek Words for Hell*

The best way to understand a Bible term is to examine its usage in the Bible. The translators used the best English words they knew to convey the nearest correct meaning. The English word "hell" has been translated from one Hebrew word and from three Greek words. The Hebrew word *sheol* is translated "hell" thirty-one times. It is also translated "grave" thirty-one times and "pit" three times. The Greek word *hades* is translated "hell" ten times, and "grave" once in 1 Corinthians 15:55.

The Hebrew word *sheol* and the Greek word *hades* have the same meaning. Peter in his address on the Day of Pentecost, quoted Psalm 16:10, saying, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). The word "hell" is *hades* in the Greek and the word *sheol* in the Psalms. Peter quoted the Psalms to prove that it was the Christ that died and was buried in the tomb. Christ was in the grave or *hades*, but God raised Him from the grave or *hades*.

*Sheol* and *hades* are the place where the dead are put and will remain until the day of resurrection. The word *hades* has been found upon tombstones in Asia Minor, as the *hades* or grave of (person's name). *Sheol* is the collective place of the dead. It is not "a grave," but "the

grave." (See Companion Bible.) The Israelites were very sensitive about being buried in the family burial plots. They wanted to be near their relatives in the resurrection morning. The aged man, Jacob, very well expressed the fullest meaning of the word *sheol*. "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite . . . which Abraham bought . . . for a possession of a burying place" (Gen. 49:29, 30). After the death of Jacob, Joseph asked Pharaoh for time to bury his father in the land of Canaan, as his father had requested.

To be buried in *sheol* meant more than just "a burying place." It referred to being buried with the fathers or the family sire, in the family plot. The same word is translated "pit" in Numbers 6:30 where the entire family went down into the "pit" (*sheol*) together. Job wrote, "They shall go down to the bars of the pit, when our rest together is in the dust" (17:16). The word "pit" is the same word *sheol*. *Sheol* is a place of rest, no work, inactivity.

#### *Sheol Is Not a Place of Life*

When King Hezekiah was sick, the Prophet Isaiah was informed of God to tell him he was about to die. Isaiah said, "Set thine house in order; for thou shalt die, and not live" (1 Kings 20:1). Isaiah did *not* say, "Thy body shall die, thy soul shall live." Hezekiah knew there is no life in death. He said, "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years" (Isa. 38:10). The word "grave" is the Hebrew word *sheol*. Hezekiah said, "In *sheol* there is no life, I shall be deprived of my years." In verse 18 Hezekiah explained his reasons for thinking it so. "For the grave [*sheol*] cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Hezekiah would rather have had life with all of its suffering than to be in *sheol*; because they that go into *sheol* cannot praise the Lord. Praising the Lord, must be done before we die.

Ezekiel the prophet was directed of the Lord to "take up lamentation" against the lands of Egypt, Elam, Meshech, Tubal, and other enemies of Israel. He wrote of Meshech: "They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell [*sheol*] with their weapons of war: . . . they were the terror of the mighty in the land of the living" (Ezek. 32:27). Ezekiel said the uncircumcised were buried in the grave [*sheol*] with their weapons of war by their side. A military burial will not save any from the judgment. The day of eternal judgment is in the future.

The wicked and the righteous go to the same place. "All go to one place: all are of the dust, and all turn to dust again" (Eccl. 3:20). In the grave all await the call of the Master, who holds the "keys of death and hell."

Jesus said to the Jews, "Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29).

The English word "hell" is from the Anglo-Saxon word *hellan*. It means "to hide" or "to cover." The English still "hell the potatoes."

The question is asked, why is there more than one word for the place of the dead, if they are the same place? Today, we use three or four words when referring to the place of the dead. We rarely say the dead are in the grave. The word "graveyard" is out of date. The word "cemetery" is used. The "park" or the "memorial park" are becoming proper words to use when referring to the resting place for the dead.

The English word "hell" means "to hide out of sight," in the earth, a place where the dead cannot be seen.

The suffering Job gave us a good statement about the place of the dead. "O that thou wouldst *hide* me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee" (Job 14: 13-15). Job wanted to be hid in the grave until the call of the Lord. He knew the Lord would remember him. Job also wrote concerning his waiting time, "If I wait, the grave [*sheol*] is mine house: I have made my bed in the darkness" (17:13). The *sheol* of the Book of Job was full of darkness; the Reform churches say it is full of light and fire.

The soul is the whole man, with his nervous system. Death severs all activities. There is no wisdom nor knowledge in death. *Sheol* or *hades* is the place for the dead.

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#### BOIL IT DOWN

If you've got a thought that's happy—boil it down.  
Make it short and crisp and snappy—boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted,  
If you want your effort printed, boil it down.  
Take out every surplus letter—boil it down.  
Fewer syllables the better—boil it down.  
Make your meaning plain—express it  
So we'll know—not merely guess it.  
Then, my friend, ere you address it, boil it down.  
Skim it well, then skim the skimmings—boil it down.  
When you're sure it would be a sin to  
Cut another sentence in two,  
Send it in, and we'll begin to—boil it down.



# The Pulpit and the Press

Brief Messages for Busy People



## AUTUMN

By Polly Ward

Don't you love autumn  
When the leaves come tumbling down,  
Where they fall in billowy carpets  
For the wind to toss around?

The air feels cleaner, calmer,  
As the sounds float o'er the hill  
Of the gathering of the harvest  
As the barns and cellars fill.

It seems that in autumn  
The aroma of burning leaves  
Just fill our hearts with gladness  
While we're bringing in the sheaves.

And the smell of spicy cooking  
Of applebutter, jams, and jell,  
And all those pickles Mother makes,  
And preserves we love so well.

Autumn is: "the summer gone"  
And "winter on its way,"  
And all those cheery autumn shades  
Can't help but make us gay.

I love the Indian summer  
With its flaming painted sky  
Like an artist at his canvas,  
With a thousand pots of dye.

It seems that in autumn  
Nature folds her work for rest;  
And gathers up her children  
And holds them to her breast.

## THE INDIAN AND HIS BOAT

In these modern but doubtful days, when much of the thinking is done by intriguers, it is well to recall the story of the old Indian who was building a boat.

The Indian was carving his canoe out of a huge log. A man came along and said, "Chief, I think she's too wide for her length." So the Indian narrowed her down.

A little later another man came along who said, "Chief, it looks to me that the stern's too full." So he cut down the stern.

A third man came, watched the Indian chisel a while, then, giving the canoe a close look, said, "The bow's too sheer, Chief." So the Indian changed the bow.

When the canoe was finally finished, the Indian launched it in the near-by river, but it capsized. He hauled it back on the beach, found another log, and began again. Once more a man came along and offered advice, but this time the Indian answered, "That boat over there—that's everybody's boat," pointing to the monstrosity on the bank. "This one Indian's boat!"—*Sunshine Magazine*.

We have heard of many churches that have tried to build "everybody's church building," or have tried to satisfy everybody with the church program, or have tried to be all things to all men. Usually such efforts come to the same end as the Indian's boat.

## THE CYCLES OF CIVILIZATION

By Fletcher Spruce

The highways of human history are cluttered with the wreckage of civilizations. They have flourished, decayed, died, and their empty carcasses—punctuating the past—are ominous warnings to us. It has been suggested that the civilizations rise and fall in a set cycle of eight steps:

1. From bondage to spiritual faith.
2. From spiritual faith to courage.
3. From courage to liberty.
4. From liberty to abundance.
5. From abundance to selfishness.
6. From selfishness to apathy.
7. From apathy to dependency.
8. From dependency to bondage again.

In the case of our American civilization it was the first step which caused our forefathers in Europe to look from their fetters to America with spiritual faith. In step two we see their courage to build a strong society in this land in the eighteenth century. Step three pictures the liberty our courage brought us. Step four depicts a hundred years of abundance. Step five portrays our self-centeredness since the First World War. Step six shows us the apathy which set in on the heels of the Second World War, ushering us now into step seven: an increas-

ing dependence upon a growing centralized welfare government which our apathy has allowed. According to history, this seventh step, when it has run its course in our country, will gradually merge into the fatal eighth step: bondage again. This is already apparent in the curbing of certain basic freedoms which will ultimately lead us again into subjection.

Reformation is imperative—but impossible—unless it is based on transformation. We cannot lift ourselves. Our land must be healed at heart, for it is sin-sick at heart. Only a genuine revival can save us! Our hope is in God! — *Standard*.

## BERTRAND RUSSELL ON DEATH

By *Sidney Hatch*

The English philosopher, Bertrand Russell, has been much in the news lately. Now eighty-nine years of age, he has been leading sit-down strikes in London against nuclear armaments.

An Associated Press dispatch tells of a recent interview with Dr. Russell. He was asked, "Do you believe in any life after death?" His reply in part was, "I don't believe in the dogmas. . . . I think all these things were invented to soothe fears because people don't like the thought of extinction."

He was also asked, "What do you think happens at death?" He answered: "A human animal is an organization like a baseball club. When a baseball club is broken up the separate items remain, but not the club. Similarly, when you're put in your grave the separate items remain and disintegrate, but you as an organism cease."

News of Bertrand Russell always brings back memories of student days at University of Los Angeles. He was a visiting lecturer there in 1940 and, because of his radical views, a nation-wide furor arose over him. A Christian student, as I recall these events, went to his office and told him that there were some who were praying for him. She gave her testimony and then led in prayer. He listened courteously, bowed his head, and tears, it was said, came into his eyes. The rest of us admired this girl's courage.

All this makes us wonder, has Bertrand Russell, and others, ever heard the true gospel? As a thinking person he must reject the pagan tradition that a part of man is immortal. So, also, Scripture says, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Paul plainly speaks of this body being "dissolved" (2 Cor. 5:1). But this is where Russell's views end and the gospel begins! If only he, and all men, could see that God can touch our dust and make it live again in glory. (Col. 3:4.) Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live" (John 11:25, R.S.V.).

## "IN THE VALLEY OF DECISION"

(Continued from page 6)

Yes, there are "multitudes in the valley of decision." Great men are gathering around council tables for the sole purpose of making decisions. How true they are, we may know some day.

God has set before us life and death, as He did to Israel. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments. . . . Therefore choose life, that both thou and thy seed shall live."

Like Israel, it is ours to make the choice. Two ways are before us; the broad way and the narrow way, but we must decide which we will take. If you, dear reader, have decided on the narrow way, I pray that your faith may not waver, and that you may declare with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If you have not made this great decision as yet, may you have no peace of mind until you have resolved to make your calling and election sure while you are still in the "valley of decision." — *The Restitution Herald*, 1946.

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# Remember Me!

## Stories to Grow On

By Mildred Dennis



*"Do this in remembrance of me" (Luke 22:19).*

Leaves of red and gold skipped along the pathway. October afternoons are often fine for walking. Carol and Mother had been out for a long while.

"Why so quiet, Carol?" asked Mother.

"I've been thinking about this morning at church. You said you would tell me about—uh—," Carol paused and looked up at Mother.

"You mean Communion?" asked Mother.

"Yes, that's it. Will you tell me now?"

"Of course." Mother smiled down at Carol. "Let's sit here on this log while I tell you a story.

"Jesus and His friends, the disciples, had been teaching in Judea for many months. The time was very near when Jesus would leave the disciples. He knew they would be very sad.

"A special day came which the Jewish people call the Passover Day. Jesus and the disciples were to have the Passover supper together. 'Where are we to eat?' asked the disciples.

"Jesus said to Peter and John, 'Go into the city. You will see a man carrying a jar of water. Follow him. We will have supper at the house he enters.'

"Peter and John left the others. Soon after they reached the city they saw the man carrying the water jar. (Everything always happened just the way Jesus said it would.) They followed the man to a house. The owner of the house said they could use one of the rooms upstairs for the supper. Peter and John prepared for it.

"With the setting sun, Jesus and the rest of the disciples arrived at the house. They went up to the room where supper was waiting. As they sat together around the table, Jesus talked with His friends. He had many things to tell them. He wanted them to remember this time together. It would help them to be happier after He had to leave them.

"Jesus took some bread and broke it into pieces. He bowed His head and said a prayer of thanks to God. Then, as He handed the pieces to His disciples, He said, 'Eat of this bread.'

"When they finished the bread He took a cup. He said another prayer of thanks to the Father. Then He said to His disciples, 'Drink from this cup.'

"Jesus had never asked the disciples to do this before. He often asked them to do things that were new or different from old ways. They felt that this was something very special. They sat quietly waiting for Jesus to explain.

"Jesus looked around at these men who had followed Him on His journeys. Then He said, 'Each time you eat the bread and drink from the cup in this way, it will be to remember Me.'

"After a while they sang a hymn together and left the room. This was the first Communion. It is sometimes called the Lord's Supper."

Carol had listened very carefully to Mother. "Were the people at church today remembering Jesus and that first supper?" she asked.

"Yes, they were. Christians have been remembering Jesus and His life here on earth in this way since the first Communion, many hundreds of years ago. We remember that He loves us and we show our love for Him. The Communion service has other meanings, too. As your understanding grows, you will come to know these other meanings of the bread and cup we Christians use today."

Carol jumped up from the log. She'd been still for quite a long while. "I'll be glad when I'm bigger, but do you know what, Mother?"

"No, what, Carol?" asked Mother.

"I'm glad I'm me now."

Carol ran off through the blowing leaves.

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## CHILDREN'S CORNER

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**CALENDAR OF EVENTS**

- November 1-8 — Special meetings, Cleveland, Ohio, Hollis Partlowe, guest speaker
- November 6-11 — Special services, Glad Tidings Chapel, Dayton, Ohio, Timothy Pearson, guest speaker
- November 12-18 — Revival services, Fredericktown, Mo., James Mattison, guest speaker
- November 23 - December 3 — Fall Meetings at Brush Creek, Ohio, Harold Donn, guest speaker
- Oct. 29 - Nov. 3 — Revival services, Blood River, La., Vernis Wolfe, guest speaker

**HERALD RECEIPTS**

Macomb Church (19); Emma Carruthers; Mary VeNard; Betty Ackels; G. G. Cripps (2); Mary J. Lansbery; G. A. Somers; Alton R. Shaw; Ellsworth Richardson (2); John F. Green; Clyde Long (3); Paul Trimble; Isie E. Jenkins; Margie Eickmeyer; Ethel Mankin (2); C. W. Gockler; Clarence McQuinn; Cleo R. Williams; Grace & Esther Laning; Ethel Mankin (2); Wayne C. Thoms; Leland Story; Mrs. Lee W. Tidwell; Mrs. Lillian Mills (2); Mrs. Julia Spangler; Paul Riley; W. A. McKinney; Mrs. A. L. Eickmeyer; Mrs. Meredith L. New (2); John W. Kugler; Oscar Bissell; Mrs. H. Scott Smith.

**CHURCH OF GOD RADIO BROADCASTS**

- "Bible Truth Program," Station WSMV, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 ke., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Voice of Tomorrow," Station KTAR, 620 ke., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Dean Moore, speaker
- "Voice of Tomorrow," Station WSIG, 790 ke., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 ke., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 ke., Sunday, 7:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAL, 1510 ke., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 ke., Sunday, 9:15 a.m., Kenneth Milne, speaker

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November 15, 1962

the  
**RESTITUTION**  
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**THANK GOD FROM  
WHOM ALL BLESSINGS  
COME** (Page 4)

VOLUME 52, NUMBER 3

**ARTICLES IN THIS ISSUE!**

Give Unto the Lord

Chosen for Fruit

The Millennial Temple—  
Church-House for the World

Abstract Religion

Heed, Choose, Decide

And many other features of current interest in this Thanksgiving Issue!



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
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# Editorials

Harold Doan,  
Editor

## THANKFUL FOR MEN OF PRINCIPLE

It is usual at the season of Thanksgiving to express our gratitude to God and to one another for *things*. We praise God, rightly, for food, shelter, health, material comforts, and spiritual blessings. In this Thanksgiving season we are thankful also for men and women of principle who, by their God-given courage and with the help of God's guidance, have laid down the foundations upon which our society is now built. More important than *things* are the intangible blessings of freedom under God, moral principle, the dignity of the individual, the power of truth, and the right of every person to approach God through Christ and be his own priest and bear his own burden to the Lord. Good men and women have literally died to defend these principles and to establish them for us.

We are thankful for such men as Michael Servetus who (in spite of what we would regard as some errors of theology) died at the stake under the condemnation of John Calvin, rather than renounce his belief that infant baptism was a useless and unscriptural rite, and his belief in the unity of God as opposed to Calvin's trinitarianism. Servetus, and others like him, would not be intimidated by state churches and the pomp and pretense of the religion in power, but held firm to his individual understanding of the Word and will of God and to his conviction that he was accountable only to God—not to Calvin or other authoritarian reformers.

We are thankful for men like Joseph Marsh and Benjamin Wilson, early leaders of the Church of God in America (1840-1900), who at great personal expense in material goods, time, and health, published the good news of the Kingdom of God and tried valiantly to unite advent believers in the work of the Lord. Ignoring criticism, and adhering to the Word of God, they helped make the light of truth shine brightly in their lifetimes.

As Paul wrote, true believers are "fellowcitizens with the saints, and of the household of God" (Eph. 2:19). This is a great company, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." We are grateful for those who have built upon this foundation with the gold and silver of truth and righteousness and who have resisted the hay and stubble of doctrinal error and moral weakness.

As we look back to the faith of the fathers and to the foundation principles that have sustained us, let us determine to hold fast to that which is good, and continue to build with the gold and silver of truth and righteousness. Let there be no compromise with error for the sake of outward unity, and no weakening of righteousness for the sake of being acceptable to the multitude!

## NOAH'S ARK

A five-man party is still working on Mount Ararat in eastern Turkey, at the 14,000-foot level, trying to find evidence of Noah's ark. The Bible,

of course, records that the ark came to rest after the flood upon "the mountains of Ararat" (Gen. 8:4). Reports have been in circulation for hundreds of years of a boat that is supposed to rest on one of the mountains. Old legends in the area tell of the existence of such a boat. The five-man party has discovered many timbers on the mountain. Commenting for the party, one member said, "Samples of timber were found on this spot in 1958. The large mass of timber we believe to be under the ice might be part of a giant boat. I can say only that this boat, if it is a boat, might be about two-thirds the size of the Queen Mary."

### LOCAL CHURCHES TRY MERGER

In two northern Illinois towns, Ashton and Franklin Grove, an attempt has been made in each of the towns to merge three of the existing churches into one community church. In Ashton, the Methodist, the Presbyterian, and the Evangelical United Brethren Churches voted to merge into one community church. In Franklin Grove, the Methodist and Presbyterian Churches voted to merge, but the Church of the Brethren congregation voted against merger. The Church of the Brethren has many unique doctrines and practices that the congregation evidently felt could not be sacrificed for the sake of size, convenience, and economy.

On a national scale, leaders of the Methodist Church seem to have some serious reservations about the value of church mergers. Bishop Gerald Kennedy of Los Angeles observes, "I have no doubt that churches and denominations can be too small to function effectively in the world. I am just as sure they can be too big, and I suggest that twenty million members may be too big. If I could cast one vote which would make all Christians Methodists, I would not cast the vote." He was speaking to the proposal of Eugene Carson Blake of the Presbyterian Church that the Methodist, Presbyterian, Episcopal, and United Church of Christ should merge.

Bishop John Wesley Lord, Washington, said, "Methodists have the least enthusiasm, and with good reason. We're strong. What do we need?" Another bishop fears

that mergers are simply a "red-herring," detracting church leaders from the work they should be doing. Others see that someone has to give up cherished principles to accomplish merger, and that merger elevates no church standards but brings all down to the lowest common denominator.

### WOULD COUNCIL UNHAPPY WITH SETBACK TO COMMUNISM

When President Kennedy recently placed a quarantine on Cuba to try to unseat Russian Communism's threat to the Hemisphere, World Council of Churches leaders in Geneva issued a statement of "grave concern and regret" that action had been taken. With Russian Orthodox Communists now strongly entrenched in the World Council, and other Communist sympathizers in the saddle, one would be rather amazed if the World Council took any other view.

Many American churches are taking a doubtful second look at their membership in the World Council.

### SEMINARY TROUBLES

Dr. Ralph Elliott, professor at Midwestern Baptist Seminary, Kansas City, Mo., recently released a book he has written, "The Message of Genesis." In the book he takes the position that the creation account is symbolic rather than literal. This was considered contrary to the basic tenets of the Southern Baptist Church which maintains the Seminary, and Dr. Elliott was dismissed from the faculty. Many of the students then went on "strike," refusing to attend classes, and demanding that Dr. Elliott be reinstated. One result of the fury is that Dr. Elliott's book is now "sold out," and will not be reprinted by the denominational press.

As with many other areas of American life, rebellion against authority is one of the signs of the times. Students often rise up against administration in the name of "academic freedom," demanding the right of veto over decisions of their church and school. This is only a symptom of the general lack of respect for any kind of authority that runs through our entire society.



Pennellwood Church of God  
Grand Rapids, Michigan

You Are Welcome  
at the  
Church of God

# Thank God From Whom All Blessings Come!

● By Pastor  
Gordon Landry  
Baton Rouge,  
Louisiana

*"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Psa. 75:1).*

**A**N ungrateful child is a reproach to his parents. Many parents' hearts have been broken because their children turned on them in their twilight years and gave them into the care and keeping of total strangers. Reasons for such thoughtless actions are many. Often, too much of this world's goods have been lavished upon a child, and it has spelled his doom as far as good characteristics are concerned. Sometimes parents have shown little love and affection in the child's formative years, and the child has grown into adulthood devoid of natural love. Occasionally, the child is at fault, for both parents have sought diligently to bring him up in the nurture and admonition of the Lord. (Eph. 6:4.)

Regardless of the reasons for rejection of parents by children, heartaches will result from the action, and the heartaches will evermore remain.

Now this is a sad and often disappointing fact, but it is true. Of greater concern to us, however, is the regrettable fact that most of the earth's inhabitants have forgotten their God. God is no less loving than the best of parents, yet His children have turned their backs on Him. He made the earth a perfect dwelling place for man before ever creating man to inhabit it. But man ignored God's counsel and said in effect, "My way, God, is better than your way. I will decide what is best for me. You need bother no longer."

The reason man so readily turned aside from God was his own stubbornness in refusing to give God thanks in exchange for multitudes of free blessings. Said the Apostle Paul: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men . . . because that, when they knew God, they glorified him not as God, *neither were thankful*, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and

worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. 1:18-25).

We must not forget to be thankful as those men did. God has given us richly of His bounty. We too feel that *we* have expended *our own* time and energies to make a living, so why give God thanks for our daily bread? But let us never forget that the energies we possess come directly from God. The air we breathe is His, loaned to us for a few brief years. The fertile ground that grew the food we buy was made by His mystical hand. Paul said, "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:25, 26). God said, in Psalm 50:10 and 11, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all



the fowls of the mountains: and the wild beasts of the field are mine."

So everything we can name belongs to God. Everything man has made, he has made with products God supplied. Whether it be lumber for building, oil for travel and smooth-running industry, or sand and gravel for road-building, the products came from God. Truly He is worthy of honor and praise and thanksgiving from His creation.

Yet, for some unknown reason, much of creation goes about with its head empty, void of any high thoughts, useless in its race toward death. Psalm 10:4 records, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."

Remember the time ten lepers met Jesus? They were considered by the law to be unclean, and could not approach anyone who was not so afflicted. These men "stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:12-19).

What a thankless life Jesus lived! So many of the

people upon whom He had compassion failed to give thanks for deliverance from disease. Many later spurned Him and called out to have Him crucified. Of ten lepers cleansed, one gave thanks. That is not a very high percentage, is it? Yet the percentage today is even less. Of the millions of people enjoying benefits from God, only a comparative handful return to give thanks. In which category are you?

We approach Thanksgiving for another year, and our thoughts turn, fleetingly perhaps, to giving God thanks. How best can we thank Him? How can we ever show our appreciation for the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)? "God commendeth his love toward us" in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

God had a beautiful and all-encompassing love for His creation. Jesus lived without sin, but died to save you and me from sin. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). How, then, *can* we show our appreciation to God and His Son? Words sometimes seem futile when we approach our great and wondrous Creator. We can thank Him by word of mouth, to be sure, but here is another way. Jesus said, "Freely ye have received, freely give" (Matt. 10:8). Tell others about your God and your Saviour. This is the best way to thank them for their sacrifices for you. And remember this, too—have Thanksgiving every day of the year, and your blessings will be wondrous to behold.

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## HEED - CHOOSE - DECIDE

● *By Sterling Russell, Cleveland, Ohio*

**A**RCHEOLOGISTS have discovered evidence of a widespread flood inundating the Mesopotamian Valley about five thousand years ago. Geologists have traced a gigantic change of the earth throughout this region. Ancient writings, now preserved in museums, reveal the flood of Noah. This flood and the ark of Noah are recorded throughout the Bible. Jesus of Nazareth enlarges upon the day when Noah entered into the ark, in the Gospels of Matthew and Luke. Surely, discerning minds accept this Scriptural truth!

Equally true, then, are the inspired words of the Apostle Peter, who addressed his second letter to those who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the

divine nature." In the second and third chapters, Peter refers to this flood: God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly. . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Precisely as those who entered the open door of Noah's ark were saved, in like manner will all those who use our open Door, Christ Jesus, find eternal salvation when our Lord returns. John 10:9-11 unfolds: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . I am the good shepherd: the good shepherd giveth his life for the sheep."

"Neither is there salvation in any other: for there is  
(Continued on page 13)



# CHOSEN FOR FRUIT

● *By Pastor E. Milton Hall, Grand Rapids, Michigan  
Chairman, Board of Directors, Church of God  
General Conference*

*"God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so" (Gen. 1:11).*

**I**T IS necessary that every plant should bring forth fruit and seed in order to propagate itself. Jesus told His followers, as recorded in John 15:2, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Our very purpose is that in the process of salvation we are to be made new, inspired and regenerated by the Holy Spirit, that from us may be evident, by the fruit of the Spirit, the glories of a Christian life. Jesus had also told His hearers: "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more do ye except ye abide in me."

It stands, then, that a personal, intimate relationship must exist between the Christian and his Lord. He is speaking to the Christian when He says, as recorded in John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." What a blessing it is to know that Jesus knows us and has chosen us for a specific purpose!

We are "chosen" as we personally will submit our lives to the direction of the power of God. Although God's Holy Spirit is all-powerful, He does not force His way or will upon us as being His chosen people. But we are His chosen people to the extent that we will allow His Holy Spirit to influence and sway us in our personal thinking and living. The one major qualification for our being "chosen" is that we have and are in the Holy Spirit, as Paul told the church at Rome: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). We are expected to ask for the Holy Spirit by accepting Christ and *living* in expectation of His direction within us. Even as He promised in Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The true Church is a "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9). If we would be that "chosen" people, we must dedicate our lives to show forth the praises of our God and His Son Jesus Christ.

Once we have accepted Christ and have become His "chosen" witnesses, we are accounted in the "holy nation" as being righteous. The first half of Proverbs 11:30 reads: "The fruit of the righteous is a tree of life." As

we are in Christ and receive the Holy Spirit, we must produce the fruit of righteousness upon which others may feast. According to Galatians 5:22, 23, the "fruit of the Spirit" is listed as evidence of the power of God and has become our testimony to everyone that we are in Him. Furthermore, this fruit becomes the nutrition whereby the unconverted (hence the unspiritual; hence the unfruitful) might partake, and we, in a sense, become their "tree of life." The latter half of Proverbs 11:30 reads, "He that winneth souls is wise." We admit that there are a variety of readings in other translations on this verse, but this does not alter the fact of the truth of this statement. There is no question but that the fruit of the Spirit is that with which we win others to Christ. What responsibility devolves upon each one of us to maintain our lifeline with the Source of our productivity!

This fruit of the Spirit does not grow wild. It must

be cultivated by prayer and by consecrated intentions toward God, others, and our own bodies. We have all seen various types of distorted characters, though professing Christ, produce a wierd variety of fruit—crab apples: uncontrolled temper, complainers, and pessimists; poison berries: hatred, revenge, and bitterness; grapefruit: which must be "sugared" in order to be palatable. This fruit of the Spirit for which we are chosen, if produced by the Holy Spirit, will not bring glory to the bearer, but to the "Lord of the harvest." John 15:8 tells us, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

As we are attached to Christ, and have the Holy Spirit flowing through us to produce fruit for God's glory, we must be dedicated with the Apostle Paul. He said, "I will very gladly spend and be spent for you" (2 Cor. 12:15).

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## ABSTRACT RELIGION

● *By Clarence E. Bunch, Phoenix, Arizona*

**A**RE YOU conscious that the gospel is producing a practical effect on you, according to your advancement in knowledge? Is it weaning you from the world?

The futurist preaching of the gospel depicts, by and large, the sublime estate of the elect of God. This description can be so consoling as to cause the neglect of the realistic phase. To put it in other words: are we being converted from the ways of the world to a saving faith in God?

God has always demanded that His people, as individuals and as a nation, should be a peculiar people to walk separate and apart from the rest of the world. To advance in the knowledge of the Lord is not an easy thing for a person to do. Solomon wrote: "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow" (Eccl. 1:18). People will do almost anything to avoid sorrow, or to be labeled peculiar.

Intellectual conviction of the truth is not saving faith; but intellectual conviction, when accompanied with a corresponding state of conduct, is saving faith. Thus it is apparent that our faith must be an efficient faith, such as regulates our practice and produces good works, or it is not the faith of the gospel. It is no real faith at all.

Abstract religion emphasizes doctrines which relate to God. It leaves out of view the more practical doctrines which relate to the conduct of the believer. This policy is also known as the antinomian policy. An antinomian is one who holds that, under the gospel dispensation, all

moral obligations are set aside, faith alone being necessary to salvation.

When we think of moral obligations toward God we immediately think of Israel's obligations to keep the things that were binding on them as a people. Any part of the Scriptures that would tend to obligate *us*, some immediately classify as abstract. Some like to set up the delusion that during the church dispensation the moral obligations of the law of God have been set aside; yet they have flights of imagination and glowing feelings in view of the character and government of God in His Kingdom. We believe that God will write His law upon the heart, and that the law will go forth from Zion. But now the law of God is set up as our worst enemy, to be avoided and considered against us. We fail to see the full significance of the law of obedience and its component parts. We envision ourselves as co-rulers with Christ to administer the law of God to the nations, yet we now deny our obligation to promulgate the principles of obedience to God's laws as a part of our doctrine.

Israel failed in that she showed only outward obedience to the law. The Christian is given a new concept to fulfill the law, as the example set by Christ, from the heart; thus, there is no real obedience but the obedience of the heart. Love is the fulfilling of the law.

Let us keep in mind that the proper end and tendency of all true doctrine, when really believed, is to produce correct practice, to make us more like the Master.



*"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"*  
(2 Corinthians 9:6).

## GIVE UNTO THE LORD

*By Z. B. Duncan, Conover, North Carolina*

**A**MONG those who believe and love the truth, the Book of Malachi contains one of the strongest texts that can be used to remind everyone of the utter destruction of the wicked. (Chapter four.) Doubtless this is good doctrine and it is highly commendable to uphold it. However, there is also another doctrine taught in the book which is just as important, if not more so. Yet in the hearts and minds of many it cannot be emphasized as dogmatically as the above doctrine. To the Christian, this doctrine is the most important of all. Why? It teaches us how we can and must serve the Lord!

Some might ask, "What can I do for the Lord? I would like to do something for the Lord and yet what shall I do? The Lord has never given me a call to the ministry or in the mission field and yet, how I long to do something for the Lord." The answer to these thoughts, when honestly and truthfully brought before God, erupts within our hearts like the spewing volcano which has suddenly come to life, when we realize the wonderfulness of serving God.

The yearning heart, the longing and hungry soul reaching out for a greater experience with God, waits and longs for a vision, revelation, or a sign from the Lord to go on into greater and more heart-warming experiences in the Lord. Days pass, months, then years. Life slips away with speeding, ticking minutes and yet the great desire to really know what we can do to please God, to serve God to the glory of His Son Jesus, in many lives seems to go unanswered. The satisfaction and contentment that should come to the believer never really seem to penetrate the recesses of the heart and he gropes about in anxiety hoping that he belongs to the Lord.

Stunted growth in spiritual things may be due to a deficiency of Vitamin T and Vitamin O. Your ailing, un-

comfortable Christian life can be made sound with vim, vitality, and action once you take a good dose of these vitamins.

First of all, Scripture gives us a hint as to why our lives may fail to radiate the glory of God. How much have you invested in the work of God? "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). Can you imagine a farmer who has a grain storage building which will house a million bushels of wheat, sowing two pounds of wheat and expecting to fill the warehouse? According as he sows he will harvest, and in the same measure shall fill that much in his warehouse. Many Christians are like the farmer who wants to sow little but have his barns full and running over all the time.

You can be sure that you can expect to fill your heart with the satisfaction of serving God only just as much as you invest in serving Him. Invest little and your reaping will be little; sow much and you will reap much. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

This does not tickle our ears nor do we like it as well as Malachi 4. Yet this is the key to the success of any people who desire to do something for God. You may not be able to preach. You may not be able to teach. You may not be able to go to one of the dark corners of earth. But you can tithe and you can bring offerings into the storehouse of God! As you sow, so shall you reap. Sparingly you sow; sparingly you reap. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and



pour you out a blessing, that there shall not be room to receive it" (Mal. 3:10). Everyone would like to have his spiritual barn so full that there would not be room to receive it. Yet we sow so little that the harvest does not even fill one little corner of our storehouse. No wonder we feel so weak and run down!

There are many people who know that God will do what He says He will when it comes to the resurrection of the dead. Yes, He will raise a man from the dead even after he has returned to dust. God will raise that man even though he has been dead a thousand years or longer. These same people may doubt Malachi 3:8-10. Tell them that if God will do what He said He would and they are so sure, then why not try Him out now, in this present time? God has said if we will bring the tithes and offerings into the storehouse of God that there may be meat in His house, He will, in return for our sowing bountifully in this manner, literally open the windows of heaven and pour us out a blessing. What a blessing! There is not enough room to receive it! Our neighbors, friends, and even our enemies will have to open up their hearts to help us receive it all.

Most Christians do not trust God very much in this present time—only yonder in the future at the resurrection; but *today, now, presently*—this is different. There is a mortgage on the home, car payments, monthly obligations, dental work, and vacation is coming up soon. "Don't see how under the sun—yes, I'm sure it is impossible for me to tithe." Is it? If God will keep His promise to raise the dead in the future, will He not keep His promise to open up that window and pour out a blessing if you trust Him now? No wonder we can hardly meet our obligations when we thus slight and rob God. This is just as true as Malachi 4.

When all of God's people love Malachi 3:8-10 as much as they do Malachi 4, the house of God will be full and running over. Radio work and publications will blossom forth. Bible college work and mission work will sprout out in unbelievable portions. It will only sprout according as we have plowed and sowed. If we sow bountifully, the harvest will be bountiful; if sparingly, we will harvest sparingly.

When we have that weak, tired, and run-down feeling spiritually, it may be a lack of Vitamin T and Vitamin O. We need a dose of Malachi 3:8-10—tithes and offerings. Begin to sow bountifully. Heaven's windows will open. Renewed vigor and glory with showers of blessing will revive us into the feeling that at last we are letting our lights shine. I am proving to the world that I believe God will do what He says He will, not only in the future, but right now! I am at last doing something for the Lord. The tired, run-down, worn-out feeling spiritually will disappear and we will know joy unspeakable.

Not only should we tithe our income, but we should

tithe our time to God. We should give of our time in the study of God's Word, calling on sick and unbaptized unbelievers, visiting hospitals and prisons, and wherever we can witness to the truth and reality of serving God in Jesus Christ our Lord's great love. Prayer and meditation should top the list of tithing time. A man who gives his heart to God without reservations, must give Him his *pocketbook, time, and energy*.

Our final thought is from Ecclesiastes 9:10. How we love the first part—but most prefer the last part. It declares, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." But let us not overlook the first part: "Whatsoever thy hand findeth to do, do it with thy might." God teaches integrity and diligence. These must be applied to whatever we find to do, in the work of God especially. Bring tithes into the house of God; and above the tithes bring offerings. When you do this with all your might, at long last you will be a Christian who loves God and His glorious Son Jesus Christ.

Have you proved God, dear friend? Are you robbing God's work to get what you want and what you desire? Try a big dose of Malachi 3:8-10, my friend, and you will feel better fast.

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## THE RAINBOW OF THE TREES

*By Ree Rohren*

The leaves are starting their pilgrimage:  
To the earth they are falling down.  
There are crimsons and greens and yellows,  
And all the beautiful shades of brown.

This is always an annual affair,  
A part of each autumn season,  
But it isn't something that just happens—  
For back of it all there's a reason.

What is a falling leaf to you?  
Is it something old and silent?  
Something that's served its purpose  
And joins now its earthly climate?

Or does it hold a promise for you—  
"The rainbow of the trees,"  
As it falls earthward—a lovely leaf,  
Borne on an autumn breeze?

Rainbows are bows of promise,  
Given from God above,  
And the rainbow of the trees  
Is a promise of His love.

As sure as fall is upon us  
There will come a beautiful spring,  
And God's great love will bloom again  
In every living thing.



## THE MILLENNIAL TEMPLE --- CHURCH-HOUSE FOR THE WORLD

● *By Pastor James Mattison, Hammond, Louisiana*

**I**N OUR last article (October 30), we mentioned that our hope is in the coming of Jesus to change our vile bodies and to establish God's Kingdom here on earth.

Christians are not the only ones to profit by the coming of Christ. The Bible teaches that Jesus has a great work before Him when He returns to this earth. Isaiah 40:10 speaks of His reward being with Him and His work before Him. Christ's Millennial work will include Israel and the nations of earth as well as the church. All who will listen to the voice of the Lord shall be saved.

Let us now consider the Millennial temple which Christ will build after He comes; a marvelous temple north of Jerusalem on a mountain where all peoples who remain after Armageddon may come to learn of God and worship God.

This temple of God that shall be built in the Millennium is described in great detail in the last nine chapters (40-48) of Ezekiel. Notice Ezekiel 41:1, "Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle." Notice also verses 20 and 21, "From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple. The posts of the temple were squared, and the face of the sanctuary." Notice verse 23, "And the temple and the sanctuary had two doors."

These nine chapters of Ezekiel record a continuous vision that God gave Ezekiel, a vision of things to come. The vision of the temple is presented to us as a tour. First, Ezekiel and the angel see the outer wall, the wall around the great temple itself. This is found in Ezekiel 40:5 and 42:15-20. Then he and the angel come to the eastern gate, or entrance, with its seven steps, and they enter the great building. This is found in Ezekiel 40:6-16. Inside the building they see the outer court with its thirty chambers (40:17-26), and walk around to see the north gate or entrance, then retrace their steps and come around to the south gate, or south entrance. There is no entrance on the west. Finally, they turn from the south outer entrance, climb seven more steps, and enter the south inner gate, or inner door, and walk into the inner court where they see the altar in the center (40:27-47) and the temple itself (40:48 - 41:26). Ezekiel gives many more details of this extraordinary future temple in the remaining chapters. For instance, he measures everything—the wall, the entrances, the outer court, the inner court, the chambers, the altar, and the temple itself. (We have prepared a scale drawing of this marvelous Millennial building, and it is yours for the asking. Write Pastor James Mattison, Rt. 1, Box S-17-C, Hammond, La.)

The Prophet Zechariah is the one who foretold that Jesus will be the One to build this temple. Read with me Zechariah 6:12, 13. "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build

the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Jesus shall build the temple of the Lord. We know that Jesus is building the church, today. But this is not referring to the time when Jesus builds the church, but to the time when He shall sit and rule on His throne as King of kings in the Millennium. Then He shall build this marvelous temple of which Ezekiel speaks in such detail.

It was Isaiah who explained the purpose of this future temple. He said, "Mine house shall be called an house of prayer for all people" (Isa. 56:7). Jesus quoted this verse when He drove out the moneychangers from Herod's temple, emphasizing that the temple was to be a house of prayer, not a den of thieves. This verse was not fulfilled then as it shall be in the Millennium, for it says, "Mine house shall be called an house of prayer for *all people*." All people did not use the temple at Jerusalem for a house of prayer during Jesus' first coming. When He comes again, and builds this great sanctuary, then all people will be invited, yea, even compelled to come and learn of God there. This we will notice in future lessons.

The Millennial temple is spoken of as the "house of the Lord" (Zech. 14:20, 21; Micah 4:1, 2; Isa. 2:2, 3).

A great physical change is to take place in Palestine when Jesus comes. Besides the splitting of the Mount of Olives by an earthquake, a huge section of land—thirty-six miles long—shall be "lifted up" in the center of Palestine. (Zech. 14:10.) This lifted up portion, from Geba to Rimmon, is called "the mountain of the Lord," "the holy mountain," or "very high mountain" throughout the prophets. The temple of God shall be built on this mountain of God, and all nations shall go up to the mountain of the house of the God of Jacob to seek His face in the thousand-year reign of Christ. (Isa. 2:2, 3.)

One of the most interesting parts of the temple worship picture is the river of water of life. This river will flow from under the temple and flow out under the threshold at the right side of the eastern gate. (Ezek. 47.) This river will be an extraordinary river, for the Bible says that wherever its waters come, healing will take place. Zechariah adds that this river shall part, half going into the Dead Sea, and half into the Mediterranean Sea. (Zech. 14:8.) Remember that wherever the waters come, all will be healed. Consider this a moment. If the water flows into the Mediterranean Sea, after a time all the seas will be healed, as well as all peoples who drink that water.

Another unusual thing about this river of water of life will be that on each bank of it will be trees of life, to be used for "meat and medicine." Revelation mentions  
(Please turn to page 14)

## Book News

By William M. Wachtel

THE WYCLIFFE BIBLE COMMENTARY, edited by C. F. Pfeiffer and Everett F. Harrison (Moody Press, Chicago, 1525 pages, \$10.95 until December 31, 1962, thereafter \$11.95)

This very recent publication professes to be "an entirely new phrase-by-phrase commentary on the whole Bible, produced for earnest students of the Word by forty-eight leading American Bible scholars." It is written from the conservative Protestant standpoint—by men who accept the Scriptures as the inspired and authoritative Word of God. It does not aim to be either a devotional type of commentary on the one hand, or a technical exegetical treatment on the other. Nevertheless, "it seeks to present the Biblical message in such a way that the serious Bible student will find extensive help within its pages."

There is need for an up-to-date, one-volume commentary written from the American conservative viewpoint; and this work goes a long way to fulfill the need. The commentary on each book is preceded by a clear outline of the book as a whole and by a helpful introduction to that book. A valuable bibliography has been appended to each book, and this is one of the outstanding features.

A concise summary of intertestamental developments is found between the commentary on Malachi and Matthew, providing needed historical background material for the New Testament. The *Wycliffe Bible Commentary* will be a useful addition to any Bible student's library.

THE NEW BIBLE DICTIONARY, edited by J. D. Douglas (Wm. B. Eerdmans Publishing Co., Grand Rapids, 1375 pages, \$12.95)

This new work is a companion volume to *The New Bible Commentary*, which appeared in 1953. It is a completely new Bible dictionary, not only up to date in the information which it contains, but also painstakingly thorough in the scholarship which it exhibits. The maps, plates, and line drawings are a joy to use. The work breathes a spirit of reverence toward the Holy Scriptures, in contrast to a number of liberal Bible dictionaries recently published. The contributors are drawn from an international body of scholars, although the bulk of them are British. They grapple conscientiously with the problems posed by current theological and historical discussion.

This work will probably be the outstanding one-volume conservative Bible dictionary for many years to come. (These books may be ordered through THE RESTITUTION HERALD, Box 231, Oregon, Ill. Books are postpaid when payment accompanies order.)



# The Pulpit and the Press

Brief Messages for Busy People



## MEDITATE ON THINGS OF GOD

By Pastor C. Jesse Pestle

It is said of Isaac in Genesis 24:63 that he "went out to meditate in the field at the eventide." Those of us who live in this busy twentieth century secretly envy Isaac for this noble action, but at the same time we tell ourselves that we do not have time for such things. "It is nice to meditate about God if one has the time," we say, "but I don't."

Isaac was a pious young man who had been offered for a sacrifice a few years before by his father. Now in his twenties or thirties and about to marry Rebekah he took time to meditate (or pray) in the evening. This was probably his common practice, because he would not be triflingly employed. The secret of success for many great men is that they use their spare time wisely and do not permit themselves to be burdened with trivial odd jobs.

The first Psalm praises the man whose delight is in the law of the Lord. Such blessed people "meditate" in God's law "day and night." Paul mentions several good qualities of this life, and admonishes the Philippian to "think on these things." Our minds should be occupied with the things of God part of each day.

In our day it is difficult to meditate on anything for very long because so many things demand our time and energy. Yet when we analyze the things that take our time we find that they are not more important than thinking about God and His Word. There were busy people in Isaac's day, and there are those who meditate today. Regardless of the age in which one lives, he can meditate on God if he desires to do so.

Let us invest more of our time in meditation and prayer. Nothing can be more refreshing to the child of God than to think of God in the great outdoors at the twilight of the day.

## GOD IS

By Pastor Rex Cain

On a cool autumn night, have you ever stepped from the door of your home and gone a few steps to pull yourself from the noises of man's world and gazed into the mysterious night sky? The night air is crisp and demands you steal of it a long, deep breath. Your eyes are fixed on the unusually brilliant moon and the thought comes and goes, "Will man ever touch it?" Your gaze then

passes to other heavenly lights coming from millions of light years. Upon consideration you begin to shrivel to your true stature. Your mind goes wild trying to imagine the universal system, and in final exhaustion of these efforts you humbly declare: "God is great, and greatly to be praised!"

What is wrong with the man who would flauntingly advance, "There is no God"? If ever he earnestly searched for the answer to the harmony of the heavens and the earth, and even of nature, how in true honesty can he say, "There is no God"? Fools say in their heart, "There is no God." Fools they must surely be!

How wonderful! For, as God's children, we may step back into our warm home from the cool night and from our humble experience own that inner peace: "God is, and God is great."

## THE GOLDEN RULE OF INTERPRETATION

(Selected by Mrs. F. L. Austin)

It shall greatly helpe ye  
to understande Scripture,  
if thou mark,  
not only what is spoken or wrytten,  
but of whom,  
and to whom,  
with what words,  
at what time,  
where,  
to what intent,  
with what circumstances,  
considering what goeth before  
and what followeth.

—John Wycliffe (1324-1384).

### "PRAISE YE THE LORD"

This is a 33 1-3 rpm record, featuring *The Gospellettes*, a girls' trio from Oregon Bible College. The record was made by RCA, and is a fine quality presentation of several favorite gospel songs.

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## TIME

By Pastor Delbert Jones

*"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil"* (Eph. 5:15, 16).

Did Paul mean that we must save time? That is one of the obsessions of our modern age. There has never been a time when there were more labor-saving, time-saving devices than our own age. We are always saving time, yet so many people seem to have no time for anything—at least no time for anything that is worthwhile as far as the church and the Lord are concerned. They have no time to read Christian books, or to cultivate Christian friendships, or to spend an hour at Bible study, an hour at worship service, or at prayer service.

The question of *how* to save time and *when*, and the worthwhile *uses* to which it may be put, many people never think about. Why should we bother to *save* unless we can use it to redeem life of some of its ills? "To redeem" is to rescue, to relieve, to liberate from bondage. Does our 1962 idea of saving time do this, or does it lay additional burdens upon us?

But what is time? The scientists tell us that time is a convenient method by which the mind notes certain recurrent motions in space. The philosopher says, "Time is a moment of consciousness between two eternities, the past and the future." The Bible states that "one day is

with the Lord as a thousand years, and a thousand years as one day."

Man works by the clock. God works by endless love. How true it is that the happy man is the one who invests his time in serving his fellow beings in Christian activities. Our time is a talent given us by the Father for some good end, and it is misspent and lost when it is not employed according to His design.

"Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days. Do not be vague, but firmly grasp what you know to be the will of God" (Eph. 5:15, 16, *Phillips Translation*).

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### HEED — CHOOSE — DECIDE

(Continued from page 5)


none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

This same Jesus of Nazareth, foretold in the Scriptures, went throughout every city and village, preaching and showing the "glad tidings of the kingdom of God" (Luke 8:1). "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Just as there was only one door in Noah's ark, there is only one righteous Door available today for those who become worthy of God's salvation, and worthy to live eternally in His never-ending Kingdom.

Exactly as those who entered the open door of the ark in Noah's day, being saved before the door was closed, and were lifted high in the air on the water above the earth; likewise, will the dead in Christ rise first, and those in Christ who are alive shall be caught up together in the clouds, to meet the Lord in the air: "and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (1 Thess. 4:13-18).

These are the words of truth and eternal life. We entreat all those who have not entered by this one Door into God's especially prepared ark of today, otherwise spoken of in the Scriptures as the bride of Christ, to "take the water of life freely" (Rev. 22:17). May each respond readily and willingly to the counsel of our Lord and Saviour Jesus Christ: "Seek ye first the kingdom of God," while you are yet in the land of the living (Matt. 6:33); and then—*heed, choose, decide!*

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● *By the Editor*

The following letter was written in 1846 by Pastor R. V. Lyon, one of the early ministers of the Church of God in the United States. The letter was addressed to Joseph Marsh, editor of *The Voice of Truth and Glad Tidings*, at Rochester, New York. Both men were in association with what was then known as the General Conference of the Second Advent Believers of America and were at the time in fellowship with William Miller. In this letter, R. V. Lyon later stated his conviction that Jesus would return in 1846 or '47. The letter, however, outlines his views on the second advent and the Kingdom of God on earth in a way that could hardly be improved. This book is one of several in the historical archives of the Church of God General Conference.

"Dear Brethren: It is as clear to my mind as that two and two made four, that this blessed Jesus is very soon to come in all His glory and loveliness, to raise the righteous dead and change the righteous living, and then redeem the earth from under the curse, by bringing it back to its Edenic state. The everlasting Kingdom of God will then be set up under the whole heaven—the throne of David restored and given to Christ, and He reign over the house of Jacob forever, and of His Kingdom there shall be no end. 'Then shall the kingdom and the dominion, and the greatness of the kingdom under the whole heaven be given to the saints of the Most High,' and they shall possess it forever, even forever and ever. Then shall the great city, the holy Jerusalem, come down out of heaven upon the earth, and form the capital of the Kingdom, and in it the marriage supper of the Lamb will be celebrated. The river of life will proceed out of the throne of God and of the Lamb, and on either side of it will stand the tree of life, yielding her fruit every month. Then violence will no more be heard in the land, wasting nor destruction within its borders. The glory of God will then fill the whole earth, as the waters now cover the sea. The redeemed will have palms of victory in their hands as they range the eternal hill of Zion, and strike the high note of glory to God and the Lamb forever and ever. And what now animates our hopes is—

"When we've been there ten thousand years,  
Bright shining as the sun,  
We'll have no less days to sing God's praise,  
Than when we first begun."

## THE MILLENNIAL TEMPLE

(Continued from page 11)

these trees of life that bear twelve manner of fruit, and declares that the leaves of the tree of life will be for the healing of the nations.

Perhaps this tree of life will be the reason that people who survive Armageddon and live in the Millennium will not be sick, and will live one hundred years before dying. Isaiah 33:24 says, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." No doctors then! The Great Physician will heal. Isaiah 65:20 says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Then, little children shall not die in infancy, but live to be one hundred. If they have learned to love the Lord, He will give them life eternal!

Beautiful things, wonderful things, shall take place in Christ's thousand-year reign. Wouldn't you like to see these things take place?

The verses we have noted here pertain to the Millennial worship system that Christ will establish at His coming. Then there will be one church, one system, one main house of God with Christ as its Builder. Those who will not worship in the new temple shall perish.

You and I who hear the gospel today must worship God today. We cannot wait for the Millennium. Today is the day of our salvation! We must yield ourselves to Him now if we are to see the wonders of that day!

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## QUALIFICATIONS OF A PASTOR

Addressing a group of Lutheran psychologists in St. Louis on August 30, Dr. William U. Snyder, clinical psychologist at Ohio University, detailed the factors which a clergyman should possess in order to conduct a successful ministry. They are: emotional stability; intelligence; affection for people; a strong character; and leadership. The clergyman must be able to challenge the thinking of the more educated and intelligent members of his congregation and he must be a community leader. He needs to demonstrate self-confidence without arrogance, have tact, patience, and controlled forcefulness, as well as the ability to lead people by example. He must be concerned about ethical matters, quick to see the most appropriate action to take in difficult or compromising dilemmas, often willing to take unpopular positions and to stand by them despite formidable opposition. The successful clergyman must be able to make decisions about crucial issues and he must be free of biases common to other men. He must be able to lead democratically and more by example than by direction.—*Dateline.*



# Churches IN THE News

November 12-18—Revival services, Fredericktown, Mo., James Mattison, guest speaker  
November 23 - December 3—Fall Meetings at Brush Creek, Ohio, Harold Doan, guest speaker

## CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
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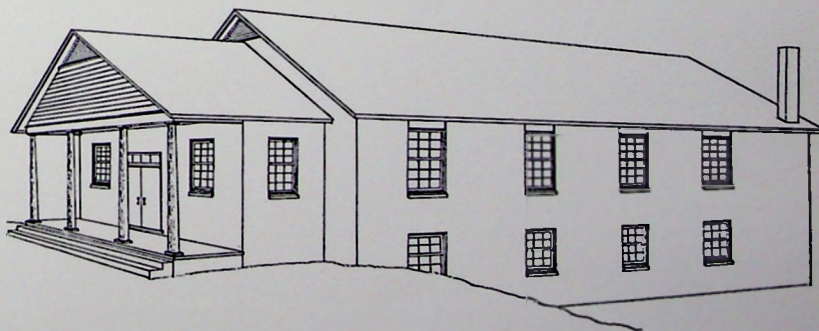
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# RESTITUTION

## *Herald*

ISRAEL IN THE  
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(Page 4)

VOLUME 52, NUMBER 4

**FEATURED IN THIS ISSUE!**

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OWN GOODNESS"  
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KNOW THOU NOT "THE GOODNESS OF GOD LEADETH THEE TO REPENTANCE" ~ *ROM. 2:4*

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor



# Editorials

Harold Doan,  
Editor

## THE NEW CHRISTMAS STAMPS

To the collector and the casual stamp purchaser a new four-cent issue is now available in United States post offices. It is the first official Christmas stamp ever issued by the post office. Not only does it look very much like an uninspired Christmas seal (which will add to the Christmas confusion among the part-time Christmas post office employees), but it gives not the slightest hint that Christmas is, after all, the celebration of the birth of Christ. With wreath and candles and old English printing, the five hundred million stamps will do nothing to offset the already overwhelming trend toward the secularization of Christmas. The new stamp will be subtle persuasion to use four cents instead of three to mail the annual Christmas cards. Christmas is big business, even to the United States government. This aspect of Christmas is too often regarded as the real blessing of Christmas, and the religious significance and celebration of the holiday are being more and more relegated to the shadows.

## CHINA AND INDIA

At the same time that world attention was being rivited on the Cuban crisis, troops from Red China were making steady gains in their invasion of India. India, one of the giants of Asia, as far as population is concerned, was caught almost unprepared by the invasion. While valiantly trying to stem the tide, India seems more or less at the mercy of the invaders.

For many years, students of prophecy have been telling us that a mighty force from the East will be involved in the last battles of this age, climaxing in the battle of Armageddon. Revelation 16:12 speaks of "the great river Euphrates" drying up to make way for the "kings of the east." They are apparently to come forth with the kings of the whole world "to the battle of that great day of God Almighty." They are gathered together "into a place called in the Hebrew tongue Armageddon" (Rev. 16:14, 16). It is in regard to this same time period that the Lord says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (v. 16).

While we are not prepared to say what significance the war between India and Communist China may have in this prophetic picture, we can view this struggle with interest through the eyes of prophecy. While we deplore war and the suffering and chaos it causes, we see in these sorrows signs of the last days. We would do well to follow the admonition of the Lord, "Watch," and keep our garments of righteousness from the Lord and walk in His ways, knowing that His coming draws near.

## THE CUBAN CRISIS

One aspect of the Cuban situation was that Americans of both hemispheres suddenly realized that they were in the target area for genuine rockets in the hands of people who have vowed to destroy them. The

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threat of atomic war became very real; it was no longer someone else's problem but was brought home in a rather forceful way.

The distress and perplexity that are to come upon the earth in the last days (Luke 21:25, 26) have seemed rather remote to the Americas. But, as God's Word has predicted, the events of the last days will spare no nation. No part of the earth will escape the wars and results of wars that are to mark the end times. Only those who are in Christ, who are watching for His coming, and who are prepared to meet Him are promised any measure of escape (Luke 21:36) or any assurance of safety. The *one* hope of man is expressed by Paul, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep [live or die], we should live together with him" (1 Thess. 5:9, 10).

### THE EXTREMES

We have been studying some old publications of the Church of God of the last century, and publications of other groups of similar persuasion at the same time period. One of the most noticeable elements of these early writings is that men gave up their religious views only after great struggles and argument, if at all. These publications were largely made up of letters (the post office was less dependable than it is today and magazines appear to have been a major method of communication) from one believer to another. Many of these letters were of great length, and involved great detail about the points of Scripture under discussion. The writers (seldom were they ordained ministers, but usually secular laborers who served the Lord with their extra time) knew what they believed, why they believed it, and were not about to be easily changed.

We are sometimes rather shocked at the sarcasm and personal indignity shown. We are happy that in our editorial work we receive few such letters today. The grappling with minor issues and bitterness in fighting over trifles that marked some of these exchanges seem to us to have been a shameful waste of time and talent. At

the same time, we are sure that there was an intense loyalty to truth in that time that is sadly lacking today.

Today, we tend to the other extreme. Tolerance is only surpassed by ignorance of the truth. People change loyalties like they change clothes. They flit from church to church like a bee from flower to flower—getting a little sweetness here and there but no meat anywhere. While our fathers in the faith would defend their position at the drop of a hat, one has a difficult time today finding anyone who has a position to defend.

We have noted that our brethren in the mission fields in the Philippine Islands are inspired with the great importance of the truths they have found, and are strongly motivated by their desire to make these truths known. In this first generation of the faith in that place there appears to be the same devotion, loyalty, deep study, and spirit of sacrifice that impelled the fathers of the faith in America a hundred years ago. In each generation we have a new church, and by some means the young people of today, who will make up tomorrow's church, must be inspired by the importance of the true Bible faith.

We certainly would not return to a wasteful period of endless hairsplitting, but we would look with favor on a time when people are thoroughly informed on the basic fundamentals of truth, are convinced of their importance, sold on their essential character, loyal to the church which teaches truth, and unswerving in its defense.

### TO HELP PUT CHRIST IN CHRISTMAS

The American Bible Society, 310 N. Michigan Ave., Chicago 1, Ill., has prepared a beautiful little booklet that can be inserted with a Christmas card, or mailed in its own envelope. The little booklet contains the Christmas story composed of excerpts from the Gospel of Luke, with an attractive four-color cover of Joseph, Mary, the cradle, and title line "Unto you . . . A Saviour." The booklets may be ordered directly from American Bible Society at the address above for \$3.00 per hundred. Envelopes are \$1.00 per hundred. This may be a way to distribute a portion of the Scriptures, and remind of the true significance of Christmas at the same time.



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# ISRAEL'S Part in the Millennium

**T**ODAY, as the world sees it, the Jews are an insignificant people. There are only a few Jews in the whole world, about twelve million, to be exact. Though the Jews are marvelously rebuilding the land of Palestine today, they are still counted as nothing. The nations would laugh if it was said that Israel would someday become the greatest nation on earth. Yet that is exactly what the Bible teaches in Deuteronomy 28:13. Speaking prophetically of all nations, Moses said to Israel, "The Lord shall make thee the head, and not the tail."

In *ancient* days, the Jews were a mighty and a strong people. In the days of David and Solomon, Israel was recognized among the greatest nations on earth. But today, she is a small nation, a very small nation. Why? Because God has punished her with a great punishment. Israel has sinned. She has not been a nation faithful to God. Israel is responsible for the death of Jesus Christ.

But Israel *was* once God's people! The Lord called Abraham and told him that he would be the father of many nations, and especially the father of one certain nation, the children of Israel. God blessed the seed of Abraham. They multiplied. He brought them out of Egypt with a mighty arm. He gave them the Ten Commandments and promised them exceeding great promises. For all this, they forsook Him, so He forsook them and called out another people. He will continue to forsake them until they turn again to Him and repent of their sins.

It will take the coming of Jesus Christ from heaven to waken Israel and cause them to see the light. Many Jews today believe in God and worship God, but they do not realize that Jesus is the Christ, nor do they worship Christ. They do not realize that they killed God's Son.

It will not be long before they are confronted with their guilt and then they will recognize *Jesus* as the long-awaited Messiah. This is recorded in Revelation 1:7, which reads, "Behold, he cometh with clouds; and every

eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." *Jesus is* coming. Every eye shall see him, even Israel, which pierced Him. The nations of earth shall mourn when He comes.

Zechariah 13:6 continues the picture of what shall happen between Jesus Christ and the Jews when He comes. "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Friends, the scars are still in Jesus' hands, even though He is immortal and perfect in every other way. There is a reason why God left the scars when He resurrected Jesus from the dead. That reason is, that those scars will convince Israel that Jesus was actually what He claimed to be—God's Son, their Messiah—and that they killed Him.

Israel's reaction to the knowledge of their guilt is recorded in Zechariah 12:10 and 11. "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem." The Jews will repent: they will make their hearts right with Christ. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

The law of forgiveness depends on our repentance. It works this way. We have sinned. We truly repent and turn. God forgives, and blesses. This is the law of forgiveness. Anyone who truly repents will have forgiveness of sin. When Israel repents of her sins as a nation, she will be forgiven.

That is why Paul said in Romans 11:26 and 27, "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." Israel's first step toward

becoming the mightiest nation in the earth during the Millennial reign of Christ will be to repent of her sins, and be forgiven.

Then God will regather Israel from all parts of the earth where He has scattered her. God will regather Israel through Christ, as is recorded in Isaiah 11:10-12. "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." All the Jews that are spared when Jesus comes shall be gathered to Palestine. Ezekiel says that not one Jew will be left in any other nation. They will all be taken to Palestine.

What then? What beautiful prophetic pictures does the Scripture paint for the Jews after they repent and after they return to Palestine? There are several answers. God has several plans for blessing Israel when she returns to Him.

The first is that Jesus will be, then, King of the Jews. Gabriel announced that Jesus would be great, would be the Son of God, and God would give Him David's throne. Upon that throne Christ shall "reign over the house of Jacob for ever, and of his kingdom there shall be no end." What a blessing is in store for any nation ruled over by the Lord Jesus Christ!

Jesus said the twelve apostles would "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28) in the day of the regeneration. Did you ever wonder why Jesus chose twelve apostles? It was because He knew of His Father's great plan for those in the nation of Israel who would be faithful. He knew God had promised to give Palestine to the twelve tribes for an everlasting possession. He knew that they should have twelve kings. So He chose twelve apostles, all men of deep faith and pure hearts, except Judas. But even Judas' falling from grace could not thwart God's plans, for God chose another apostle to take his place in the regeneration, when Jesus sits in the throne of His glory, judging the twelve tribes of Israel.

Do you know why God has ordained such blessing for repentant Israel? It is because Israel is God's example nation, to lead the remnants of the earth to God after Armageddon. This is brought out in Zechariah 8:23, which reads, "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Israel will show all nations, by the way God deals with

her, how all nations may come to God in the one-thousand-year reign of Christ. Israel shall be a blessing to the world. She will be the "head, and not the tail."

The Eichmann trial had its place in God's plan. It brought Israel and Israel's problems to the attention of the whole world. The whole world now knows Israel, and though they do not yet see that Israel will be a blessing to them in the future, they shall also see that in due time. First must come the judgments of God on the world for sin; then the Kingdom of God and joy and peace. First the wicked must be removed; and then God's will can be done on earth, as Jesus said in the Lord's Prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

May we all be worthy of that day. Israel's true believers shall have their part in it. So may we!

### "TRESPASSERS" WELCOME

*By Pastor Austin Railton, Chappell, Nebraska*

The common word "trespass" conveys the idea of illegal intrusion on another's property. However, in law, a "trespass" is any illegal act against another's person, rights, or property. Further, God defines a "trespass" against Him as any violation or denial of His truth, His power, or His sovereignty.

The "debts" of the Lord's Prayer in Matthew 6:12, the "trespasses" of verse 15, and the "sins" of the Lord's Prayer in Luke 11:4 all speak of man violating man's person, rights, or property, and of man missing or denying God's truth, His power, or His sovereignty.

When Jesus prayed "Father, forgive them," He referred to forgiveness for man's trespasses. When Paul reminded us to regularly worship together (Heb. 10:24-28), he spoke of pitting love against trespasses.

We all trespass against God. He has promised to forgive us for our trespasses. *But!* The Son of God placed the opportunity to be forgiven squarely upon our own heads. We will be forgiven for *our* trespasses against God, *if* we forgive our fellows for *their* trespasses against us. (Matt. 6:14, 15.) We shall be fit to be forgiven, only if we demonstrate our fitness by forgiving others.

Come into the church. Learn! Meditate! Pray! Worship! Forgive!—for two reasons: for the healthy feeling you get when you forgive, and that you yourself may in turn be forgiven by Jehovah.

The world assumes that if you enter the church fellowship you are at peace and have forgiven all others. The Bible says that if you have lips of love for God and a heart of hate for others, then you are a liar and a hypocrite and beyond the pale of being forgiven. (1 John 2: 9-11; 3:14, 15; 2:3, 4; 4:20, 21.)

Yes, trespassers are welcome. Come in! Forgive! Be forgiven!!!



"CAUSE ME TO KNOW THE WAY WHEREIN I SHOULD WALK;  
FOR I LIFT UP MY SOUL UNTO THEE." — *Psa. 143:8*

Outstanding Jewish scholars in all ages have agreed that the greatest task given to Israel was to reveal the *one true God* and to lead people away from the worship of multiple gods. Israel accepted this sacred assignment when they stood facing Mount Sinai. "Now therefore," promised Jehovah, "if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation" (Ex. 19:5, 6). God's offer was so wonderful that all the people answered together, and said, "All that the Lord hath spoken we will do" (v. 18).

The first step necessary toward making Israel a kingdom of priests and an holy nation was this commandment: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate thee" (Ex. 20:3-5).

## WE WORSHIP ONE GOD

● *By Pastor Harry Sheets, Ripley, Illinois*

**W**HEN mankind became too sinful to be tolerated any longer, God sent a flood which destroyed all but one family, the family of Noah, which consisted of eight people in all. This family showed its reverence for God by offering a sacrifice upon leaving the ark. However, this reverence and respect for God did not last long. His sons and their children soon departed from following the true God.

Among the descendants of Japheth were the idolatrous Greeks and Romans and the Russians. The posterity of Hām founded Babylon and Sodom and Gomorrah. Most of Shem's descendants soon became idolaters, but not all. Abram, the ninth from Shem, feared God and believed in Him.

God was so pleased with Abram's great faith that He promised to make him a blessing to all people. At the time of the destruction of Sodom, the Lord said: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:18, 19).

After giving the law, God said: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). This is the one central truth which has kept the Jews a separate people down through the ages. A scribe once asked Jesus, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord. . . . And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he" (Mark 12:28, 29, 32).

Israel failed to live up to its sacred mission and followed after the gods of the nations around them. God sent Isaiah to remind them of their duty. God, speaking through Isaiah, said: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Then God pleaded: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; . . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be as red like crimson, they shall be as wool" (Isa. 1:3, 16, 18).

God is not one to be thwarted. Israel will yet fill its place in His plan. He said: "This people have I formed; they *shall* shew forth my praise" (Isa. 43:21).

Time after time God reminded them that He is their God and that there is none else. Notice the following scriptures: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour" (Isa. 43:10, 11). "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. . . . Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? *Ye are my witnesses*. Is there a God beside me? yea, there is no God; I know not any. . . . Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretched forth the heavens alone; that spread abroad the earth by myself" (Isa. 44:6, 8, 24). In Isaiah 45 we read: "I am the Lord, and there is none else, there is no God beside me: . . . there is none beside me. I am the Lord and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Again, God said: "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. . . . For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. . . . There is no God else beside me; a just God and a Saviour; there is none beside me" (Isa. 45:5-7, 12, 18, 21). In this same chapter God made this declaration: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (v. 22).

Israel enjoyed but limited success in converting the world to belief in one God. Jesus recognized that many of them did try. He said to the scribes and Pharisees: "Ye compass sea and land to make one proselyte" (Matt. 23:15).

Dissatisfied with Israel's efforts, God turned to faithful Gentiles to carry the message of one God to the world. Paul, the apostle to the Gentiles, set the example. When the people of Lystra tried to offer sacrifices to Barnabas as Jupiter, and to Paul as Mercury, the record states that they "ran in among the people" and cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:14, 15). Paul also proclaimed this same God, the God of Israel, when he spoke to the Athenians about the *Unknown God*. (See Acts 17:22-31.)

When trouble arose in the Corinthian church over the eating of meats offered to idols, Paul instructed them, saying: "We know that an idol is nothing, and there is

*none other God but one.*" Then, almost as a warning to them, he said: "But to us there is but one God, the Father" (1 Cor. 8:4, 6).

Also Paul reminded the Ephesians that there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5, 6).

To the testimony of Paul we will add that of James, where he said: "Thou believest that there is one God; thou doest well" (Jas. 2:9).

Franz Rosenweig, a Christian Jewish writer, said: "Christianity is, in fact, 'Judaism for the Gentiles,' through which the people of the world are brought to the God of Israel." This statement shows his keen insight into the purpose of Christianity. The gospel of salvation is nothing more than the covenant made with Abraham. (See Gal. 3:8.) When a person accepts Jesus as his Saviour and is baptized, he becomes, in reality, "Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Jesus was of the seed of Abraham. He believed in only one God. In His great prayer to His Father, He said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Christians, as the seed of Abraham and followers of Jesus, must believe in one God. We must present this one God to the world. This is our duty! This is our mission!

When the Indiana State Sunday School Association was formed, the leaders drew up a statement of faith which they declared was "so simple that all Christians can accept it." Statement number one was: "We believe in one God, divinely manifested in three persons." This is essentially the same statement adopted by the World Council of Churches in its recent meeting in India. Incidentally, this statement of faith is found in most church creeds today.

To say that one God is divinely manifested in three persons is to state a contradiction. This statement first pays lip-service to the unity and oneness of God as taught in the Bible and then denies the oneness and unity of God by declaring that there are three gods. This is the language used to express trinity, a doctrine not found in the Bible.

The word "trinity" does not occur in the Bible; in fact, the word is not even found in Christian writings for the first one hundred fifty years of the church. Theophilus was the first writer to use the Greek word for trinity. He used it in the year 168 A.D. Tertullian (160 to 220 A.D.) was the first one to use the Latin word for trinity. Tertullian based his philosophy upon the teachings of the Greek philosopher Plato. Tertullian is credited with introducing the pagan doctrines of the immortality of the soul and the eternal torment of the wicked at about the

(Please turn to page 13)

# 15 REASONS WHY CHRIST

● By Pastor Z. B. Duncan, Conover, North Carolina

**I**N OUR modern age of rockets, atomic bombs, and advanced training, great strides have been made that have surpassed, in many areas, the fondest dreams of men. With all of this advance in scholastics, we stand and marvel as did the Apostle John, and wonder with bewilderment at the acceptance of *old theories, old traditions, and old doctrines*. These compose the foundation of the principles of belief of almost the entire world in the field of religion. These fundamentals are accepted as if they were gospel truth straight from the portals of glory.

Do the Scriptures not declare that each must work out his own salvation? Again, do the Scriptures not teach to let every man be fully persuaded in his own mind? But how can you and I be fully persuaded in our own minds if we accept the persuasion which was introduced by traditions and creeds of the so-called apostolic fathers? If it were possible to invent a time machine and transport a man from the fifth century to our present day, how many people would permit that man to overhaul the motors of their automobiles? Yet at the Council of Nice in the fourth century, such mortal men met and discussed and voted and established many of the doctrines taught today by a great portion of the religious world. From that day to this, each generation has handed them down to the next, and the younger generation accepts them without question, never being persuaded in their own minds. Jesus said, "Let no man deceive you."

One of these doctrines of man concerns the supposed pre-existence of the Son of God. To define this phrase means that some believe that Christ lived, was alive and was a spirit being in heaven with personality and powers of knowledge in the bygone ages of eternity before He was born. It is supposed that this spirit being, after having lived in the splendor of heaven's glory, left that splendor, came to earth, and became a baby incarnated into the baby Jesus.

Following are fifteen scriptures which, when correctly divided, will demolish such a teaching and expose it as one of the errors of deception today.

*First.* Let us study Hebrews 13:8. "Jesus Christ the same yesterday, and to day, and for ever." Any fair anal-

ysis of this scripture will show that whatever Jesus was in the yesterday of time, He is today. Whatever He is today, He will be tomorrow. If, then, Jesus was a spirit being before He was born, He could never become an earthly being. If He did He would not be the same as He was yesterday. There is no possible way for Jesus to have pre-existed and be the same yesterday, today, and forever and then be born of a woman.

*Second.* "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Our quotation stresses the fact that this Son which the virgin bears is Christ. The next two verses will further describe the circumstances which shall prevail around this Child, Jesus. "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." We find that this Child will have to eat butter and honey that He may know to refuse the evil and choose the good. Common intelligence would know that if Christ had lived in heaven for millions of years, He would know beforehand to refuse the evil and choose the good. Verse 16 is emphatic that there is a time when the child does not know to refuse the evil and choose the good. Again, if Christ had lived in heaven for a million years, He would have known before to refuse the evil and choose the good.

*Third.* In Genesis 3:15 we learn that God will put enmity between the serpent and the woman, and between his seed and her seed. Here again there is major agreement that the Seed of the woman is Christ. If Christ is the Seed of the woman, how could He have lived before the woman? This is impossible. The seed of anything is never as old as the thing which it is the seed of. If Jesus is the same yesterday, today, and forever, He could not be the seed of something else before He was the seed of the woman.

*Fourth.* "To Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:16). Christ is not only the Seed of the woman, because Eve



# D NOT PRE-EXIST

was the mother of all living, but also the Seed of Abraham! If Christ pre-existed, then Abraham could be the seed of Christ, but never Christ the Seed of Abraham, for that which is the younger is the seed of the older.

*Fifth.* "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:45). If Christ pre-existed Adam, then He was first. We then would have the first Adam being the quickening spirit, while the last Adam would be a living soul. This cannot be correct, for it is true *as it is written!*

*Sixth.* "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15:47). The first man is of the earth, the second man is the Lord from heaven. If Christ lived before Adam, then the Lord from heaven would be the first Man and not the second.

*Seventh.* "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:46). If this is correct, and it most emphatically is, there can be no spiritual man prior to that which is natural. From this we must conclude without a doubt that Jesus was brought into existence after the natural man.

*Eighth.* "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (Acts 3:22). Note how God was to raise up this prophet of the brethren. Moses said He was to be a prophet "like unto me." If Jesus was raised up of the brethren, He could not pre-exist and be raised up before there were any brethren. We can readily understand that all of these texts demolish the doctrines of pre-existence, and that these truths of God's Word alone will stand in the fiery day of God.

*Ninth.* God, speaking to David, said, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels" (2 Sam. 7:12). In Acts 2, the message of Pentecost, Peter declared that Christ is the Seed of David. This Seed was to proceed out of the bowels of David. It would be impossible for the Seed to proceed from heaven *and* from David. Could an angel or any being in heaven today older than I am, be my seed or my offspring? They

could not! They were already living before I was born and they can never be my seed nor my offspring.

*Tenth.* "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). Jesus declared: "I am the root and the offspring of David." If Jesus lived millions of years before David, there is no possible way He could be the offspring of David. Jesus never did and never will tell a lie. The Son of God has spoken. Which will you believe; those fourth century men who formulated the pre-existence doctrine, or the Word of God through Christ?

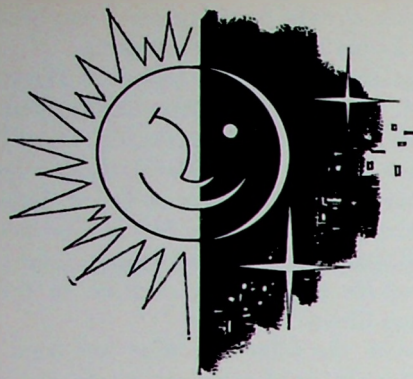
*Eleventh.* "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). Here we find that God made His Son under the law. The law was not given until four hundred thirty years after Abraham. How could God make His Son under the law if He was made millions of years before the law? As a matter of fact, how could God make Him at all if He is as old as God, and equal with God? The truth of the matter is: God made Jesus under the law.

*Twelfth.* Jesus was made of a woman. But how could God make His Son of a woman, if His Son was made before there was a woman? We can readily see the impossibility of such surmising.

*Thirteenth.* "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (1 John 4:3). We find that any spirit which denies that Jesus Christ is come in the flesh is not of God. Note *is come*, which is the present infinitive of the verb, not passive. It does not say that Jesus Christ came in the flesh but *is come*, which is entirely different. If Jesus pre-existed, then it could be said that He came in the flesh. He did not pre-exist but was born, made of flesh. Since He is the same yesterday, today, and forever, it had to be *is come* (present tense) in the flesh. From the very beginning of His existence as a personal, living being He was flesh and bones. No matter where you meet Him—yesterday, today, or tomorrow—He will be flesh and bones. Even after His resurrection He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). We may therefore know that the phrase, "Jesus is come in the flesh," certainly signifies He first lived when He was born of woman under the law, being flesh and bones spoken into existence by the power of God's word.

*Fourteenth.* In Revelation 5, we find that a search was made in heaven at one time to find one man in heaven, in earth, or under the earth who was able to open the sealed book and to look thereon. No such man was found in the initial search. Later we find the root of David prevailed, and this is Christ. It was Jesus who said,

*(Please turn to page 13)*



# The Gospel in the Rainbow

● By Pastor Emory Macy, Fonthill, Ontario, Canada

**T**HE RAINBOW, which is so commonplace, is in the heavens because of the covenant God made with man. The colors are not there by coincidence; they are descriptive of God's grace. The rainbow is a symbol of God's promises to man; that is, God will not again destroy all living things. Instead of complete destruction, God has offered salvation to all who see the rainbow.

Peter wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the *manifold* grace of God" (1 Pet. 4:10). Salvation for man is because of the grace of God. All have sinned and all have come short of the glory of God. For this reason, Peter writes that we should be "good stewards" of, or very, careful in handling the salvation that is given to us. The word "manifold" is translated from a word which means "many colors." Thus, the gospel-of-the-manifold-grace of God becomes the gospel-of-the-rainbow.

The rainbow is made up of seven colors; or, better said, the water breaks the light so that seven colors can be seen. White is the presence of all colors; black is the absence of all colors. A test of this theory is to paint a spinning top with the seven colors of the rainbow, then spin it at a proper speed, and the colors will blend into white.

The saints who will be correctly and properly dressed in the *white* robes will be permitted to live with the Lord in the age to come. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and *white*: for the fine linen is the righteousness of saints" (Rev. 19:7, 8). The white robes can only be seen in their full whiteness by reflecting the "light of the world." Jesus said, "I am the *light* of the world" (John 8:12). The light of Christ can be seen through the prism of His cross. His cross reveals the seven colors of the grace of God.

## RED

Red, in the Scriptures, denotes the shedding of blood for redemption. God slew an animal to cover the shame

of Adam and Eve. Cain slew Abel to cover his own shame, but God saw the whole intent. Moses asked Israel to bring a lamb to cover her sins. Scarlet was used in the making of the veil which hung before the holy of holies. Scarlet was found in the garments of Aaron and in the covering that covered the tabernacle.

These all speak of the suffering that was required to make the covering. If we are to provide a covering for our sins, we must use the red from the cross of Christ. Each one who is weaving a robe of white to wear in the wedding of the Lamb *must* use the red from the cross and weave into it some suffering of his own. "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12).

Jesus could not have the robe of righteousness until He had surrendered Himself upon the cross. Just as surely, one cannot make a garment of white without yielding all to Him.

## ORANGE

Just as orange is the combination of red and gold, so is salvation the combination of suffering and the power of God. Paul wrote in 1 Corinthians 15:17: "If Christ be not raised, your faith is vain; ye are yet in your sins." The real difference between Christianity and other religions is that God raised Christ from the dead. Our robe of righteousness must include some sacrifices and the guidance of the Spirit of God. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:11, 14).

## GOLD

Gold symbolizes the best, or the highest. The Bible presents God as being the Creator, God Almighty. He is a living God; one who can be seen in every miracle, deed, and act of Christ. God was seen in every blessing and cursing in the history of Israel. God should have first place in our lives. If He is not first, then our robes will not be white.

## GREEN

Green symbolizes life. The trees begin to show life when they begin to put forth their leaves of green. The

first sign of life is the green sprout that breaks through the ground. In the Scriptures the first sign of life for the new creature in Christ is when the incorruptible seed, "the word of God," is permitted to grow. The Christian must keep the Word growing to "bring forth fruit unto God." Our robes of righteousness cannot be complete without active life in Christ. Neither can white be produced without green.

#### BLUE

Blue is the symbol of truth, or vastness, as in the sky.

Isaiah wrote: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (55:8, 9). It is true, God's ways are higher than our ways, and we are encouraged to seek for an understanding of those ways.

"If ye then be risen with Christ, *seek* those things which are above" (Col. 3:1). It is impossible to keep one's  
(Please turn to page 13)

## The Beauty of Holiness

By the late Pastor Melville W. Lyon

OF ALL the things which God requires of the Christian, there is none more indispensable than holiness. To some people it comes as a distinct shock to be told that it is possible for human beings to be holy. Yet it is not only possible but supremely necessary for an individual to live a holy life if he is to make a success of the Christian vocation.

To confirm this, it is only necessary to examine the Scriptures briefly. In the New Testament we find over thirty references to holy men. Paul, writing to the Ephesians (1:4) makes it known that God, before the world began, chose us (His church) with the purpose that we should be before Him "holy and without blame." In Hebrews 12:10-14 he makes it clear that the purpose of the Christian's affliction is that he may partake of God's holiness; nay, without that holiness, he says, "no man shall see the Lord."

Peter is just as firm in his enunciation of this requirement, for we read (1 Pet. 1:15, 16), "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Is mortal man, then, to be asked to measure up to the standard of his Creator's holiness?

Do you say this is asking too much of man? To many people holiness is synonymous with righteousness. But this thought is unjustified by Scripture; for inanimate things cannot be righteous, yet they may be holy, and men not righteous are often called "holy" by God. A thing, or person, or a thought need only to be "set apart," reserved for God's service, and it is holy according to Scripture. In fact, to define "holy" and to define "church" is almost to define the same thing. For, a Christian is a "called out" one; a holy man, one "set apart." To think of a Christian who is not holy is to think of a contradiction of terms.

How, then, shall we define holiness? In everyday life we call it loyalty. The clerk is loyal to his employer; he

makes mistakes, he falls short of perfection, but he is loyal. The child is loyal to the parent; he makes mistakes, yes, but if he is loyal the parent does not disown him. So the Christian is loyal to his God. Though he may err—and he does every day—though he may falter and make mistakes, yet if through it all he remains loyal, holy, faithful to Jehovah, he is not condemned. The Judge of all the earth does not judge after the outward appearance, but after the heart. He did not look on the sacrifices which Israel of old offered on the altars; He looked on the degree of devotion which prompted the offerings. He does not look today on the works we actually accomplish, either good or evil, but He looks on the degree of devotion—holiness—which accompanies or prompts those works.

There is no such thing as being partly holy. As soon as Israel began to be disloyal to God and to serve idols, she was no longer true to Him. He cast her off. Likewise, if we are to be "acceptable unto God," we must present ourselves continually before Him, "holy" (Rom. 12:1).

It is a beautiful thing to see a human friendship so strong that nothing can weaken or destroy it. Such a friendship was that of David and Jonathan. Such also, no doubt, is that of many other individuals today. But it is still more beautiful to see the devotion of an individual to his Saviour so strong that no earthly influence can break or mar it.

This is the holy life which our Lord desires. Therefore, as we are exhorted (Psa. 96:9), let us "worship the Lord in the beauty of holiness." Some day there shall come a time when not only all people but the earth itself, and all therein, shall be "holiness unto the Lord." Zechariah 14:20, 21 gives us a hint of the grandeur of that day. It is the Christian's privilege to be the "firstfruits" of this glorious transfiguration. (THE RESTITUTION HERALD, 1925.)



# The Pulpit and the Press

Brief Messages for Busy People



## PRAISE GOD

Praise God who rules the universe  
With perfect love and skill;  
His bounties He to all disperses  
And every vacuum fills.

His loving call to all mankind,  
"Come unto Me and live;  
Eternal life in Me you find,  
Which none but I can give."

Our mortal life will end complete  
But we will sweetly rest,  
While He giveth His beloved sleep,  
Among the happy blessed.

Sweeter will the awakening be,  
By far, when saints will rise  
Beautiful in eternity,  
With an endless surprise.—C.G.W.

(This poem was written in 1910 by an elderly lady, ninety-eight years of age, who had accepted Christ and been immersed at the age of ninety. Sent in by the late Jessie M. B. Kauffman.)

## "SEDUCING SPIRITS"

● *By Pastor C. J. Shaw*

You don't believe in seducing spirits? Well, I don't either, and think we ought to get rid of them. I mean the kind that keeps one out of church services and away from God—the kind that gives one that rundown feeling before church services but seems to leave right after dinner. This kind is fatal, but can be cured by the Great Physician, whose love "shall hide a multitude of sins." We should get rid of the kind that makes one find fault with the preacher and most everyone else but never seems to cause one to see his own faults—the kind that makes one confess all the sins of someone else—the kind that convinces one that he is not caught in a snare—the kind that makes one think the church pews are too hard, when in truth it is only the Word of God that is too hard.

We should get rid of the kind that forces one into a snare just to wait on God until he "sees fit" to clean up his life when God already "sees fit" and is waiting on him—the kind that teaches one that he is not able to give and so causes one to deny God's daily care—the kind that

causes us to think we are doing fine when, in fact, we know better—the kind that will cause one to substitute a club, a union, or any organization for Christ and the church.

Friend, to be seduced into thinking that you do not need the church will seduce you into eternity away from God. The church needs you and you can help us get rid of the seducing spirits.

## TIME

*By Adele Onderdonk, Cleveland, Ohio*

*"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."*

There are many man-made sayings, such as: "Don't waste time"; "Time is of essence"; "Having a wonderful time." But the Scriptures tell us, "It is time to seek the Lord." How much plainer could God tell us that we must not waste time in shallow living, but rather, we must understand "it is high time to awake out of sleep, for our salvation is near" (Rom. 13:11).

God has given this valuable possession that we so often forget to use to the fullest. He has given it to every one of us, and although there is a different limit for each of us, we all have the same amount each day to use. What does *time* mean to you? Is it merely the setting of the alarm clock each night? Is it the extra few minutes that you have been kept in church on Sunday because the sermon was "too long"? Or is it the sixty seconds in each minute, the sixty minutes in each hour, and the twenty-four hours in each day that God has given you to use wisely (Psa. 101:2) patiently (Heb. 10:36), and without worry (Matt. 6:34)?

As we said before, we know that there is a limitation on our time, but whether we die young or live to be one hundred, each of us has that same twenty-four hours each day to fill by using our talents, studying the Holy Scriptures, keeping our bodies fit for the Lord's service, and giving our best to God and our fellow man.

Many have said, "I would go to church on Sunday morning, but that is the only time I have to sleep late." Well, sleep *is* important, but is not your eternal life more important? Let us take more time to "seek the Lord," for "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time* is at hand" (Rev. 1:3).

## DEATH KILLED CHRIST

He had not been guilty of sin; He had no sin; yet Jesus was made sin for us on the cross. The serpent bruised Christ's heel. He recovered; He was restored to life.

Jesus will bruise the serpent's head. Crush the head of a serpent and it dies. Jesus has destroyed Death, the symbolic serpent, by being raised from the dead by His Father; since it is written in the fourteenth verse of the second chapter of Hebrews: "that through death [Jesus] might destroy him who had the power of death, that is, the devil."—*Sterling Russell*.

---

## WE WORSHIP ONE GOD

(Continued from page 7)

time he introduced the pagan teaching of trinity. All three of these doctrines, it must be remembered, are pagan in origin and should have no place in Christian teachings.

We, of the Church of God of the Abrahamic Faith, believe in one God. We believe that only one person is God, and that He is a literal (corporeal) being—almighty, eternal, immortal, and the Creator of all things. We believe that it is our duty to tell the world that Jehovah is the only true God. We reject the teaching of trinity because it teaches three gods instead of one. As the seed of Abraham, through Christ, we worship the God he worshiped. He worshiped Jehovah as the only true God. We are willing to take our stand with the Apostle to the Gentiles, and so say with Paul: "As for us there is but one God."

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## FIFTEEN REASONS WHY CHRIST DID NOT PRE-EXIST

(Continued from page 9)

"I am the root and the offspring of David." If Jesus had pre-existed, He would have been found in the original search.

*Fifteenth.* The angels sang the truth when they sang to the shepherds two thousand years ago. They sang, "Unto you is born this day [not two million years ago or back in eternity, but *this day*] a Saviour, which is Christ the Lord" (Luke 2:11). Of these truths of the gospel it is said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

If you will hear His Word while it is called today, we ask you to believe, and believing, be baptized into Jesus Christ for the remission of your sins, and you shall be saved, and delivered into the Kingdom of God when Jesus comes in the clouds of heaven with power and great glory.

## THE GOSPEL IN THE RAINBOW

(Continued from page 11)

clothes clean when working in the mire. It is even more difficult to remain a Christian and live in the gutter of sin. Bluing is an ingredient used in making cloth whiter. So is seeking the truth in God a necessary deed in making our robes of righteousness pure.

### INDIGO

Indigo is the combination of blue and the royal color of purple. A king is a lawmaker and a judge. God is our Judge. We must all appear before the judgment seat of Christ, but it is the judgment of God that we fear. "We are sure that the judgment of God is according to truth against them which commit such things" (Rom. 2:2). It is God "who will render to every man according to his deeds" (2:6).

Judgment is important in making our robes of righteousness. "If we would judge ourselves, we should not be judged [of God]" (1 Cor. 11:31). We must see ourselves as sinful men, as did Peter. We must realize we are men of unclean lips, as did Isaiah. Self-discipline is a necessity before we can weave a robe of white.

### VIOLET

Violet is a combination of blue and the first color, red. It symbolizes true blood, or pedigree. "As many as are led by the Spirit of God, they are the *sons of God*" (Rom. 8:14). Before we can become sons of God, we must be washed clean in the cleansing blood of Christ. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

### CONCLUSION

Our future hope of wearing a white robe to the wedding of the Lamb depends upon our application of all the colors of the rainbow. Just as white is the presence of all colors, so is black the absence of all colors. If we never begin to apply the colors in our lives, our hope of eternal life is very black. White cannot be made if any one of the colors is left out. Therefore, it is very important that we properly apply the *red* of the suffering Christ. There is a very special need for a balance of *orange* and of the *gold*, with evidence of the *green* in our lives. We must search into the *blue* of the truth and the depths of His doctrine. We must honor His royal judgment of *indigo*, and purify ourselves so we may be *violet*-blooded sons of God.

God made the rainbow as proof of His covenant with man. God placed the excellent choice of colors in the rainbow to persuade man of the importance of obedience. No one will stand upon God's beautiful earth who is wearing an off-colored or incomplete wedding garment.

# Showing Thanks

By Mildred Dennis

*"Lord, when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee? And the King will answer them, Truly, I say to you as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:37-40).*

"May I have the glue, please?" asked Danny.

Five boys in their blue Cub Scout uniforms were grouped around Mrs. Linden's kitchen table. They were making favors for the Thanksgiving meal trays of the residents in the city nursing home. They had decided to make spool turkeys. Mrs. Linden made the construction paper turkey patterns. The boys gathered up twenty-four spools.

Now they were gluing the front and back parts to each end of the spool. There was lots of fun and laughter. Gradually a row of completed turkeys was standing along Mrs. Linden's cabinet, all ready to gobble.

As they began to clear away the mess, Mrs. Linden said, "Boys, we will meet here at my house right after school next Wednesday. We will all go over to the home together. Mrs. Daily, the home administrator, will be expecting us."

Wednesday afternoon found the boys and Mrs. Linden ringing the bell at the nursing home. A kindly faced woman soon opened the door. "Hello, Mrs. Linden and boys. Please come in."

"Boys, this is Mrs. Daily. She will show us how the turkeys will be used."

"Of course," answered Mrs. Daily. "Please come with me. You know most of our people are elderly and need a doctor's care. The dinners are served in their rooms on trays. These little turkeys will be sitting on the trays tomorrow. They will help our residents to have a happier Thanksgiving Day."

"We had fun making them, too," said Danny.



"How would you like to brighten the day for two of our ladies? They are sitting in their chairs in the living room. They would enjoy a little visit with you," said Mrs. Daily.

The ladies were sitting by the window. They seemed to be watching the blowing leaves. Mrs. Daily said, "Miss Bell, Mrs. Gray, this is Mrs. Linden and her Cub Scouts. They've brought turkey tray favors to share with us."

The boys said, "Hello."

Miss Bell and Mrs. Gray asked them about their den meetings. Each boy told what he liked best about being a scout.

As the boys were leaving, the ladies smiled and waved to the boys. "Do come again," they said.

The boys were quiet for a few minutes after they left. Each one was thinking of the people who lived in the home. Finally, one of the boys said, "Mrs. Linden, is there anything else we could do for the men and the women at the home?"

"I think we could. I'm sure they would enjoy carols at Christmas. Perhaps some of the other dens would join us."

The boys began to plan for other things they could do. Is there a lonely person who would enjoy a visit from you?

*(Can you write a poem? Why don't you try? Choose Christmas or the holiday season to write about. Sign it with your name, age, and home town. Send it before December 10 to Mrs. Mildred Dennis, 229 W. Jefferson, Arcola, Illinois.)*

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## STORIES TO GROW ON

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November 12-18—Revival services, Fredericktown, Mo., James Mattison, guest speaker  
 November 23-December 3—Fall Meetings at Brush Creek, Ohio, Harold Doan, guest speaker

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- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Laundry, Richard Dick, speakers
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Dean Moore, speaker

- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
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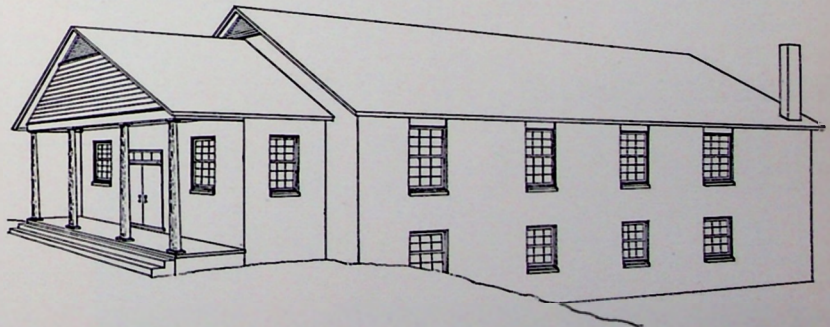
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December 15, 1962

the

# RESTITUTION

## Herald

Merry  
Christmas

VOLUME 52, NUMBER 5

### CHRISTMAS CAROL

From the starry heav'ns descending  
Herald angels in their flight,  
Nearer winging,  
Clearer singing,  
Thrilled with harmony the night;  
"Glory, glory in the highest!"  
Sounded yet and yet again,  
Sweeter, clearer,  
Fuller, nearer—  
"Peace on earth, good will to men!"

Shepherds in the field abiding,  
Roused from sleep, that gladsome  
morn,  
Saw the glory  
Heard the story  
That the Prince of Peace was born:  
"Glory, glory in the highest!"  
Sang the angel choir again,  
Nearer winging,  
Clearer singing:  
"Peace on earth, good will to men!"

Swept the angel singers onward,  
Died the song upon the air,  
But the glory  
Of that story  
Grows and triumphs everywhere;  
And when glow the Yuletide heavens,  
Seems that glorious song again  
Floating nearer,  
Sweeter, clearer—  
"Peace on earth, good will to men!"

—J. R. Newell.



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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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Madge Duncan complained, "All that glitter they put on Christmas cards and packages! Seems I don't get it cleaned out of the house from one year to the next." Mary Beth looked at her over tea and Christmas cookies and said, "Oh, I love finding it. Christmas seems to last all year. Every bright speck is a reminder of the Christmas star and the message 'A Saviour is born.'"



# EDITORIALS

By Harold Doan

## "THE PRINCE OF PEACE"

One of the titles by which Jesus the Son of God was to be known in the prophecy of His birth in Isaiah 9:6 was "The Prince of Peace." Possibly no other attribute of Jesus, and no other promise associated with His birth will arouse such longing, and be the subject of so much discussion in this Christmas season, 1962. When Jesus was born, the angels re-emphasized this work of peace when they sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

With the Cuban crisis still vivid in people's minds; with China invading India; with Berlin an armed camp, hope for peace is uppermost in the minds of many.

The promise of peace through Jesus entails submission to Him as Saviour. There is a present peace with God, with self, and with our fellow man that is a part of the Christian character: "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:20). The peace which Jesus provides did not come about by the simple fact of His birth, but through the sacrifice of His life upon the cross. The outpouring of Jesus' blood is the means of reconciliation and peace. Christians avail themselves of this peace now by coming under the blood and being reconciled to God.

The peace that will one day cover the earth, stop wars among nations, and make all who live in the Kingdom of God brothers, also is provided through the redeeming power of the blood of Christ. War is a result of sin, and a part of the curse put upon the earth as a result of sin. Jesus came into the world to "save his people from their sins" (Matt. 1:21). There will be peace on the earth when Jesus reigns because He will do away with sin.

The world seizes upon the hope of peace that is associated with Jesus, yet it is not willing to accept Him as Saviour and Lord, and come under the redeeming power of His blood. Without this there can be no peace. Until man does come under this redeeming power, there can be no personal or national peace.

## BIRTH OR INCARNATION?

In the Christmas season our minds turn naturally to the birth of Jesus Christ, the only begotten Son of the living God. Throughout the Christian world thoughts will center on this miraculous event which was the beginning of God's program for the redemption of fallen humanity. This Son who was born to "save his people from their sins" (Matt. 1:21), was obedient to the will of His Father, and by His sinless life, death, burial, resurrection, and coming again, will bring life eternal to believers and followers.

The simple story of Jesus' birth as found in Matthew and Luke is often complicated by a theory of man called "incarnation." This term is not used in connection with the birth of Christ, or anywhere else in the Bible. Incarnation means the presence of the Divine in the human, and is usually reduced to the statement that "God became a man in the person of Jesus Christ."

The Scriptures, however, speak of the *birth* of Christ. "Now the *birth* of Jesus Christ was on this wise" (Matt. 1:18) begins the description of the miraculous conception of Jesus. The word "birth" has no hint of prior existence, or change of form, or incarnation. The genesis of Jesus, His beginning, was His birth by the creative act of God.

Matthew later stated the fact that "Jesus was born in Bethlehem" (2:1), as a simple explanation of how the life of the Saviour, the Son of God, began. The angel told Mary, "That holy thing which *shall be born* of thee shall be called the Son of God" (Luke 1:35). While little is said elsewhere about the birth of the Son of God, Paul said that He was "made of a woman" (Gal. 4:4), and that He was "made of the seed of David according to the flesh" (Rom. 1:3). We read nothing here of incarnation. There is no unfathomable teaching in these verses that God left His home in glory and became a little baby so that He could grow up to redeem a lost world.

The simple story is that God caused Mary to conceive a child who was the very Son of God, who came into existence at this time, in accordance with the plan and promises of God, to be Redeemer. Mary was under no delusion that she had given birth to God. In fact, when the "days of her purification according to the law of Moses were accomplished, they [Joseph and Mary] brought him [Jesus] to Jerusalem to *present him to the Lord [God]*" (Luke 2:22).

We do not reject man's theory of incarnation because it is not possible, for with God all things are possible. We do not reject it because it is not logical, because God's ways are beyond our understanding. We reject this theory because it is not Scriptural, for the Bible teaches birth, not incarnation.

### "XMAS" OR CHRISTMAS?

In writing about the new Christmas stamp issued by the Post Office (Nov. 30, 1962), we neglected to credit the Post Office for using the word "Christmas" rather than the often-used substitute "Xmas." We appreciate this effort to retain this much of the meaning of Christmas. We further realize that in a nation which maintains strict separation of church and state, a department of government could not be expected to go further in maintaining the religious significance of the holiday.

The use of the word "Xmas" is often a particular affront to Christ and to the true meaning of Christmas. It is somehow more fitting to some aspects of Christmas celebrations, however, than if the name of Christ were associated with them. I am sure that Christ would not want His name associated with the drunken sprees that often mark the holiday. He would hardly want His name used in connection with the indecent office parties which are a part of the holiday in some circles. The name of Christ is hardly compatible with commercialized gift giving in which the purpose is to make an impression or create an obligation. There are cases in which it might be good when the word "Xmas" is used, if any word *has* to be used.

Christmas, however, brings out the best in most of us, and at least under the surface there is a remembrance of the Son of God, Saviour of the world, in whose name this most important and joyous holiday is celebrated.



### EVERYWHERE, EVERYWHERE CHRISTMAS TONIGHT

Everywhere, everywhere, Christmas tonight!  
Christmas in lands of the fir tree and pine,  
Christmas in lands of the palm tree and vine,  
Christmas where snowpeaks stand solemn  
and white,  
Christmas where cornfields lie sunny and  
bright;  
Everywhere, everywhere, Christmas tonight!

For the Christ Child who comes is the Master  
of all,  
No palace too great and no cottage too  
small;  
The angels who welcome Him sing from the  
heights,  
"In the city of David, a King in His night."  
Everywhere, everywhere, Christmas tonight!

—Phillips Brooks.

# THE WAY TO CHRISTMAS

**WE MUST** never let Christmas come to us merely because a certain date rolls around on the calendar. We must come to Christmas. More pointedly, we must come to Christ. We readily recognize that there is a date set by man which yearly brings to us the tinsel, the lights, and the decorations which serve as reminders of the birth of our Lord. We can be thankful for these reminders, though we may not agree with the sentiments thus portrayed.

Christmas is more, much more than can be seen, touched, or experienced in the limited expressions of the modern trend of Christmas. The Christian's Christmas is his attitude toward something that happened nearly two thousand years ago; his attitude toward Him who made it happen, and toward Him who happened. To have a correct and right attitude toward Christmas is to have a right attitude toward everyone and everything. We give honor to Christ by our attitude toward others. Jesus has said, as recorded in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is the basic reason for the giving of gifts one to another at the anniversary of the birth of God's Gift to us.

Let us not become deluded by the modern trend of celebrating Christmas. Christmas is not "things" any more than the flag is the nation or the turkey is Thanksgiving. Paul brings out the same principle in the Roman letter (14:17): "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

There is a true Scriptural procedure for God-fearing people to find the way to the true Christmas. The angel that appeared to the shepherds said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). These shepherds came to Christ; they came to the first Christmas and found in their coming the turning of their life experiences. This message, this proclamation was made known, not only for the shepherds' admonition, but that each one of us—even down to this last age—might be stirred and inspired as we realize the meaning of the heavenly announcement.

## "Fear Not"

Look at these words, "Fear not." Realize that they are the expression of the heart of God, that we His children might be enlightened to come to His Christ. These words of encouragement were spoken to the shepherds that they might be moved to respond without inhibition to the grand message of salvation. We know that the shepherds believed, as was testified by their immediate action. They went "even unto Bethlehem to see this thing which has come to pass which the Lord has made known unto us." How true the words of the Hebrew letter, "Without faith it is impossible to please him: for he that cometh to God must *believe* that he is, and that he is a rewarder of them that diligently *seek* him" (Heb. 11:6). We must believe that Jesus is born in our hearts each day: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1 John 4:2).



● By Pastor E. Milon Hall  
Grand Rapids, Michigan

### "I Bring You Good Tidings"

As in the days of these men of the hillside, so it is with each generation of man's existence: the good tidings are forever and urgently needed to lift men above the degrading and absolute hopelessness of their futile efforts toward complete happiness. Ours must be a continual reliance and submissiveness that the Christ might live in us. During His ministry Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). He also said, as recorded in John 18:37, that He was born to be King, and everyone who is of the truth will hear His voice.

### "Of Great Joy"

No doubt the shepherds were sincerely moved to great joy as they heard, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). This "great joy" must be a growing, expanding, and enveloping experience in the healthy, growing Christian. If other things are of greater joy, then we are not worthy of His joy. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving

the end of your faith, even the salvation of your souls" (1 Pet. 1:8, 9).

### "Which Shall Be to All People"

On that eventful night, the very telling of this event—which would more than any other change the hearts of men—is emphasized with these words of the unlimited scope of the love of God in the proclamation of the gospel. This, too, the shepherds fulfilled as they "made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds" (Luke 2:17, 18).

As we personally accept the "good tidings" and become a part of the true Christmas spirit by coming to Christ, we must also be eager and willing to let the "great joy" of our hearts be known "to all people." The Christmas star is not now distinguishable to guide this generation to the Christ, but it is in the plan of God that each one who would receive the "good tidings" become a bearer of that light to guide others in the right way to Christmas. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).



## THE REAL CHRIST

By Pastor C. E. Randall, Omaha, Nebraska

### *The Historical Christ*

**T**HE Messianic prophecies and their fulfillment in the birth of Jesus constitute historical fact. In this respect Jesus is simply a historic character unless He is related to present-day life and activities. To merely think of Him as the babe in Bethlehem, or the child taken to Egypt to escape the decree of Herod will have little inner reaction in the lives of people. Sentimentality which comes from the strange and miraculous events connected and associated with the birth of Jesus will not have a transforming power on and over people. People, to be affected by the redeeming power of Jesus, must come to know Jesus the Man, the Son of God, the Redeemer, the Saviour, the ever-living, ever-present Mediator between God and men; not merely know about Him, but know Him in a personal way as Saviour and saved, Redeemer and redeemed. This must be a living relationship in which Jesus dwells within a person so that he, like Paul, is able to say: "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the

life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

### *The Ever-Living Christ*

The birth of Jesus was the beginning of a long series of events which would reach into and become a part of eternity. His birth was not an event of all-inclusive importance—it was a vital part, but merely a part of a whole pattern. In viewing the present ever-living status of Jesus, we must think or see Him solely in this perspective. But for this moment we want to think and consider Him as the *ever-living One*. "I am he that liveth, and was dead, and, behold, I am alive for evermore" (Rev. 1:18).

The life which Jesus now possesses is of unending nature. He is self-contained; that is, He has life within Himself, yes, unending life—the kind and nature of which He is able to give to others, for He is the *Life-Giver*. There is marked contrast between the life which Jesus

(Please turn to page 11)



# BORN KING OF THE JEWS

● *By Pastor Harry Sheets, Ripley, Illinois*

**W**E celebrate Christmas as the birthday of Jesus. We like to read the simple but inspiring story of His birth in a cattle shed in the little town of Bethlehem. In imagination we stand by the shepherds and listen to the angel as he said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). We thrill to the words of the heavenly host as they announce: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

As we read the gospel story, we seem to know instinctively that Jesus was no ordinary child. No one needs to tell us that He was born to fill an important place in God's plan for mankind. We cannot read this story without being stirred and thrilled.

The Angel Gabriel revealed the importance of Jesus in the plan of God when he announced to Mary that she was to have a Son whom she should name Jesus. "He shall be great," said Gabriel, "and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Notice what Gabriel had to say about Jesus. He was to be great; He was to be the Son of God; He was to sit upon the throne of David and rule over the house of Israel forever. There was to be no end to His Kingdom.

All too often Christians forget that Jesus was born to be King of the Jews. The wise men understood the purpose of His birth, for they asked: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:3).

Herod, greatly disturbed by their question, called the chief priests and scribes and "demanded of them where Christ should be born." They answered by quoting Micah 5:2: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

This "ruler in Israel" which Micah mentioned was to fulfill God's covenant with David. The Prophet Nathan, speaking for the Lord of Hosts, said to King David: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). Psalm 89:34-36 records the covenant which God made with David. We read: "My covenant will I not break, nor alter the thing which is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

Peter, on the Day of Pentecost, claimed that Jesus was the Seed of David who was to reign as King over Israel. He reminded the people that David, "being a prophet," knew "that God had sworn with an oath to him, that of

the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30).

This is in harmony with Isaiah's prophecy: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (9:6, 7).

Next, let us notice the words of Jeremiah: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). Jesus is the one destined to sit on David's throne. Nothing can keep Him from occupying that throne when the proper time comes. "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. . . . Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob" (Jer. 33:20, 21, 25, 26).

It seems to have been God's plan to have kings upon David's throne continuously until Jesus was old enough to reign; however, David's successors became so sinful that God decided to remove them and leave the throne vacant until Jesus should come. He announced His intention in these words: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:25-27).

King Zedekiah was the last king to rule over Israel. The throne has been vacant since that time—a period of more than twenty-five hundred years—but it will be occupied again. God has given His word to that effect.

Jesus was born to rule David's people Israel. This is attested to many times in the Scriptures, both directly and indirectly. For instance, when Jesus called Nathanael to be His disciple, He said, "Behold an Israelite indeed, in whom is no guile. . . . Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:47, 49).

Jesus made one statement which, because it is misunderstood, has led many people to believe that Christ's Kingdom is not to be on this earth. When Pilate asked Him if He was the King of the Jews, He replied, "My kingdom is not of this world" (John 18:36). When Pilate pressed Him further by asking, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

When Jesus said that His Kingdom was not of this world, He used the Greek word *kosmos* (translated "world"). *Kosmos* means order, arrangement. *Kosmos* refers to the *nature* of His Kingdom and not to its location. In this connection it should be noted that Jesus said, "If my kingdom were of this world [*kosmos*], then would my servants fight, that I should not be delivered to the Jews" (John 18:36). It is a well-known fact that kingdoms of this world order are established by force of military arms, as was the Roman Empire of which Pilate was a part. What Jesus said was that His Kingdom, being different from man-made kingdoms, would not be established by man's methods.

When Peter resorted to the sword to protect his Master, Jesus rebuked him, saying, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (Matt. 26:52).

The Jews knew that anyone who would claim to be Messiah must be able to multiply food in a miraculous manner, just as Moses furnished food to Israel in the wilderness. When Jesus was able to feed five thousand people with five barley loaves and two small fish, they exclaimed, "This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed into a mountain himself alone" (John 6:14, 15). This was not the time for Jesus to be made King; neither would He allow men to use force to make Him King. His Kingdom is not of this kind.

Jesus *did* offer Himself to Israel as their King, however. He did this when He rode into Jerusalem on what we call Palm Sunday. "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:4, 5, quoted from Zech. 9:9). His first act as King was to cleanse the temple. In this He was following the prophecy of Malachi 3:1-3, which we read in part: "The Lord, whom ye seek, shall suddenly come to his temple . . . and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

Yes, Jesus came to be King of the Jews. Gabriel announced this fact to Mary before His birth. Jesus Himself  
(Please turn to page 11)



# GIFT

• By James Ma

**C**HRISTMAS is the day that men have set aside as Christ's birthday, the birthday of the Saviour of the world. It is noteworthy that the Bible is silent when it comes to the actual day of the year when Jesus was born. The Bible records the place where He was born and other events concerning His birth. By tracing history back, we can come close to the very year that He was born. But as to the particular day of that year, we are not told. We wonder why? Is there a reason?

In ancient times it was recorded when God gave Israel the law, and by the chronological tables in the Bible we can trace creation back to 3999 B. C. But of Christ no specific day of birth was recorded, no age given at His death. We believe the reason for this is because God wants us to remember the *event* more than the actual *day*. Is it not much more important to remember that the Saviour has been born and now lives, than to remember the particular day?

The reason for this is obvious, looking at it from God's standpoint. It could be that men would begin to worship the day and its material celebrations more than the event. We are afraid that this is what is happening today—that most people are more engrossed in the gift giving and feasting than they are in the fact that they now have access to God's grace and mercy through the birth of His Son.

When I think of the giving of gifts at Christmas time, I think of the last verse in 2 Corinthians 9, which says, "Thanks be unto God for his unspeakable gift." The un-

speakable Gift is, of course, Jesus Christ. He is the unspeakable Gift from God to us because, without Him, we have no hope of eternal life, no access to God whatsoever. When God gave Him to us to die for our sins, our joy became "unspeakable"—so great that it is difficult to describe it. Now we do have access to the throne of grace; we can have the forgiveness of our sins, we can come into covenant relationship with God, and we can have hope of living in His coming everlasting Kingdom. It is all possible by His "unspeakable gift" to us—His Son Jesus Christ, who is "the way, the truth, and the life."

The idea of giving gifts at Christmas time probably comes from the giving of the gifts to Christ by the wise men. Let us study this account in Matthew two and see if our gift giving today is in accordance with God's ways.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1). These traveling doctors of wisdom troubled King Herod by their question concerning a King. He instinctively respected them for what they were—great men from the east. They had come to worship a great King, a King of which Herod knew nothing. After King Herod asked his scholars of the Old Testament where the Christ should be born, he sent the wise men to Bethlehem. Now let us read verse 11: "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The account says that upon arriving in Bethlehem, the wise men fell down before the young Child Jesus and worshiped Him. It further says that then they opened their treasures and presented Him with gifts.

It was the custom in Bible days, when one visited a king or great man, to take that great one a present, or a gift. You remember that when the Queen of Sheba visited King Solomon she brought him many precious stones, spices, and one hundred twenty talents of gold. (1 Kings 10:1, 2, 10.) When Naaman the Syrian came to the Prophet Elisha for healing of his leprosy, he



# IVING

ammond, Louisiana

brought with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment. (2 Kings 5:5.) So it was obvious to King Herod that these men knew by prophecy and a special star that a great King had been born in his country—a King who was far greater than he. And it was true! Jesus one day will be King of Kings and Lord of Lords, and will reign over all the kings of the earth when He comes. We, too, should see Jesus as the great King instead of the little Baby that many people think about around this time of the year. Yes, Jesus did grow up. He is now almost two thousand years of age, truly One to respect and look up to. He is King to Christians today, and will be King of kings when He comes.

Coming back to the wise men in Matthew 2:11, we notice the account says that the wise men, after worshipping Jesus, presented Him with three gifts: gold, frankincense, and myrrh. It is obvious that there was a prophetic significance to the giving of these particular gifts to the Christ (myrrh, incense, and gold), just as there was a significance to everything that concerned Christ.

## Myrrh

Myrrh is a tree gum, or sap from a tree. This tree grows to a height of eight or nine feet, is a hard wood, and is thorny. Myrrh was one of the main ingredients in the holy ointment in the days of the tabernacle worship of Israel. (Ex. 30:23.) Myrrh was a perfume and purifying substance used in the days of Esther. (Esther 2:12.) It was used in this sense prophetically of Christ in Psalm 45:7, 8, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

We said before that there was a prophetic significance to the giving of myrrh to the Christ. Myrrh was to be used for the anointing of Christ, the Sacrifice. This we find in John 19:39, where it mentions that Nicodemus came to Joseph of Arimathea bringing with him "a mixture of myrrh and aloes, about an hundred pound weight." What did Nicodemus and Joseph do with these spices? The next verse reads, "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Then they laid Jesus in the tomb. So myrrh was used to embalm the dead Jesus. He had died as the Sacrifice for men's sins.

## Frankincense

Frankincense, or incense, is also a tree sap, coming from a tree that grows to a height of about forty feet. It is called *frankincense* in the Bible because it burns freely, with a steady flame and a highly aromatic odor. It is a white or yellowish resin or gum, glittering, brittle, and bitter. It was used by the priests in the Old Testament tabernacle worship of God. (Ex. 30:7-9.) It was used in the offerings. It was placed on the showbread. The priests were ministers for the people. They worshiped God and ministered to the spiritual needs of the people in the use of incense.

The prophetic significance of frankincense in connection with Christ is found in the fact that Jesus was to become the great High Priest, who was to make intercession for us. In Hebrews 4:14 we read, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Speaking further of Jesus' everlasting priesthood, Paul says in Hebrews 7:24-27, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." The frankincense pointed to Christ's priesthood. He is our High Priest today, interceding for us with God His Father.

## Gold

Gold, too, has been used from earliest times, even being spoken of in Genesis 2, in the Garden of Eden account. Abraham was rich in gold. (Gen. 13:2; 24:22, 35.) It was plentiful in the days of David and Solomon. (1 Kings 10:14-17.) In fact, in Solomon's day the record says that Solomon made gold and silver like stones, it was so plentiful. (2 Chron. 1:15.) The temple and the mercy seat were overlaid with gold. The Queen of Sheba brought gold to King Solomon. (1 Kings 10:2, 10.) Naaman brought gold to Elisha. (2 Kings 5:5.) The wise men brought gold to Christ.

The prophetic significance in the gift of gold to Christ is that when He comes and reigns as King of Kings, certain nations will bring Him gold and incense. This is found in Isaiah 60:6: "All they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord." This is also mentioned in the seventy-second Psalm, a Psalm prophetic of Christ when He reigns as King of Kings. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down

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# CHRISTMAS MEDITATIONS

## JESUS' BIRTHDAY PRESENT

By Olive Mary Stewart

Five-year-old Lucy was sitting on her daddy's knee looking at the colored pictures in a Christmas storybook. Her father turned to the picture of the little Baby Jesus lying in the manger.

"Daddy, is Christmas still Jesus' birthday?" asked Lucy.

"Why, yes," answered Daddy. "You have a birthday party every year to remember your birthday, and we have remembered Jesus' birthday right down through the years."

"Oh," said Lucy thoughtfully, "but when I have a birthday, everybody gives me presents. Doesn't Jesus get any birthday presents?"

"Well," Daddy was puzzled. "It is strange, but when Jesus' birthday comes along, we get presents for each other, but we never seem to get anything for Jesus."

Lucy jumped down from her father's lap.

"I think I'll get Jesus a present this year. I'm going to look as hard as I can and find something for Him."

Every day, when she went Christmas shopping in the big stores with her mother, her eyes covered the long, shining counters in search of a present for Jesus.

Nobody seemed to understand her plan. She whispered to one friendly clerk that she wanted to buy a birthday gift for Jesus. The clerk just smiled down at the little blue-eyed girl, looking puzzled, and turned away to wait on another customer.

The busy days passed until Christmas morning came.

It was always so exciting, with Daddy calling out the names and handing out the gifts.

When all the packages were opened and the floor was covered with wrapping paper, Daddy said, "Well, Lucy, where is your present for Jesus?"

"I am it," answered Lucy. "I looked very hard and couldn't find anything useful, so I thought He would like me. Maybe He can use me."

Daddy looked at Lucy in her white robe, her curls topped by a big red bow. He felt very sure that Jesus would like the gift that Lucy had chosen.

—Faith, Prayer, and Tract League.

## THE WISE MEN

By J. R. LeCrone

*"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that*

*is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:1, 2, 11).*

About all that we may know for certain with regard to the wise men from the east, who came seeking the infant King, is contained in the above verses. Their wisdom consisted of much more than the knowledge necessary to enable them to recognize the significance of the star which heralded the birth of the Christ. They also had the good sense to comprehend the fact that this knowledge was of little value, unless it led them to the Christ Himself; so they set out to seek Him. Acknowledging Him as a king, they came prepared to meet a king, bearing precious gifts to present to Him.

Biblical evidence suggests that it was almost certainly some time after the actual birth of Jesus that the wise men appeared at Jerusalem, demanding to know His whereabouts. The fact that Herod questioned them closely concerning the time that the star first appeared, and then had all the male children up to the age of two years slain, suggests that it may have been nearly that long before the wise men reached Jerusalem.

It also seems probable that the star led them, not to Bethlehem, but to Nazareth. But whether it was Bethlehem or Nazareth, the principle involved in the following little poem holds true, and contains a valuable thought for those of us who would be wise in our relationship with Jesus.

### Wise Men

"They brought gifts to Bethlehem."  
Who knows more than this of them?

All their other acts are hid:  
Where they traveled; what they did;  
How their lives henceforth were spent;  
What their starlit journeys meant;  
Whether they had joy or woes;  
Only what they gave is told:  
Myrrh, and frankincense, and gold.

Only this we know of them:  
"They brought gifts to Bethlehem."

—Cortland Sayers.

## THE REAL CHRIST

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has and the life which we possess. The one is eternal—the other temporal. The one is unlimited in time—the other is bounded and limited by time. Each person needs to reach out and take hold of the hope set before us of eternal life through and in Jesus Christ.

### *The Priestly Ministry of Christ*

Like His life, the priesthood of Jesus is unending: "The Lord swears and will not repent, Thou art a priest for ever after the order of Melchisedec" (Heb. 7:21). Like His birth, His priesthood is a part of an over-all, eternal pattern and purpose. His heavenly ministry is vital to our salvation. His daily ministry in the heavenly sanctuary, which God pitched and not man, is well expressed in Hebrews 7:25: "He is able to vivify for ever, them who come to God by him; for he always liveth, and sendeth up prayers for them" (*Syriac Translation*).

Jesus has always seemed closer and more personal to me since I came to see and understand His priestly ministry as one which involved me as a believer—knowing that He daily offers prayers in my behalf the same as He did for Peter when He said to Peter, "I have prayed for thee, that thy faith fail not" (Luke 22:32). I feel like saying, "Thanks, Lord, for praying for me."

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## BORN KING OF THE JEWS

(Continued from page 7)

claimed to be the promised King. He laid claim to the Kingdom by riding into Jerusalem and by cleansing the temple. His people rejected Him and had Him crucified. This did not end the matter, for "Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (John 19:19). The chief priests objected to Pilate by saying, "Write not, The King of the Jews; but that he said, I am the King of the Jews." Even His enemies testified to His claim to being King of Israel.

Many think that the disciples were mistaken in looking for the Kingdom of God to be established upon this earth. They forget that, following His resurrection, Jesus spent forty days "speaking of the things pertaining to the kingdom of God" (Acts 1:3). On the very day of His ascension the disciples asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Jesus gave no hint that they were in error about the Kingdom. He replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7).

Jesus was born to be King and when He returns to this earth He will have "on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

## GIFT GIVING

(Continued from page 9)

before him: all nations shall serve him." Revelation, too, speaks of the time when the glory and honor of the nations shall be brought into New Jerusalem, the city with the golden streets, which will come down from God out of heaven at the close of the Millennium.

So, gold is for Christ the King; myrrh for Christ the Sacrifice; and incense for Christ the High Priest.

Now let us come back to our original thought and see if our gift giving today is in accordance with God's ways. It is true that giving shows a true Christlike spirit. Acts 20:35 records that Jesus said, "It is more blessed to give than to receive." Second Corinthians 9:5-8 says that "God loveth a cheerful giver." Yet, in our gift giving at Christmas time, let us not forget that Christ deserves our greatest attention.

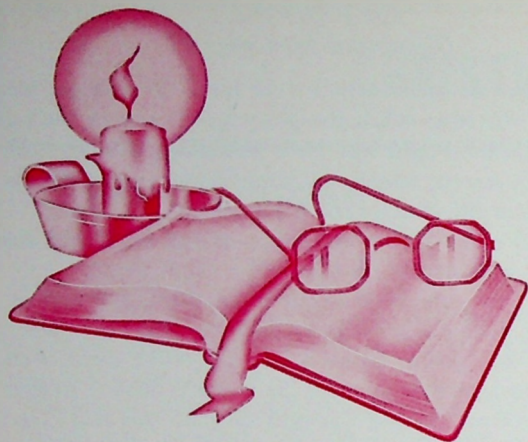
The best gift we can give Him is ourselves, even as Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). If we will present our bodies and lives to Him, we will be giving Him the best.

To close, here is a little story called, "A Christmas Meditation." The author is unknown.

"I have many friends. When they arranged to have a celebration in honor of my birthday, I was greatly pleased. One likes to be remembered by one's friends, and celebrations are gratifying events. Moreover it was intimated to me that extensive preparations were being made for gifts to be given. This made me especially happy, for my needs are great; or, rather, the needs of others to whom I am giving my life are many, and in my present circumstances are wholly dependent on what my friends are doing. You may be sure that it was with kindling emotions and welling gratitude that I looked forward to the day when I was to be so signally honored with a great party and with gifts.

"The great day came. A vast number had remembered it, and my name was on every tongue. Gifts also came in such profusion that I was almost overwhelmed at the sight of them. But when I looked at the cards on which the names were written, indicating those to whom the gifts were made, I was astonished and amazed. I could not find my name on one card! My friends were giving gifts back and forth to one another in hectic complexity! But I, whose birthday was the occasion of the party, was strangely forgotten. I walked about, enjoying the occasion as best I could, watching the happiness of others. But what a lonesomeness I felt, and how I wondered how I would meet those needs which I had thought the gifts would supply!

"I am the Christ whose birthday people celebrate by giving gifts to each other, but not to Me."



# UPON THIS ROCK!

**T**HE true church has certain identifications by which she may be known. One of which we are most sure is found in the sixteenth chapter of the Gospel of Matthew. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say, Thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matt. 16:13-20). Now the purpose of Jesus' questioning His disciples was to see how well they had learned what He had taught. Jesus' ministry is divided into four parts. The first quarter was devoted to preaching that the Kingdom was at hand. The second proclaimed the King. The third part told of the King rejected. We could call this an examination as He had reached the first half of His ministry.

The first question was: "Whom do men say that I the Son of man am?" They answered that some said, "He is John the Baptist." We can see some justification for this thinking, for Jesus preached the gospel of the Kingdom as John preached, and also baptized believers as John did. Then there were others who said he was Elijah. Again we see a reason for this, for the Prophet Malachi

prophesied that God would send Elijah before the day of the Lord and, as Jesus preached the coming of the day of the Lord, they had some reason for thinking Him to be Elijah. Others thought He might be one of the other prophets risen from the dead.

The chief concern of our Lord, however, was not what others might think, but what His disciples thought, so He came directly to them: "Whom do ye think that I am?" Peter, answering for the group, said: "Thou art the Christ, the Son of the living God." This was the answer Jesus wanted to hear, for He had spent weeks and months teaching this truth. It pleased our Lord and He blessed Peter for saying it.

Now, if the disciples believed this, they were ready for the next part of His ministry which would reveal the rejection of the King, the Christ, the Son of God. All through Jesus' ministry He recognized God as His Father. Even at the age of twelve years, He said, "I must be about my Father's business." One of the chief objections the Jews had was that He claimed to be the Son of God. Truly, He was as much the Son of His Father as any earthly son is the son of his earthly father. He came from God as literally as any son does from his father. He is the only begotten Son of God. His Father recognized Him at the time of His baptism as "my beloved Son in whom I am well pleased." Even Satan has a better understanding than some theologians, for he addressed Him as the Son of God.

Jesus never claimed to be God, but always the Son of God. Although He was made of a woman—the promised Seed of the woman that should bruise the head of the serpent—He is yet the literal Son of God. He is the Christ, the Anointed One, who came from God His Father, just as we are Adam and come from Adam and come from our fathers. Yes, Jesus always recognized God as His Father, and Himself as the Son.

Now what Peter had said was so perfectly what Jesus wanted to hear that He said to Peter, "Flesh and blood

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*By Pastor Walter Wiggins, Litchfield, Minnesota*

hath not revealed it unto thee, but my Father which is in heaven." Peter did not learn this from listening to what men thought regarding Jesus, nor will anyone today. Men say He is everything but what the Bible says. I have read where men say our Lord was the reincarnation of the angel Michael, and, as strange as it may seem, a large body of Christendom believes this. The largest group are those who say that Jesus is God. No wonder people are confused, for Mary is called the mother of God who created her ancestors over four thousand years before! The Bible simply says that Jesus is the Son of God.

Jesus said to Peter, who had made this great confession, "Thou art Peter, and upon this rock will I build my church." This is one of the most abused texts in the Bible. We throw intelligence out of the window, and try to read in this that Jesus said to Peter, "I am going to build my church upon you." Anyone having access to a Greek dictionary can see at once that no such thought was presented by our Lord, for two entirely different words are used. The word translated "Peter" is *Petros*, masculine gender, and used only of the man Peter. The word translated "rock" is *petra*, feminine gender, and never is used relative to man, always to a mountain, or an immovable foundation. Jesus is saying to Peter, "Thou art Peter, a small movable pebble, yet, upon this rock, something which cannot be moved, which you have just confessed, will I build my church." Peter was a mere man and very unstable, for in a short time Jesus said to Peter, "Get thee behind me Satan, for thou savourest not the things that be of God, but those that be of men."

The church which is built upon the man Peter will fall, and great will be the fall of it; but the true church built upon the great Rock of Ages, Jesus the Christ, the Son of the living God, will burst forth in the morning of the resurrection and sing the song, "O death, where is thy sting? O grave, where is thy victory?" The gates of hell shall not prevail against it!

Now our Lord says, "I will give unto you the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This statement has been used to teach the infallibility of the apostles and their successors, and by it they presume to legalize any doctrine of the church, regardless of how much it may be paganzized.

The keys are the keys of the Kingdom. Keys are used

to unlock something. The Kingdom was to be opened to people who were on the outside. Israel had shut up the Kingdom and would neither go in, nor permit others to go in. Now something was to be given the disciples which could be described as a key. What power did the apostles use to bind and loose people? If we study the Book of Acts we will see how these keys worked. In the Great Commission of our Lord, He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Here we have the keys being used through the preaching of the gospel. A sinner may hear. He believes and obeys. His sins are forgiven. God recognizes this from heaven. Another may hear the same sermon. He believes not. He is condemned. His sins are bound, and again God recognizes this.

On the Day of Pentecost Peter used the keys of the Kingdom. He convinced the Jews that they had crucified their King, who was Jesus the Christ, the Son of God. When they heard it they asked, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Three thousand were baptized, and three thousand received the remission of sins. It does not say how many believed not, but those who did not received not the forgiveness of sins. One group was loosed from its sins; another was bound.

The gospel of Christ is the power of God unto salvation to every one who believes. It is condemnation to those who believe not. The Jews who condemned Jesus to the cross for saying He was the Son of God had to confess before men that Jesus Christ is the Son of God. Remember, Jesus said, "Upon this rock will I build my church." The true church is built upon that great truth, for the whole work of redemption is embedded in the title, "Jesus the Christ, the Son of God."

Christ means "anointed one." He is the ordained one to fulfill every promise relative to man's redemption. He is the Seed of the woman. He is the *Shiloah*, or Prince. He is the Prophet "like unto Moses," the Priest "like unto Melchisedec." He is the true Passover Lamb of God who takes away the sins of the whole world. He is the righteous Branch of David; the one whose right it is to sit upon the throne of David and reign over the house of Jacob forever. (over)



*"Christ means 'anointed one.' He is the ordained one to fulfill every promise relative to man's redemption. He is the Seed of the woman. He is the 'Shiloah,' or Prince. He is the Prophet 'like unto Moses,' the Priest 'like unto Melchisedec.' He is the Passover Lamb of God who takes away the sins of the whole world."*

Jesus' right to the throne is through His being God's Son. Who has a better right to the throne of the Lord God than His only Son? God's whole plan of redemption is in the person of the Lord Jesus. Then, is it any wonder that the basic truth of Christ's church is that He is the Christ, the Son of the one true and living God. In Acts we find, "Believe on the Lord Jesus Christ and thou shalt be saved." Also, in Romans 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

No better example of the use of the keys, and building upon that great foundation truth upon which the church is built, can be found than the one in Acts, the eighth chapter. Here we have a man of Ethiopia, a man of great authority, who was treasurer to the Queen of Sheba. He had come to Jerusalem to worship, and was returning home. As he went, he was reading the Book of Isaiah. The Lord sent Philip to him. Philip was to build this man into the church. He asked, "Understandest thou what thou readest?" (He was reading Isaiah 53.) Then Philip began at the same scripture and "preached unto him Jesus." Now we may not know everything that Philip preached to him, but God left us without a doubt as to two things which are necessary for one to become a citizen of His Kingdom. "The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Believe what? Now please note: "And he answered and said, I believe that Jesus Christ is the Son of God." Here is an example of building Christ's church. Upon the eunuch's confession of faith, they both went down into the water and Philip baptized him. Then they came up out of the water and the eunuch went on his way rejoicing. Why? The gospel message had opened the door of the Kingdom to this man. He was now a citizen of the Kingdom and, although he sleeps in the dust of the earth, when the Son of God, whom he confessed, shall return to this earth, the eunuch shall sing the song of victory over death with all those who are building upon this Rock, Jesus the Christ, the Son of God.

Are you building upon this Rock? or upon mere men? This is a very important question.

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#### CHRISTMAS EVE

The door is on the latch tonight,  
 The hearthfire is aglow;  
 I seem to hear soft passing feet—  
 The Christ Child in the snow.  
 My heart is open wide tonight,  
 For stranger, kith, or kin;  
 I would not bar a single door  
 Where love might enter in.

—Anonymous.

## BOOKS FOR CHRISTMAS

By William Wachtel

**BAKER'S BIBLE ATLAS**, by Charles F. Pfeiffer (Baker Book House, Grand Rapids, 333 pages, \$7.95)

For several years there has been a great need for a conservative Bible atlas embodying the results of recent archeological discovery and presenting in modern pictorial form the geographical data of Scripture. *Baker's Bible Atlas* admirably fulfills this need. Its author, Dr. Charles F. Pfeiffer, is a noted evangelical Old Testament scholar, and he has done his work in conjunction with two other well-qualified consulting editors. The result is a work that will prove highly serviceable to the student of Scripture. The colored maps are beautiful, and the many black and white outline maps show clearly the geographic features emphasized in the text. The text itself follows the Scriptural narrative, and photographs along the way vividly illuminate the discussion. This book is recommended as a basic Bible tool.

**THE BIBLICAL EXPOSITOR**, edited by Carl F. H. Henry (A. J. Holman Co., Philadelphia, 3 volumes, \$6.95 per volume)

This recent work is not a commentary in the usual sense. In three large volumes, it endeavors to present an exposition of the Bible as one great integrated revelation from God. It aims to do this by "fixing its attention on the enduring message of the books, rather than losing itself in literary and critical disputations." For this reason, the work is subtitled, "The Living Theme of the Great Book." An international, interdenominational body of scholars has collaborated to produce the individual expositions and articles. As a work which deliberately avoids the intricate discussions and fine points so much a part of ordinary commentaries, it fulfills a unique role in making vivid to the reader the continuous thread which is the inspired message of Scripture. It is, therefore, a work which will be found useful by the reader who desires to know better the over-all picture of truth in Scripture.

**THE CHILDREN'S SIMPLIFIED NEW TESTAMENT**, by Olaf M. Norlie (Zondervan Publishing House, Grand Rapids, 603 pages, \$3.95)

This attractively printed and illustrated New Testament would make a very appropriate Christmas gift for some child. It is "a new translation from the original Greek designed to make the language of the New Testament more interesting and intelligible, especially for today's boys and girls." The translator has made a worthy effort to achieve this purpose.

(These books may be ordered from THE RESTITUTION HERALD, Box 231, Oregon, Illinois.)



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- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WPPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Le noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
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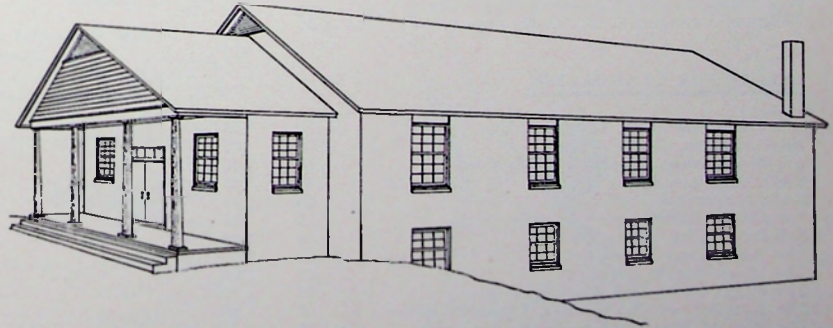
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# RESTITUTION

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### HAPPY NEW YEAR!

#### WITHIN THE CIRCLE OF THE YEAR AHEAD

#### ARTICLES IN THIS ISSUE!

Christ's Millennial Work Among the Nations

"A Watch in the Night"

Bible Testimonies to the Birth of Christ

And short features of current interest to Christians



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Mary Beth bought some inexpensive stainless steel knives, forks, and spoons to use for everyday. At Sunday dinner she didn't have enough of her good silverware, so I finished setting the table for her with the steel ones. "I can only find five spoons," I said. I checked and found that two were stacked together because they had been stamped out that way, all alike. Man produces things stamped out alike, but God still makes each man by an individual pattern.



# Editorials

Harold Doan  
Editor

## NEW YEAR OF CRISIS AND HOPE

In these end times, each new year is both a year of crisis and a year of hope. As "wars and rumours of wars" increase, one crisis will follow another. But this very chaos is a sign of hope for the child of God who sees in these fulfillments of Biblical prophecy the signs of the soon coming of our Lord Jesus Christ. We are like people living on the side of a volcano. We have become accustomed to the rumbling and shaking of the earth, and danger is a part of everyday life. Let us not become numbed to the implications of these rumblings of nations, but see in them the promise of the Kingdom of God.

While eyes have been turned to the troubles in Cuba and in India, Russia has been moving through her agents in a civil war in Yemen. The rebels are supported by Nasser of Egypt, and the government is supported by Saudi Arabia and Jordan. Should Nasser win, and King Hussein of Jordan fall, it would be a great victory for Nasser and his Soviet supporters. Even more important, observes Mr. Charles French of Australia, is the fact that then Israel would probably be forced to seize territory now held by Jordan west of the Jordan River. This would include the liberation of Jerusalem, making it for the first time in more than two millenniums an all-Jewish-held city. Gentile control of Jerusalem would be at an end, at least temporarily. We are thinking, of course, of Luke 21:24: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." These words of Jesus were spoken in connection with prophecies of His coming again.

The United States has promised to deliver to Israel ground-to-air Hawk missiles as a defense against the bombers and fighter planes and missiles delivered to Egypt by Russia. While State Department officials deny that this is the beginning of an arms race in the Middle East, both East and West seem committed now to keep up to date the armaments of their respective friends. The Prophet Joel, speaking of the last days, said, "Let all the men of war draw near; let them come up" (3:9). There is a steady drawing together of the nations of war in the Middle East. With the restlessness at Berlin to the north; war in India to the east; war in Yemen to the south; and turmoil in Africa to the west, Israel is surrounded by a tightening circle of war.

This is a year of crisis and a year of hope, for the Lord said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). There will be redemption for the redeemed. The purchased possession will receive full redemption and enter into eternal life with the Lord in His Kingdom. In these times of trouble, seek the Lord and take comfort in the redemption and promise of life that is to be found only in Him. This is a time to look up, as we look ahead. While the eyes of the world are cast down through fear of those things coming on the earth, we can look up in hope of the age to come.

## THE RACE TO THE MOON

The British scientist, commenting in the October 4 issue of *The New Scientists*, tells the blunt truth about the race to the moon which is wasting the time and energies of several nations. "The first duty of scientists in this connection, it seems to me, is to proclaim the extreme unlikelihood that a manned landing on the moon will produce anything that will be of the slightest benefit to the human race, and the 'prestige' of getting there first will have no firmer basis than the self-satisfaction of a mental home inmate who has appointed himself lord of the universe." Going to the moon is being sold on the basis of its military significance.

As Joel predicted, every money-wasting project is sold on the basis of its military significance. "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (3:9, 10). National economy is now based on defense contracts. Many firms would be shut down most of the time were it not for the fifty billion dollars per year poured into the arms race, the race to the moon, and other races to destruction.

## BIBLE SALES IN COLOMBIA

For the first time in history, a Colombia Bible Society was granted permission to sell Bibles at a fair in the city of Medellin. The first day one hundred Bibles and two thousand portions of the Scriptures were sold. The next afternoon policemen surrounded the booth, saying they had orders from the governor to close the booth. When they could not produce the orders, the manager of the booth said that he would continue to sell Bibles. Later, ten policemen arrived and ordered the manager to pack up his Bibles and leave. Other book sellers said that if he left they would close their shops also and leave. The policemen sneaked off, and that night three hundred more Bibles were sold. Later, two policemen were on duty, not to close the shop but to keep order among the large crowds seeking to buy Bibles. A total of twenty-eight thousand portions of the Bible were sold. These facts were reported by Christian News Service. As Bibles

become available, the terrible religious ignorance of Colombia and other South American countries can be lifted and the possibilities for mission work there changed.

## WHAT TO CALL THE PREACHER

There is a general discussion among clergymen today concerning how they are to be addressed. In an article in *Time* magazine (Nov. 30, 1962), the general consensus seems to be that anything but "Reverend" is acceptable. Most ministers prefer to be called *Mister*, if formality is required. Some like to be called *Preacher*, especially in southern states. For others, *Brother* or *Pastor* is preferred. A poem written by Episcopalian Henry Lewis expresses the thinking of many:

Call me mister, call me friend,  
A loving ear to all I lend,  
But do not my soul with anguish rend,  
*Please stop calling me Reverend.*

One clergyman observes that to call a minister *Reverend* is like saying to Winston Churchill, "Hello, Honorable." A Presbytery of the Presbyterian Church in Rio Grande has passed a resolution "that all members, friends, and enemies of the Presbytery of Rio Grande are hereby dissuaded and (or) discouraged from using 'Reverend' henceforth as a form of address to anyone."

## THE HUMAN BRAIN SUPERIOR TO MACHINES

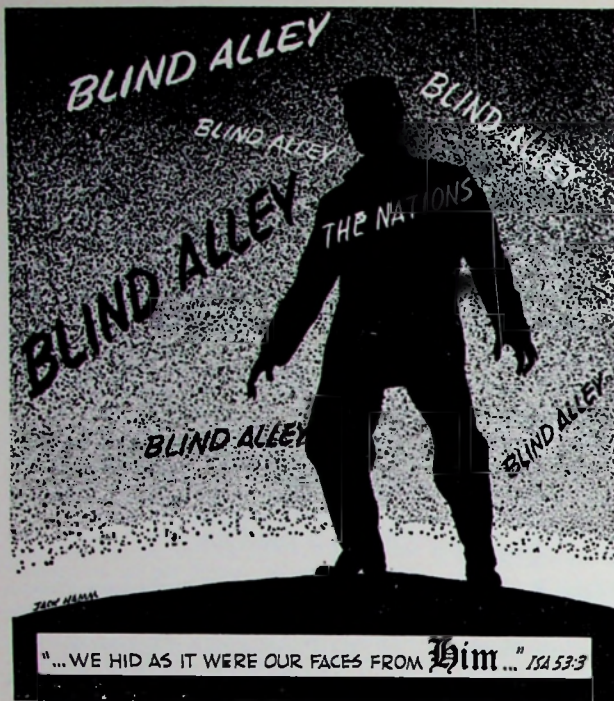
When the Psalmist contemplated the miracle of life and of his own body he said, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well" (Psa. 139:14).

Minneapolis-Honeywell engineers, who have been leaders in research and development of control instruments, say that the success of space flights will be largely up to the astronauts involved. A computer duplicating the human brain with fourteen billion cells would be impossible to build, and even if built would be so large it could never be lifted off the ground. The brain is one of the most complex, compact, and least understood miracles of the creative handiwork of God.



Church of God, Fredericktown, Missouri

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# Christ's Millennial Work Among the Nations of Earth

● By Pastor James Mattison, Hammond, Louisiana

SOME people think that when Jesus comes back to earth, the earth will be either burned up or burned off. This does not agree with the Word of God, for the verses we will quote speak of a millennial salvation among the nations of this earth. We are speaking of the millennial salvation to be offered to the remnants of the nations of earth after Armageddon.

We know what God has promised us for faithfulness. He has promised that the meek shall inherit the earth after Christ comes. He has also promised everlasting life to be given at that time. But do you know what God has promised Christ for His inheritance? The nations! This is recorded in Psalm two: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm two is a prophetic psalm. It speaks of the anger of the nations against God at the end of the world. It speaks of God's wrath to be poured out on the wicked. It declares that God will set His Kingdom on Mount Zion. That King will be God's only begotten Son, Jesus the Christ. When Jesus is King of Kings, the earth will be His possession and *the heathen shall be His inheritance*. Now who are the heathen? The heathen are *un-enlightened* people. They do not have God in their lives.

There can be two kinds of heathen people: those who have heard the gospel of Christ and have rejected it, and those who have not heard the saving gospel at all. The first class, those who have heard the gospel of Christ and have rejected it, will be destroyed when Jesus comes. This is recorded in 2 Thessalonians 1:7-10. What will Christ do with the second class of heathen when He comes, the ones who have not heard the gospel at all? That is our study in this article.

Our question is, "What will Christ's work be with the nations of earth after He comes?" Isaiah 2:2-4 answers: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations* shall flow unto it. And *many people* shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

In this passage *Christ* is mentioned: "He shall judge among the nations." The *time* is mentioned: "It shall come to pass in the last days." The *millennial temple of God* is mentioned: "The Lord's house shall be established in the top of the mountains." *The nations of earth* are

mentioned: "All nations shall flow unto it." Many people shall go and say, Come ye, and let us go up to the mountain of the Lord."

Now why will the remnants of the nations want to go up to the house of God after Jesus comes? This passage gives the reason: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and *he will teach us of his ways, and we will walk in his paths.*" The nations, or heathen of the earth, will journey to Jerusalem and God's temple after Christ comes because they want to learn of God. This will be a great part of the Kingdom work. This will be an important part of Christ's work in subduing all things under God during His thousand-year reign. A great salvation will transpire during the Millennium among the remnants of the nations.

We said the Bible teaches that only a remnant of the nations will be left after Armageddon. Revelation six and nine speak of vast multitudes being killed at the end of the world, even using such figures as "the fourth part of the earth," and, "the third part of men." So we can easily see that if that many persons are killed, only a remnant shall remain.

Zechariah 14:16 reads: "It shall come to pass, that *every one that is left of all the nations* which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts." Everyone that is left of the nations that fought against Jerusalem, after Christ comes, shall go up to Jerusalem to worship God.

Yes, Jesus will rule over the nations. He will rule them with a rod of iron. He will judge among the nations and rebuke many people. But He will also teach them the ways of God. He will show them the great salvation. Zechariah 8:22 says, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." This is not speaking of

the church, the bride of Christ. This is speaking of nations; nations in the Millennium, nations in the reign of Christ on earth. The nations will seek God.

Our second question is, "Will the remnants of the nations have any hope of being saved?" Once again the Bible answers.

Revelation 21:24 reads: "The nations of them which are saved shall walk in the light of" new Jerusalem. Certainly, then, some of the nations will be saved. Revelation 22:2 records that "the leaves of the tree of life" in the millennial Kingdom will be "for the healing of the nations." If that is so, then some of the individuals of the nations will be healed. There are always some, even now, who desire God's salvation. Then, with the devil locked up in the bottomless pit for the thousand years, so that there is no hindering influence, it will be easier for the people of the nations to learn of God.

Listen to God's Word again, this time to Zechariah (2:11): "Many nations shall be joined to the Lord in that day, and shall be my people." Verse 10 speaks of the time as being at the coming of the Lord. Notice this again. "*Many nations*" shall be joined to the Lord in that day." "Many nations" would indicate a great number. A great salvation will take place, then, among the remnants of the nations on earth after Jesus comes.

Daniel records that "dominions shall serve and obey" Christ. (Dan. 7:27.) This will fulfill the Lord's Prayer, where Jesus said, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Truly, when Jesus comes and establishes the Kingdom of God upon the earth, God's will shall be done on earth as it is done among the angels of heaven now. The people of Christ are promised rulership and priesthood then, and inheritance of the earth forever. Israel is promised the land of Canaan for an everlasting possession. And the nations of the

*(Please turn to page 7)*

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## JUBILEE

*By Pastor John Lewis*

Man often takes terms from the Holy Bible and incorporates them into his everyday speech, causing them to lose their original meaning. Even though many soap and auto companies and grocery stores have "jubilees," even Mr. Webster defines the word as coming straight from God's Word. It is recorded in Leviticus 25:8-17. What was a Biblical Jubilee?

The celebration occurred every fiftieth year. All Israelites who had sold themselves as slaves were freed. Mortgaged land was returned to the original owners, and all land was idled.

God provided for His people by causing the land to

produce, in the sixth year, enough food to last three years.

As Unger states it. "Thus the Jubilee year became one of freedom and grace for all suffering, bringing not only redemption to the captive and deliverance from want to the poor, but also release to the whole congregation of the Lord from the sore labor of the earth, and representing the time of refreshing (Acts 3:19) which the Lord provides for His people."

The Jubilee celebration followed the Day of Atonement, when people had been humbling and afflicting themselves for sin. They were then very happy to hear the sound of the trumpet which announced the year of Jubilee. This could be a type of the trumpet which is to sound at the end of this age, proclaiming the day of the Lord—a day when all who are His can rest from their labors, redeemed by the blood of the Lamb.

# “A Watch in the Night”

By the late Norman J. McLeod, Pomona, California

## STILL UNDISPUTABLE VICTOR



FOR many centuries there has been a quarrel between vested religion and science. Such a conflict has been unnecessary, but has lost none of its bitterness because of that fact. Strange to say, vested religion has been forced to retreat at every crisis. Not once has science had to give way. Why? Because theologians have assumed that the Bible teaches something that was not mentioned in the sacred Word, or, if it was mentioned, was too ambiguous on that particular fact that only a foolish person would cite its words to attempt to prove his point.

For many centuries people believed that the world was flat and shaped much like a dinner plate. Furthermore, in Christian days they thought the Bible taught that the earth was flat and that it also was the center of the universe. With the coming of such scientists as Galileo, who showed definitely that the world was not the center of the universe; and Newton, who showed how the planets and stars operate by the development of his system of celestial mechanics, both those theories were dropped. Nobody with a grammar school education today would contend that the earth is flat, or that it is the center of the universe. Yet, vested religion was the last group to give way to the truth.

Columbus' voyage to the new world made a great many atheists, because they could not see that the Bible was in accord with the fact that the earth is round; in fact, the Bible is silent on the subject, as it is on many such subjects. The Bible is not a treatise on science. It deals with the relationship of God to man, and of man to God, and, incidentally, with the relationship of man to man. It is not concerned with scientific matters as such.

To me, there is only one field where science and religion cross, and that is in regard to the matter of three eternal questions that man asks: Where did man originate? Why is he here? and, Where does he go after death? Science, religion, and philosophy attempt to answer such questions, and hence come into conflict. On those particular themes, science is entirely speculative—does not pretend to speak with authority. Philosophy is vague and sterile in its conclusions. Only Christianity gives the positive answer.

One question of science which at present is in conflict with religion is that of the age of the earth. Someday religion will have abdicated its position, as it has on that of the sphericity of the earth, and geocentricism. Not one word in the Bible tells how old the earth is. As on many scientific subjects, the Bible is silent. All that Genesis says is: "In the beginning God created the heaven and the earth" (1:1). It does not say whether it required God five minutes or five million years! After it was created, the account proceeds to say that it "was void and empty." Any high school graduate who has studied chemistry knows how long it takes to make a few drops of water by burning hydrogen. The oxy-hydrogen flame is

also the hottest flame of chemical reaction. If one burns hydrogen for several hours, he will obtain two or three drops of water. If the oceans were formed according to the cataclysmic theory held by most people who believe the Bible so teaches, then the water would all be vapor because of the intense heat of the process. Furthermore, the heat would also vaporize many other elements in the earth's crust. Many ages would be required for the heat to have been dispersed scientifically for any oceans to be formed. Why, then, must one assume that all the earth was created in one instant, or in six days as the account in Genesis might lead us to believe, if we did not analyze it carefully? We think of God as eternal. We cannot understand eternity—finite cannot comprehend infinity. God never had a beginning. Why should the many ages of creation be anything to balk at when we contemplate that fact? In the Psalms, David said: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (90:4). In other words, time is not counted by God. When a scientist says that so many million years elapsed in the formation of a stratum in the earth, I find nothing in the Bible to contradict him.

Why do we have so few college graduates who still are believers? Because the teachers at those institutions can see the reasonableness of scientific investigation and conclusion, and they do not realize the Bible is not in conflict with such investigation and conclusion.

When one contemplates the chalk cliffs of Dover, he is struck by a curious fact: those chalk cliffs are made of the shells of billions and trillions of tiny animals that lived and died. How many years were required to produce all the chalk cliffs of Dover? Anybody can do a little figuring to see that it was before 4004 B.C. Or, anybody who has seen the deposits of diatomaceous earth near Lompac, California, will be impressed by the myriads of tiny animals that produced under water, and that now the aforementioned deposits are well inland. Anyone who has traveled into the Imperial Valley in southern California has seen the old sea-level line along the base of the mountains to the west of the highway from Indio south. The Gulf of California formerly occupied that district. When the Colorado River pushed its delta across the northern end of that gulf and cut off the Salton Sea, then that sea began to dry up. How long did it take? or how long did it take to push that delta across the Gulf of California? Certainly not within the last six thousand years! We can see how many tons of silt the muddy Colorado carries daily, and figure the length of time it took to deposit that great barrier. We could multiply such cases *ad infinitum*. But why should we need to? The testimony is in the rocks and the floods. If a theologian is foolish enough to doubt such facts, he merely brings ridicule upon his cause and does little cred-

it to himself. Why does he need to doubt such testimony when the testimony of the Word does not conflict?

Some years ago, one of our ministers preached a sermon in Los Angeles in which he told of the vast distances of the universe. He spoke of such and such a heavenly body as being millions of light years away! At the conclusion of his sermon, many of the congregation congratulated him on the great profundity of his discussion, but some of those very people who congratulated him did not grasp the significance of the conclusions that must be drawn from that sermon. If a heavenly body is a million light years away, the light began traveling from that body a million light years ago! If the stars and the heavenly bodies were created six thousand years ago, how would that be possible? If a theologian is foolish enough to engage in argument with an astronomer, or anybody who knows anything about celestial mechanics on the subject of light years, he will come away bested. Such scientific conclusions are equally as certain as the fact that the earth is a sphere.

Helium was discovered on the sun before it was discovered on the earth: that is where it gets its name! By means of light filters and the like, we know of what the sun is made, or, at least, what the flames are. Astronomy is not the inexact science that some suppose. Some of those astronomical facts are more certainly established than facts of history because they are determined by scientific methods that are impossible with social sciences. None of the facts, or even the major theories of astronomy conflict with the teachings of the Bible. So why not accept both? (*Reprinted from THE RESTITUTION HERALD, November, 1946.*)

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## CHRIST'S MILLENNIAL WORK AMONG THE NATIONS OF EARTH

(Continued from page 5)

earth, as we have seen today, will find a great salvation in the reign of Christ. Truly, Jesus "must reign, till he hath put all enemies under his feet." He *shall* put down all rule and all authority and power. Then the Golden Age will have come.

Our hope is in the coming of Jesus and the establishment of the Kingdom of God. This thousand-year reign of Christ will be a transition period between this age and eternity. May we all be accounted worthy of an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ.

By R. H. Judd, Ontario, Canada

Reprinted from THE RESTITUTION HERALD, January, 1947

more than an intimation. Like all Bible prophecies, precision of detail is added from time to time as events and time progress toward the goal.

Further prophecies occur in Genesis 12:7 (referred to by Paul in Gal. 3:16), Deuteronomy 18:15, and 2 Samuel 7:12-29. Each of these, in contrast to heathen legends, assigns His origin to *human* genealogies and relationships instead of to mythical deities and problematical human personalities. The prophecy of Moses could hardly be more specific in this respect. From the first of His pronouncements, as given in Genesis 3:15, it evidently has been the purpose of God to use Man to redeem man, but it must be a man of His own choice. No angel (Heb. 2:16) could have been the instrument, for then God's

## Bible Testimonies

**T**HE recent Christmas season caused us to turn again in our thoughts to the birth of Jesus the Christ. We wonder, however, if that great event, the greatest event in human history, is really the pivotal center of interest in the minds of those who celebrate Christmas.

The Scriptures speak often of joy and gladness, and very often do they commend those whose privilege it is to give. God Himself was the first and greatest of givers, for "he giveth to *all* life and breath and all things." Some can count their gifts by hundreds, and some, indeed, by thousands, but God alone can reach *all* in heaven and on earth. Last of all, He sent to them His Son; and in that Son is every need supplied. Here, indeed, is expression of love toward a perishing world.

Who is this of whom the Scriptures say that He was "declared to be the Son of God with power"? The Greek word here translated "declared" means more than the bare fact of announcement of some current happening; for it carries the sense that the person spoken of was "marked out" beforehand; predetermined for the high position chosen for Him. It is the same word that occurs in Acts 17:26: God "hath determined the times before appointed, and the bounds of their habitation." Jesus the Christ did not just happen in history! By common Christian consent, the first intimation of the great part Christ would take in the affairs of men is given in Genesis 3:15, when the promise was made that the Seed of the woman would bruise the serpent's head. This, very generally, is accepted as an allusion to the virgin birth of Jesus the Christ. It is, however, as already stated, no

purpose in creating man and pronouncing him as "very good," would have thus been shown to have been failure. The failure was in man, not in God.

Much thoughtless comment concerning evolution is being renewed in the pulpits of today, accompanied with the underlying thought that man of *his own inherent power* is working out his own unknown destiny. If the study of creation in the world of living things makes one thing more sure than another, it is the fact that neither in the vegetable world nor the animal kingdom can progress be made apart from a power outside of, and greater than, itself. The whole of the vegetable and animal kingdoms not only has no objective purpose, but it makes no advance apart from contact with man. In many instances, it retrogrades from the previous generations. Man is no exception. Created in the image of God for the purpose of serving his Creator, he invariably has started on the downgrade whenever he ceased contact with his Creator. We cannot go into the early history of this fact now, but it is unquestionably true that from the commencement the very purpose of God in Christ was that He might bring us back to God (see 1 Pet. 3:18; Rev. 5:9) as the only hope of any source of power for the future progress of man.

Again we ask, Who was this Man, this foreordained, "marked-out" Personality? Not some pre-existing deity, as was the custom in heathen lands, but one who in vision was already "despised and rejected" of man, that the power of God might be made manifest. Two Messianic verses in Scripture make this remarkably clear. The



first is Isaiah 7:14: "Behold, a virgin [maiden, R.V. margin] shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). This verse has never been successfully denied as having reference to the Messiah; yet, from the *human* standpoint, no person in Israel was more "despised and rejected" than the person, whoever it might be, who was born out of wedlock. Upon no other, except those condemned to death, was the law in Israel so terrible in its process. Note the following from Deuteronomy 23:2: "A bastard shall not enter into the assembly of Jehovah; even to the tenth generation [approximately three hundred years] shall none of his enter into the assembly of Jehovah" (R.V.).

Complete Bible (S. & G.) make it to mean, namely merely a change of custom—that, instead of the man seeking the wife, the woman will woo the husband—then again we say it is nothing *new* in the earth. These things have happened, still happen, and will happen again. Then, what is the *new* thing to which the Lord points? Solomon said, "There is no new thing under the sun." Was Jehovah mistaken? Indeed no! Let us see.

The Hebrew word translated "woman" in this verse is *negebah* (a female), the same as is used in Leviticus 12:5 and translated "a maid child." Thus, the woman in this verse is a virgin. One serious part of this inquiry is that it leads to the conclusion that both the translators referred to, failing to understand the real import of the

# the Birth of Christ

Here surely is stated, in the plainest language possible, God's hatred of the sin of misusing the gift of life committed to man.

That Joseph was not the father of Jesus is proved by Joseph's intention to divorce his wife; for such she was in the eyes of the law. (See Matt. 1:20.) Let us seek further; for, if the story of the virgin birth of Jesus is not true, then a stain is laid upon Mary which never can be purged, for some other man must have been the father of her Son. Who, then, was this other man? Neither history, legend, nor suspicion has ever yet, throughout the centuries, given voice to his name. What, then, are the resulting issues if the virgin birth is untrue? They are beyond computation; for, if the One who is proclaimed as the Saviour of men (Matt. 1:21) is Himself the Son of an unknown father, He already is condemned to be shut out from the assembly of the Lord (Jehovah), as conceived in sin, and born in sin. Deny the virgin birth, and the very foundations of Christianity collapse; and there is left in the hands of the unbeliever one of the most cogent weapons—ridicule and scandal—that this world has ever known and used.

Jeremiah 31:22 is not so generally quoted as having reference to the virgin birth, but, when closely studied, it will be found to be equally as emphatic as Isaiah 7:14. It reads: "The Lord hath created a *new* thing in the earth, A woman shall compass [encompass, R.V.] a man." If it means only that woman shall become a prospective mother and give birth to a son, there is nothing *new* in the fact. If it means what Leeser's Version and The

passage, have—perhaps unintentionally—left the path of the translator for that of interpreter, and have substituted the word "woo" and "seek for" in place of the word "*encompass*" which is the rendering of the Authorized Version, the Revised Version, the American Revised Version, and Young's Analytical Concordance. Further, Leeser's Translation gives the word "husband," where all other versions that we know of correctly give the word "man." The Hebrew word is *geber*, and is never translated *husband* in Scripture. Young's Concordance gives the meaning as "a (mighty) man."

Putting all these facts together, it becomes clear that in the main, the sense of the verse is the same as that of Isaiah 7:14; namely, that a maiden, or virgin, shall bear a Son, and that Son *shall be a mighty Man* in the earth. Surely the prophecy has been abundantly fulfilled, for no name on earth has equaled the name of *Jesus* the Christ. It is also in agreement with Isaiah 9:6, where the phrase "mighty God" in the common translation may be quite properly rendered "strength of God" according to Gesenius. Further, it agrees with Paul's well-known words, "Christ the *power* of God, and the wisdom of God" (1 Cor. 1:24).

This is not, perhaps, in line with the usual Christmas message; it is rather a study concerning foundations. But when foundations are secure there is no limit to the value of the structure which may be built upon it; and, consequently, no limit to the joy resulting therefrom. The Scriptures tell us: "Him [Jesus] did God exalt with his right hand to be a Prince and a Saviour, to give repent-

ance to Israel, and remission of sins" (Acts 5:31, R.V.). "Him who knew no sin, he [God] made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21, R.V.).

The wondrous story of the Lamb,  
Tell with that voice of thine,  
Till others, with the glad new song,  
Go singing all the time.

#### Notes Re Virgin Birth

It is sometimes said that, while the story of the virgin birth is contained in the Gospels of Matthew and Luke, it is not mentioned in the Gospels of Mark and John, which is evidence that the two latter were ignorant of the fact. If such a contention could be fully sustained, there would at least be some ground for caution. But the objectors have overlooked two remarkable features; namely, 1) that Matthew wrote for the Jews, and therefore, because of their strong Mosaic objection to anything irregular in marital relations, he would be exceedingly reticent to disclose the story unless strongly convinced himself of its veracity; and 2) that Luke being a physician (probably of note), he would be in a similar position from a professional point of view.

But there is reasonable evidence that both Mark and John make unmistakable reference to such an event. Mark starts out with the bold assertion: "The beginning of the gospel of Jesus Christ *the Son of God*." In the italicized words there certainly is an allusion to a manner of entrance into life *that is not normal*; for had Mark been writing of the birth of any other person, no such expression would have been made.

Now let us consider John's Gospel. Coming to John 1:13, we have at least two remarkable facts. Quoting from the commonly received King James Version we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Reference to the margin reveals that "blood" should be stated in the plural, as it is in the Greek; for Christ was not born of "bloods," namely, of both parents, but of one only. We are informed that "some early writers used the expression *the double blood*, believing that the mingling of the blood of both parents was necessary for natural birth." The Authorized Version reading makes verse 13 to have reference to those who believe on His name. There are, however, strong reasons for believing that the verse should read: "Who was born, not of bloods . . ."; namely, the One on whom they believed was so born. This rendering of the verse is preferred by Griesbach, Zahn, Justin Martyr, Tertullian, and the Codex Veronicus, and is called to attention by the Emphatic Diaglott. Thus rendered, John made very definite reference to the virgin birth. It is further interesting to note that the negative aspect is repeated *four times* in this verse.

Yet another interesting fact is that the word for *man* in verse 13 is different from that of verse 9, but is the same as in 1 Corinthians 7:10, Ephesians 5:24, 25, and 1 Timothy 3:2. The word in verse 9 is *anthropos*, "a man, a human being." That of verse 13 is *aner*, "a man, a husband." The use of these two differentiating Greek words for man in the same chapter is tantamount to specific denial by John that Jesus Christ was born of a human father. (See *Weymouth*.)

With reference to claims made that other religions had (supposedly) virgin births, and that Christianity has probably borrowed from them, we assert that no such parallel exists. The claim has been made that Krishna was born of a chaste virgin named Devaki. What are the facts? Krishna was the eighth son of his mother. Dr. Tisdale, noted orientalist, is authority for the information. Buddha is next brought forward as an instance of virgin birth. Again we quote from Dr. Tisdale: "The writings which deal with the miraculous incarnation of Buddha are of late date, and belong to several hundred years after the introduction of Christianity." That surely disposes of the false claims made that Christianity borrowed from Buddhism. Further, the same authority, Dr. Tisdale, says: "As the mother of Buddha was married at the latest when about twelve years of age, and had (when Buddha was born) been living with her husband some thirty-three years, it is hardly necessary to consider the question of Buddha's virgin birth any longer."

We call attention to just one more instance; namely, that of the Egyptian god, Horus. Horus, born of Isis, is quite frequently quoted with the objective of discrediting Christianity. Osiris and Isis were brother and sister; and, according to ancient Egyptian practice, they were also husband and wife. Osiris was put to death, and his members scattered. When the parts became united, he became united to Isis, and Horus was born. So it is after that manner that the heathen legends of virgin births have come to be.

The present writer believes in the virgin birth of Jesus the Christ. All the evangelists tell the story simply, without dissimulation. As previously called attention to, such precise details of the language they employed *could not* have been the result of collusion, for these often hang upon the special use of a particular Greek term. These are of such a nature that nothing but inspiration could account for the phenomena.

Reader, you and I are thirsting for knowledge; for the Scriptures enjoin us that "the heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge" (Prov. 18:15). In other words, the circle of light grows wider, but the surrounding darkness grows behind it in still larger circle and beckons the beholder on to still further search. In answer to this ever-present problem,  
(Please turn to page 13)



## THE MORNING SUN FROM HEAVEN

By Harry Sheets

**A**N elderly priest entered the sanctuary, approached the altar of incense, and made his offering at the proper hour. "There appeared to him an angel of the Lord, standing on the right side of the altar of incense."

The angel had a wonderful message for the "upright and devout" priest. In fact, the message seemed to be too great and too grand to be comprehended. His question, "How can I be sure of this?" revealed his doubt.

The angel replied, "I am Gabriel; I stand in attendance upon God, and I have been sent to speak to you and bring you this good news. But now listen: you will lose your powers of speech, and remain silent until the day these things happen to you, because you have not believed me, though at their proper time my words will be proved true."

Gabriel had said to him: "Do not be afraid, Zechariah; your prayers have been heard; your wife Elisabeth will bear you a son, and you shall name him John. Your heart will thrill with joy, and many will be glad that he was born; for he will be great in the eyes of the Lord. He shall never touch wine or strong drink. From his very birth he will be filled with the Holy Spirit; and he will bring back Israelites to the Lord their God. He will go before him [Jesus] as a forerunner, possessed by the spirit and power of Elijah, to reconcile father and child, to convert the rebellious to the ways of the righteous, to prepare a people that shall be fit for the Lord."

Zechariah and Elisabeth to have a son in their old age? He was not to be just an ordinary son, but a son like Elijah; a son who was to prepare a people fit for the Lord, the Messiah, the Son of God! It seemed incredible and fantastic. It is little wonder that Zechariah doubted!

Silent month followed silent month for Zechariah. The son was born, but still there was no speech. Eight days

passed and it was time to name the boy. Upon a writing pad Zechariah wrote: "His name is John."

"Immediately his lips and tongue were freed and he began to speak, praising God." Did he praise God for the son he had prayed for so earnestly and so long? Not at first. He first praised God for the One whom his son was to announce. It was the Messiah who was to be the hope of Israel. To Him belonged the supreme praise.

Zechariah, filled with the Holy Spirit, uttered this prophecy: "Praise to the God of Israel! For he has turned to his people, saved them and set them free, and raised up a deliverer of victorious power from the house of his servant David. So he promised: age after age he proclaimed by the lips of his holy prophets, that he would deliver us from our enemies, out of the hands of all who hate us; that he would deal mercifully with our fathers, calling to mind his solemn covenant."

Zechariah, turning to his son, said: "And you, my child, will be the Lord's forerunner, to prepare his way and lead his people to salvation through knowledge of him, by the forgiveness of their sins."

Then in exultation he cried out: "In tender compassion of our God the morning sun from heaven will rise upon us, to shine on those who live in darkness, under the cloud of death, to guide our feet into the way of peace." (Quoted from Luke 1, *New English Bible*.)

The night of Israel's sin had been long and dark. Four hundred years without a prophet had deepened the gloom. Zechariah was the first to see the "gleams of the golden morning." "The morning sun from heaven" was about to dispel the darkness of sin and shed forth "the light of life" upon a needy world.

Jesus said: "Peace I leave with you, my peace I give unto you" (John 14:27).



# The Pulpit and the Press

Brief Messages for Busy People



## "NOT SLOTHFUL IN BUSINESS"

By *Harvey U. Krogh, Jr.*

**M**ANY people make New Year's resolutions because it is easier to start a new practice or end an old habit at one of the divisions men have marked in the passage of time. It is for this reason that we are asking all who may not now be tithing their income to begin the first of this new year to contribute one tenth of their income to the Lord's work.

Tithing, as we are using the term, is a systematic and orderly way of contributing to the Lord's service our share of our material gain. If we do not keep some kind of an account of what we return to Him, we do not know how much we give. We are not saved by our material service, but our promised salvation should mean enough to us that we would be sure that we are rendering a reasonable service. Most Christians who call themselves "tithers" usually set aside more than the tenth, but they feel that less than the tenth is too small a proportion, since the tenth was deemed proper by faithful Bible characters and was required by God in the case of Israel.

Tithing is not specifically commanded in the New Testament, but no doubt the command was implied when Paul cited the temple service and the support of those who ministered therein and then said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). It is not for himself that a minister would teach tithing, but for the work of the Lord and for the blessing that will come to those who are as diligent in the Lord's work as they are in any other business that involves the exchange of money.

Some "tithers" use a small box or envelope in which they place the tenth of the money they receive and use from that for church contributions. Others find it more practical to keep their own books. If you cannot find an account book with four columns, it is not difficult to put a few lines in almost any account book. If you are not now keeping account of how much you contribute to the Lord's service, begin this new year and give at least a tenth.

## THE DIARY OF A BIBLE—WAS IT YOURS?

Jan. 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

Feb. 2—Clean-up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In Grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6—In Grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13, and the last four verses of the fifteenth chapter.

May 7, 8, 9—In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-by.

June 3—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I think.

July 10—Still in the trunk—though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

Aug. 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5—Clean-up. Dusted and set right again.

Sept. 10—Used by Mary a few minutes today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30—Clean-up again.

This is both pathetic and all too true!

## A GOOD RESOLUTION

By *J. R. LeCrone*

What comes into your mind as a result of the suggestion that you resolve to attend church at least once every Sunday during the year of 1963? May we guess? Your thoughts probably run something as follows: "It would be a nice thing to do, but it is not likely that I would be able to keep such a resolution. There are so many

things that could happen to keep me away. I might get sick. Some other member of the family, or some friend might get sick and need me to care for them on Sunday. I may feel obliged to stay at home and entertain guests. I may be invited to spend a Sunday at someone's home, or to go on a fishing trip or a picnic on Sunday. What about my vacation? Suppose that we have a big snow storm, or a flood, or sub-zero weather, what then?"

If your reactions are like those of most of us, you decide that it would be foolish to make a resolution which seems so unlikely that you would be able to keep. So you forget the whole idea. The result is that we often settle for attending the services of our church only when it is "convenient" for us to do so. If the attendance records of the church are a fair indication, each year contains a multitude of "inconveniences" which hinder our attendance at church services.

Will it not be far better for us to resolve that, "The Lord helping us, we will strive to attend every service possible," and then pray that He will give us the grace to be able to distinguish between the "inconvenient" and the "impossible"? Who knows but that, if we make a sincere effort, He may make it possible for us to achieve a perfect record?

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## BIBLE TESTIMONIES TO THE BIRTH OF CHRIST

(Continued from page 10)

the Scriptures again assure us that the *purpose* of eternal life is "that [in order that] they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Thus a *new* mode of existence requires a *new foundation*. The Scriptures bear testimony that a *new* mode of existence is predicted for the sons of God in Christ Jesus, and that it has been provided for in the prophecy and the promise contained in Jeremiah 31:22. The Scriptures also inform us that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Now just a word to those who lean upon "science" as they lean upon a staff. Most objections to the Bible story of the virgin birth of Jesus the Christ are founded on the supposition that virgin birth is a "scientific impossibility."

Speaking for himself, the writer believes in the virgin birth of Jesus the Christ as an absolute necessity. He believes that it was long predicted, a fact which is in itself miraculous. He also believes the event itself was miraculous and unique in history.

It would thus appear that the Almighty had brought about the true virgin birth, not only for the purpose to which we already have called attention, but to show by *contrast* the utter falseness of the claims of heathen mythology, and of those who seek to oppose His Word.

## PRECIOUS PROMISES

By Beth Briggs

*"In quietness and in confidence shall be your strength"*  
(Isa. 30:15).

This text tells us the same thing as previous verses, but in a little different way. It names two things that we must do if we wish to receive strength from God—it is necessary for us to be quiet before Him, and to have absolute confidence in Him.

It is next to impossible to be so situated that there is never any outside clamor. Our minds, however, can be trained to close out disturbances not directly connected with us. But there must be no insecurities from within. Tension, anxiety, or doubt will prevent us from discerning what is God's will in relation to the problem for which we have sought His guidance.

Let us approach Him as we would our earthly father, with the same certainty that He understands the situation and will help us in the way that He sees best, then put the wearisome topic from our minds and go confidently about our daily duties. In some way, He will answer.

If we come trustingly to God  
When minds and hearts are still,  
And wait in restful quietness,  
We then shall know His will.  
We must approach with confidence:  
It always is His plan  
To strengthen those who ask Him to,  
If they believe He can.

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# The Wise Men

*"They saw the child with Mary his mother, and they fell down and worshipped him" (Matt. 2:11).*

Christmas is just past. The story of the birth of the Baby has been retold in homes and churches all over the world. You know of the manger where Jesus lay, as Mary and Joseph watched near by. You know how the shepherds heard the angel chorus, and how they visited the Baby.

The Bible tells of other visitors to Jesus. This is the story of those other visitors taken from Matthew and tradition.

Many miles to the east of Judea was a country called Babylon. Today it is part of Iran. In this far-off country lived a group of men called Wise Men or Magi.

These mysterious men knew many strange things. They spent time gazing into the heavens and studying the stars. They spent long hours studying the ancient Jewish scrolls. These scrolls promised a Messiah to the people. (Perhaps Mother or Daddy will explain the meaning of "Messiah" to you.)

The magi saw Jesus' star in the sky. This was a new star. They knew it had a special meaning. After talking about the star, the wise men decided it was telling them of the birth of the promised Messiah. They would find this Baby and take Him gifts.

We do not know exactly how many wise men went on the journey. There were three gifts. Tradition says there were three wise men whose names were Gaspar, Melchior, and Balthasar. (Henry Van Dyke has written a fiction story, "The Other Wise Man," which you would enjoy.)

It is likely the wise men made their long journey on those faithful "ships of the desert," the camel. They did not know that Jesus was in Bethlehem. They knew only that He would be some place in Judea. They kept their eyes on the star as it led them ever westward.

When they came to Jerusalem, the capital of Judea, they began to ask others about the Child. "Where is he that has been born king of the Jews? for we have seen his star in the east, and are come to worship him."

The people in Jerusalem were impressed by the wise



By  
Mildred Dennis

men, but they wondered about these questions. Herod was king of the Jews. Surely these wise men from the east knew the way to Herod's palace.

Then the news came to Herod's ears—of the magi and their search. Herod did not like what he heard. He was very jealous. "How can someone else be king of the Jews? The Jewish throne is mine," he thought.

He called all of his advisers together. "What is the meaning of this? Where is this Christ supposed to be?"

"In Bethlehem of Judea; for so it is written by the prophet," answered the advisers.

Then Herod made a secret plan. He would rid himself of this new King. He called the wise men to the palace. He asked when the star appeared. Then he told them, "Go to Bethlehem and search diligently for the Child, and when you have found Him bring me word, that I, too, may come and worship Him."

The magi left Herod and Jerusalem. The star was guiding their way again. It led south toward Bethlehem. They felt great joy when it stopped. Mary and Joseph had taken the Baby Jesus from the manger to a house.

The wise men went into the house. When they saw Jesus with His mother, they dropped to their knees, and said prayers of praise.

Then they presented their gifts of gold and frankincense and myrrh. The last two gifts were precious oils used in those days.

After the wise men left Bethlehem, they received a warning in a dream: "Do not go back to Herod. He has evil plans for Jesus. Return to your own country."

They chose another route for their return journey. They did not want Herod to find them.

Herod was very angry when he realized the wise men had fooled him. What he did then is another story.

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## STORIES TO GROW ON

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- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Bible Truth Program," Station WCGC, Belmont, N. C., 12:45 p.m., Sunday, Z. B. Duncan, speaker
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Dean Moore, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
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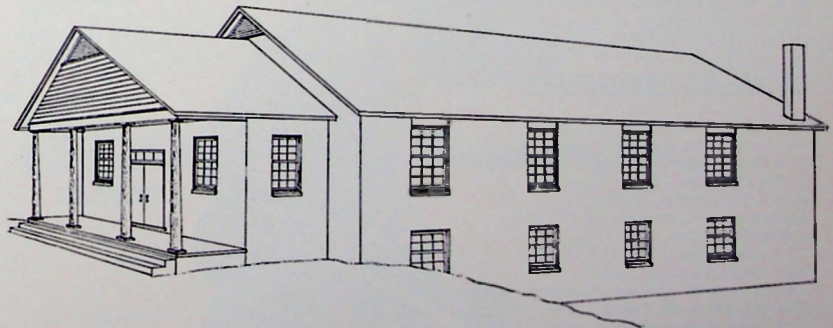
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January 15, 1963

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# RESTITUTION

## *Herald*

**PASTORS  
ARE  
PEOPLE**

VOLUME 52, NUMBER 7

**IN THIS ISSUE!**

Dark and Light Worlds

"Ye Must Be Born Again"

Universal Salvation Refuted

Fallen From Grace

Wanted—A Minister's Wife

And Many Short Features of  
Special Interest.



"IT IS A GOOD THING TO GIVE THANKS UNTO  
THE LORD, AND TO SING PRAISES UNTO THY  
NAME, O MOST HIGH" — PSALM 92:1

JACK HANNA

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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"Why, Lizzie, that's the first time I ever saw you sit down on a job," Hattie laughed, when I rested a few minutes at the last church supper. "These new-fangled hard wooden heels jar me through and through every time I take a step on these concrete floors. Should've worn my old rubber-heeled shoes," I told her. Changing our attitude toward a day's work from duty to pleasure puts an extra spring in our step.



# Editorials

Harold Doan  
Editor

## INTERNATIONAL MADHOUSE

In an editorial in *Signs of the Times* (Seventh Day Adventist), Editor Arthur S. Maxwell, under the above title, writes concerning the present state of the United Nations Organization. He observes that the United Nations Organization began with high ideals and has done some good in maintaining peace and feeding hungry children, but the present situation in which it finds itself is one of "absurdity piled on absurdity." More and more nations, some of them with total populations smaller than the State of Maine or Mississippi, come forth with "a government, a prime minister, a new flag, an empty treasury, representatives in the UN, and voting power in the assembly equal to that of the United States or Russia."

"Some of these new governments," says *Intelligent Digest*, "are not only quite inexperienced, but . . . extremely corrupt. They represent populations which never genuinely elected them and are often illiterate."

*Intelligent Digest* continues: "We are in a madhouse. Men wholly corrupt . . . are spokesmen upon a platform (for which they do not even pay their subscriptions) which turns the tides of the policies of great nations of over a thousand years of experience. This is a madhouse hitherto undreamed of. It is worse than madness. It is suicidal folly." The magazine states that if the public were told the truth about the kinds of individuals who now have access to the UN platform, it would receive a shock "from which recovery would be difficult."

In spite of this, there are many religious leaders in the world actively teaching that the UN is man's last and only hope. They support it with voice and pen as if it were the long-awaited Messiah, and some evidently think it is the "Messianic ideal." Its flag has replaced the American flag in many public schools. Dewy-headed educators brainwash their charges with the idea that the UN is the millennial government that must supersede all others.

Church women cry and slave over its program for children, while the director of the UN World Health Organization, Dr. Chisholm, is saying, "The only psychological force capable of producing these perversions . . . is morality, the concept of right and wrong, the poison long ago described and warned against as 'the fruit of the tree of the knowledge of good and evil.' We have been very slow to rediscover this truth and to recognize the unnecessary and artificially imposed inferiority, guilt, and fear, commonly known as sin, under which we have almost all labored, and which produces so much of the social maladjustment and unhappiness in the world." This is the kind of thinking that typifies the UN and its immoral, atheistically oriented program.

The nominal church is supporting the organization that is undermining its principles and destroying its teachings on a world-wide scale. Having given up respect and knowledge of the Word of God, they are victims of the strong delusion that is in the UN. Better to remember the words of

God, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:3, 4).

### WHAT IS A JEW?

When a converted Jew, Roman Catholic Priest Daniel, asked for admittance to Israel on the basis that he was born a Jew, the Israeli government had to decide whether or not he is a Jew. It finally decided that he is not a Jew because of his conversion to Catholicism. Its definition is evidently that a Jew is one who is born into the Jewish family and who has not accepted another religion, or one who has been converted to Judaism and thus claims to be a Jew.

The New Testament recognizes that there are three kinds of people in the world: Jews, Gentiles, and the church of God. (1 Cor. 10:32.) When a Jew comes into the church of God through Christ, he is no longer considered a Jew in God's eyes, but is a Christian. When a Gentile comes into the household of God through Christ, he is no longer a Gentile but a Christian. Through the gospel, a Jew or a Gentile can come into the church and the salvation to be found in Christ. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

A Jew cannot become a Gentile, but a Gentile can become a Jew by embracing the Jewish faith and accepting the requirements made of a proselyte to Judaism.

### THE PROBLEMS OF THE SUNDAY SCHOOL

Since up to eighty-five per cent of conversions and new church members come from the Sunday school, one church leader has said, "The greatest technique of evangelism in this time is not revivalism, but the Sunday school." At the same time, the Sunday school faces many problems.

It must compete with the modern teaching methods and luxurious surroundings of the public school. With consolidated schools and large urban schools having the finest equipment and the latest teaching methods, there is often too great a contrast to the benches, dark basement

room, and lecture method of the unprepared teacher. This competition places a real burden and challenge on the teacher. Perhaps the greatest need of the Sunday school of today is for trained, prepared, well-equipped teachers. Donald Reeder of the National Sunday School Association says, "The training of teachers and leaders is the greatest single unresolved task of the Sunday schools." That Sunday school is wise indeed which plans for regular teacher training and whose leaders are alert to the changing needs and problems of the Sunday school.

Second to this need is for proper buildings and facilities, and better-planned use of those facilities to meet the social, moral, and spiritual needs of the pupils. Too often, the Sunday school hour is in contrast to and unrelated to the life of the pupil during the rest of the week.

### SMOKING AND HEALTH

Ten scientists, appointed by the Department of Health, Education, and Welfare have begun an official study of the relationship between smoking and health. The ten were chosen because they have not, up to now, made any public statements about the hazards of smoking.

The United States Air Force has decided not to issue free cigarettes with meals prepared for men in flight, nor to patients in their hospitals, because of the proven link between smoking and lung cancer, heart diseases, and other serious illnesses.

Liggett and Myers Tobacco Company was recently sued for \$213,000.00 in Pittsburg, Pa., by a man who claimed to have developed lung cancer because of heavy smoking. While the jury agreed that smoking was the cause of his cancer, they awarded him no money, and did not hold the manufacturer responsible.

### MAKE A CHORUS BOOK

Some Sunday schools have solved the problem of new choruses by making a loose-leaf master book of choruses cut from a variety of chorus books. Pasted on 8½ x 11 loose-leaf paper and put in a regular notebook in alphabetical order, this book of choruses can be used by the pianist. Words can then be printed on large poster boards for the congregation to see until the chorus is eventually committed to memory.



Church of God, Fredericktown, Missouri

You Are Welcome  
at the  
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# PASTORS ARE PEOPLE

By Helen Frazee-Bower in "The King's Business"

**I**N MY many years of Christian experience I have received the gospel from the lips of many men of God—some brilliant, who spoke with great eloquence; some humble, who spoke with great simplicity. From each I received a blessing. In fact, I can say in all honesty that almost never have I gone to the house of God and come away empty. Part of the reason for this may have been that, like the lame man at the gate called Beautiful, I looked on these men "expecting to receive" something; but mostly, because God honors His Word wherever it is preached in sincerity and truth. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." And He does.

Any man called of God to preach the gospel has been chosen for the most exalted position this world has to offer. It is certainly with no idea of detracting from the honor of their position that I make the statement, "Pastors are people." These words are not meant to convey the thought that they are *merely* people, but rather that they, *too*, are people.

## *They Have Feelings*

Pastors are people! They have feelings. Few of us would think of criticizing a fellow member of the congregation for the way his wife dresses or his children behave, but we seem to think it is our business to keep an eye on the pastor's family. Did you ever hear this: "Why are the preachers' children always the very worst?" The answer, of course, is that they are not. It is only that more people observe them. Ministers are public servants, but their families are *not* public property. It is true that "a city that is set on a hill cannot be hid," but that is no reason one should throw stones at it. What would be considered rudeness, if spoken of anyone else, is sometimes said of the pastor's family with an actual sense of having fulfilled a glorious obligation.

## *They Get Tired*

Pastors are people! They get tired. They have physical limitations. It is no easier for them to work constantly than for any other human being. Even Jesus became weary, else why was He asleep on a pillow during the storm at sea? How prone we are to ask of the pastor, "Where were you when I was sick?" as though we were the only folk he had to look after!

Our individual troubles are not unique to the pastor; they are a part of a long succession of similar experiences

covering the entire congregation. No matter how much one may long to do for others, human strength cannot be stretched beyond a certain limit. There is a breaking point for all men. One of the finest sermons I ever listened to was preached by a pastor who had been up all night with a dying man. His message was undoubtedly enriched by this experience. Nevertheless, his life was shortened because he spent his strength too freely for his people. Because few pastors will spare themselves when they feel they are needed, it becomes the obligation of the congregation not to make thoughtless demands upon them.

## *They Make Mistakes*

Pastors are people! They make mistakes. Just because a man is called to preach the gospel, he is not necessarily placed beyond the possibility of making human errors. The Scriptures say that we shall be like Jesus when we see Him as He is; but until that time we are in the flesh, and are heirs to the weaknesses of the flesh. All of us are capable of making wrong choices, unwise decisions, unfortunate remarks. To lead a victorious life should be the goal of every Christian—not just the pastor—and to expect perfection in him (which we do not achieve in ourselves) is unfair. Pastors will sometimes make mistakes. These are God's concern, not ours. The Scriptures say, "To his own master he standeth, or falleth." Indeed, they say more, "Yea, he shall be holden up: for God is able to make him stand."

## *They Need Privacy*

Pastors are people! They need privacy. Because men of God, like men of medicine, are on twenty-four-hour call, their private lives are constantly invaded. The pastor has less time with his family than does the average man—but needs more. He who gives constantly to others has need of the comfort, understanding, and warmth which are the basic portion of life within the family circle. Unnecessary phone calls to his home rob him of his all-too-brief opportunity to be alone with his own. The surprise "I-just-dropped-in" visit you were planning to make may be more than a surprise—it may be an intrusion. It is God Himself who "setteth the solitary in families"—so there must be something there which a man can find nowhere else. The pastor's privacy needs to be guarded by his congregation. Over against this fact, there stands another opposed to it, but equally true.

### *They Become Lonely*

Because pastors *are* people, they are often a little lonely. The very nature of their tasks makes them that way. They have been set apart by God for a holy work, and they spend much time apart *with* God in preparation for that work. For this reason they often seem aloof. The man in the pulpit has been dwelling "in the secret place of the most High," and it is as unfair to expect him to come suddenly down to earth at the sanctuary door as it would be to expect Moses of the shining face to come down from the mountain to inquire, "And how are all the children?"

The pastor's aloofness may trouble him more than anyone else. He must not play favorites with the members of his flock; he dare not discuss his problems with any

one of the congregation. He is a man who "must show himself friendly," yet have few intimate friends of his own. If he seems a bit aloof, don't forget that he is a bit lonely, too.

Pastors are people—very special people, to be sure—chosen vessels of the Lord, to be used of Him that others might know the Saviour; but they are human, nevertheless. As people, they have feelings, physical limitations, human desires, weaknesses as well as strengths, even as you and I. Perhaps they would like for us to remember this sometimes.

Perhaps the greatest service we can render our pastors is to grant them the same understanding that we would extend to any fellow Christian, and not expect of them more than we would have them expect of us.

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## **DARK AND LIGHT WORLDS**

● *By Sterling Russell, Cleveland, Ohio*

**T**HE reasons why persons read the Bible may be either favorable or unfavorable. Profitable reading results from complying with the writings of Isaiah, Jeremiah, and Paul: "Seek ye out of the book of the Lord, and read"; "Ye shall seek me and find me, when ye shall search for me with all your heart"; "O the depth of the riches both of the wisdom and knowledge of God!"

Conscientious Biblical scholars and scientists recognize the perfection of the Most High: "The Scriptures could have come from no one except God. The proofs are too abundant to disregard. Objectors to the inspiration and authenticity of the Bible have been invariably proved wrong; whereas the Scriptures have ever been vindicated."

"Nature, with its laws, so just and balanced, so varied and yet so unified, shows forth the wisdom and power of its cause and Author; and proves God's wisdom and power are far superior to our own, and also that the universe—including our own world—is fashioned as it should be."

When we have become convinced that the wisdom and power of almighty God is infinite, we shall accept His word written in the Bible as being absolute truth. If certain references seem contradictory to us, we shall pause to study our own illusions which are misleading beliefs based upon our own faulty reasoning.

We might consider two such references momentarily as we read Luke 14:26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he

cannot be my disciple." However, 1 John 3:15 divulges: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

There was no Grecian word other than "hate" to be used in the distinction between loving more or less. The careful searcher for truth will find this verse, Luke 14:26, more fully explained in Matthew 10:37: "He that loveth father or mother, . . . son or daughter more than me is not worthy of me."

It is evident that these inspired writers were not contradicting each other. It was quite the contrary, for they were supplementing each other, as well as presenting the perfect will of the Lord of Hosts to humanity. Accordingly, we may not hate our fellow men; neither may we esteem or love them more than we adore and worship our Creator and His Christ.

Similarly, suppose we examine briefly the inspired writing of the Apostle John concerning his two presumably conflicting statements set forth in John 3:16 and 1 John 2:15: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; compared with: "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him."

In the Old and New Testaments, the word "world" has various definitions—such as the earth, region, literal or figurative conditions and systems, period of time, its in-

*(Please turn to page 14)*

# "Ye Must Be Born Again"

● By Pastor Harry Sheets, Ripley, Illinois

**WE** MAY not like to admit it, but we are sinners. Admitting this fact is the first step toward salvation. If we admit we are sinners and are willing to do something about it, then we can be helped by Jesus. Our Saviour said: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance" (Matt. 9:12, 13).

In the first chapter of Romans, Paul proves that all Gentiles are sinners. In chapter two he points out that all Jews are sinners. In chapter three he deals with both Jews and Gentiles as sinners. He wrote: "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:9-12). He summed up his conclusions in verse 23 in these words: "All have sinned, and come short of the glory of God." (See also Psa. 14:1-3.)

## *What Is Sin?*

Just what is sin? The Bible advances a number of

ideas about it. Solomon said: "The thought of foolishness is sin" (Prov. 24:9). Paul said: "Whatsoever is not of faith is sin" (Rom. 14:23). James tells us that we sin when we know what we ought to do, but do not do it. (Jas. 4:17.) John said that "all unrighteousness is sin" (1 John 5:17). Perhaps the nearest to a definition of sin which we have is found in 1 John 3:4: "Sin is the transgression of the law." From these statements it is evident that sin is anything which violates the righteousness of God, or opposes His will.

Sin entered the world through the disobedience of one person—Adam. This disobedience brought death to the entire human race. Paul stated it this way: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that is to come)" (Rom. 5:12-14). "In Adam all die" is Paul's testimony to the Corinthians. (15:22.)

It is difficult for us to understand why we must die because of the sin of Adam. It may even seem unfair for us to have to pay the penalty for a sin which was committed by another. There is a law of God involved which is to our disadvantage in this instance, but which later is used by God to bring eternal life to us, as we will see.

When Adam sinned he became carnal and subject to death. The tree of life was removed and there was no means at his command whereby he could prolong his life. Adam was given the power to pass life on to his offspring. He could pass on only such as he possessed. He possessed only mortal life, and that was all he could pass on to his children. That made his posterity subject to death the same as he, for they, too, were barred from the tree of life. Adam's sin contaminated the entire human race, for at that time Adam *was* the human race.

Adam's inability to transmit a life he himself did not possess is well illustrated by James, when he said: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (Jas. 3:11, 12). This is the sense in which we must pay the price for Adam's sin.

The principle involved is illustrated by the Hebrew writer in the case of Abraham and Levi. He wrote: "As I

## THE SEARCHING LOVE OF GOD



may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:9, 10). Levi was not born until some three hundred years after Abraham paid the tithes to Melchisedec, yet Levi is said to have paid tithes through his ancestor, Abraham. This same reasoning would make us sinners through Adam, for the entire human race was in his loins at the time of his sin. The law of God decrees that we must share his nature and the death which he received through sin. All have sinned in Adam; death is upon all.

Let us look at this from another angle. Suppose it were possible for me to keep all the laws of God without one violation. Suppose I did not commit one sin. Could I then escape death? The answer is a decided "No!" I am a descendant of Adam, and therefore mortal and subject to death. It is not a question of righteousness, nor of personal sin. It is a question of origin. I am descended from Adam and have his mortal nature. According to Cruden's Concordance, "mortal" means being incurably sick. There is no way for me to escape death. I, too, am incurably sick.

Since all of Adam's posterity is doomed to death, it would seem that the human race is traveling on a dead-end road without any prospect of getting off.

### *The Way of Escape*

Perhaps you are thinking how nice it would be if God would start all over again with another Adam—an Adam strong enough to resist all temptations; one who could meet all the requirements of God's righteousness and obtain full favor with God; one who would produce a race of people who were able to live forever. This is essentially what God has done. He did create another Adam. This Adam was "in all points tempted like as we are, yet without sin" (Heb. 4:15). Because this new Adam succeeded where the first one failed, there will never be any need for a third Adam. For this reason Jesus is called the "last Adam."

God has given Jesus the privilege of bringing into being a new race of people by making "new creatures" out of Adam's descendants. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He has not left Adam's race without hope. Our God is a God of love and compassion.

All who accept Jesus in the proper manner are changed from Adam's nature through resurrection to the nature of the immortalized Jesus. "So it is written," said Paul, "The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we must also bear the image of the heavenly.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:45, 47-49, 51-53).

Jesus pointed the way to salvation when He said to Nicodemus: "Except a man be born again, he cannot see the kingdom of heaven." When asked for an explanation, He added: "Except a man be born of water and of the spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (John 3:3, 5, 6).

The Greek word for born is *gennao*. Strong defines the word as meaning "to procreate, conceive, be born." When Joseph was thinking of divorcing Mary, "The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). The word "conceived" is from the Greek *gennao*. Thus it is easy to understand that *gennao* refers to the beginning of life, whether at conception or at birth.

Peter speaks of Christians "being born [conceived] again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. 1:22).

When and how does this new life start within us? James said that "the Father of lights . . . of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (Jas. 1:17, 18).

Jesus said that if we would believe the gospel and be baptized we would be started on the way to life. (Mark 16:15, 16.) Peter said that repentance and conversion must precede baptism. (Acts 2:37, 38; 3:19.) Paul said that, following baptism, we must live a new kind of life. (Rom. 6:4.)

When we have believed the gospel, repented of our sins, been baptized, a new life is conceived within us. We are not born fully of the spirit until resurrection. That is the time when our vile bodies are changed and "fashioned like unto his glorious body" (Phil. 3:21). On resurrection day the righteous are immortalized.

We fear there are many people who are trying to gain salvation by good works without accepting the gospel, repenting of their sins, and being baptized. This is a mistake. Whitewashing the old nature does not change it. Changing the label on a bottle does not make the poison less deadly. If we would gain life we must turn our backs upon the old nature and serve God in spirit and in truth.

Paul said: "As many as are led by the Spirit of God,  
(Please turn to page 14)



● By Pastor Hollis Partlowe, Macomb, Illinois

**W**ILL ALL people finally be saved and receive eternal life in God's Kingdom? Does the Bible teach universal salvation? Although the Bible is clear on the subject, several theories have been advanced concerning the destiny of the wicked. Some believe the wicked will be eternally tormented; others insist that they will not be raised from the dead; still others contend that the wicked will finally be saved. Further, some believe the wicked go to purgatory at death and are sometimes "prayed out" centuries later. All these views are false. Scripture teaches conditional immortality. Every person apart from Christ will experience the second death, which is eternal death, and from which there is no promised deliverance. Our aim in this article is to refute the universal salvation theory.

In the first place Paul speaks of those who have "no hope" (1 Thess. 4:13). If all are saved, who are those who have "no hope"? "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Observe, it is possible to be miserable, and the reason for that misery is hope in this life only. If all are to be finally saved, this verse would be meaningless! "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Certainly this emphatic question teaches that there is no escape for those who reject Jesus Christ. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life"

# UNIVERSAL

(1 John 5:11, 12). Since those who do not have Christ do not have life, what do they have? Death!

Moreover, the Old Testament says, "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth" (Prov. 11:7). "So are the paths of all that forget God; and the hypocrite's hope shall perish" (Job 8:13). Universalists who accept "the broader hope," contend that these statements mean that all will be saved. This is indeed a new twist on words, to say the least. Peter warned that some would "wrest . . . scriptures unto their own destruction" (2 Pet. 3:16). It would seem that this theory would fall into this category.

Throughout Scripture eternal life is offered on condition. To Israel God said, "I have set before you life and death . . . choose life" (Deut. 30:19). Yes, a choice is necessary to gain life. Jesus encouraged His hearers to choose the straight and narrow way which leads to life, and warned that the broad way and wide gate lead to destruction. (Matt. 7:13, 14.) Observe that one destiny is in contrast to the other; in fact, only two destinies are mentioned in the Bible—eternal life and eternal death. The wicked will be cast into the lake of fire "which is the second death" (Rev. 21:8; 20:14, 15). There is no promised deliverance from this death. After being destroyed in the second death, unbelievers "shall remain in the congregation of the dead" (Prov. 21:16).

Christians cannot be hurt of it, however. Peter said that the unjust are "as [the] natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Pet. 2:12). Will the beasts finally get eternal life, too? They are in the same class as the unjust, according to Inspiration.

Having briefly considered the future of the wicked from the positive viewpoint, let us approach this question from the other direction. We will now present some of the passages that are supposed to teach the "broader hope." "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). The thought in Jesus' statement is that the potential for salvation of all men is in His death, for "this he said, signifying what death he should die" (v. 33). By using the word "all" Christ was emphasizing that Gentiles as well as Jews could find salvation in Christ. A water tower in a town contains a potential water supply for all homes, but each family has to put in the plumbing, hook on to the water main, and pay the water bill to have water. Likewise,



# SALVATION REFUTED

when the Son of God was lifted up on the cross He made it possible for each person to gain eternal life, but the offer is, "Whosoever will, let him take the water of life freely" (Rev. 22:17; also, Isa. 55:1).

Philippians 2:10, 11 is another passage misconstrued to support universal salvation: "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Doubtless, all in the Kingdom of God will be in subjection to Christ—the wicked having been annihilated. This thought is obvious in such passages. There is no thought of the wicked being saved here. Even during the Millennium every knee that does not bow to Christ, and every tongue that does not confess Him will be crushed. Besides, confession with the tongue does not always come from the heart. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?" This is what many will say to Jesus at the great day. Will they be saved? Hear Jesus' answer! "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). Is that salvation? To profess Christ is one thing; to possess Him is something else. Between the two there is a vast difference.

"Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4) is another statement for our consideration. God "desires all men to be saved" (R.S.V.). This is really the thought. He has no pleasure in the death of the wicked. (Ezek. 18:23, 32.) God is "not willing that any should perish, *but that all should come to repentance*" (2 Pet. 3:9). Notice the condition; God desires to undo Adam's sin through Christ, but all will not desire the things that God desires. Consequently, all will not be saved.

"When my judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:8, 9). In the first place, this passage does not say that each person will be made righteous; in fact, verse ten says that "the wicked . . . will . . . not learn righteousness." In the next place, God's judgments do not cause all to learn righteousness. They cause some to repent and some to harden their hearts, as Pharaoh did. We must, moreover, distin-

guish between God's wrath on sinners, and the righteous judgments under Christ's millennial reign. For example: "The meek will he guide in judgment: and the meek will he teach his way" (Psa. 25:9; see also Psa. 72:2-4; 89:14, 30; 119:39, 102, 106, 175). There is no thought of wrath in these passages.

In 1 Corinthians 3:12-15, Paul said that some build upon the foundation of gold, silver, and precious stones, while others build upon wood, hay, and stubble. He then concluded that, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (v. 15). Again, we must remember that Paul was writing to Christians, not mankind in general. Some who believe in Christ have gone into error of doctrine and practice. These things will have to be "burned" out of them if they are to be saved. Jude speaks of some being pulled out of the fire. (V. 23.) Obviously, these passages do not refer to literal fire. Job said, "When he hath tried me, I shall come forth as gold" (23:10). Job was speaking of the fiery trials of this life.

Once more, Acts 3:21 is thought by some to teach that all will be saved. Of Jesus it is said, "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Universalists see in this that the things restored to God are *all* things—period! The text does not say that. Things restored are limited to that "which God hath spoken by the mouth of all his holy prophets." It is true that all will be raised from the dead: "They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Notice the clear distinction. Some are raised to eternal life, while others are raised to mortality and judgment.

The statement that Jesus is the propitiation "for the sins of the whole world" (1 John 2:1, 2), does not teach universal salvation, but the potential is there. Some accept it, and others reject it. God will never force it upon anyone that insists on walking in his own willful way.

Finally, we will consider Romans 8:21, 22: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Does every creature mean that reptiles and beasts will be saved, too? In this passage Paul is showing that the curse of Genesis

(Please turn to page 14)

# FALLEN FROM GRACE

**M**ANY people feel that to question one's standing before God is, in effect, to limit the love of Christ. They believe that once one has come under the saving grace of Christ it would be questioning His power to allow for a falling from grace. Notable scriptures used by those who hold this view are Romans 8:32-39 and Ephesians 2:1-10. The text from Romans shows that nothing can separate us from the love of God: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We do not argue with this scripture. We would like to point out, however, that the Apostle Paul referred to external forces. As long as we are true and faithful to our Lord, nothing shall separate us from God's love. But if we turn aside from Him, an internal force has caused us to slip from His love. His love is no less powerful or intense than it ever was, but we have allowed ourselves to slip from its influence.

Now there are many scriptures which plainly teach that falling from grace is not only possible, but a constant danger. We will refer to them shortly.

The text in Ephesians emphasizes that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Again, we do not disagree with the scripture. We know that salvation must come through the grace of God, for "all have sinned, and come short of the glory of God" (Rom. 3:23), and "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). We cannot merit salvation through our own righteousness or through works. Righteousness must come through Jesus, and there must be works on our part, for "faith without works is dead" (Jas. 2:26). Still, eternal life comes as a gift from God.

Can that gift be lost? Surely, once eternal life is obtained, it will never be taken from the person to whom it was granted. But while we are still in the process of obtaining the gift, we are in imminent danger of losing it. Study carefully the texts we will itemize. We have insufficient room to dwell long on any of them, but you will notice the forcefulness of each of these texts as you study.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . . How shall we escape, if we neglect so great salvation?" (Heb. 2:1-4).

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12-19).

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief"—as some of the early Israelites. (Heb. 4:1-11.)

"It is impossible . . . if they shall fall away, to renew them again unto repentance" (Heb. 6:4-9).

"Judas . . . was numbered with us, and had obtained part of this ministry" (Acts 1:15-17).

"Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17:12).

"I declare unto you the gospel . . . by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (1 Cor. 15:1, 2).

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27).

"If, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid" (Gal. 2:17, 18).

"Who hath bewitched you, that ye should not obey the truth? . . . Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:1-4, 10).

"Now, after that ye . . . are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? . . . I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:6-11).

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-7).

"In due season we shall reap, if we faint not" (Gal. 6:7-9).

This is not an exhaustive study of the subject, but these texts are sufficient to show that there is a constant, immediate, and frightening possibility of falling from God's grace.

Let us do all in our power to remain in His grace, that we might obtain the gift of eternal life when Jesus returns.

# WANTED --- A MINISTER'S WIFE

*Selected by Orpha K. Ferrell*

"At length we have settled a pastor—  
I am sure I cannot tell why  
The people should grow so restless,  
And the candidates grow so shy;  
But after two years' searching  
For the 'smartest' man in the land,  
In a fit of desperation,  
We took the nearest at hand.

"And really he answers nicely  
To 'fill up the gap,' you know,  
To run the machine and 'bring up arrears'  
And make things generally go.  
He has a few little failings,  
His sermons are commonplace quite,  
But his manner is very charming  
And his teeth are perfectly white.

"And so of all the 'dear people'  
Not one in a hundred complains,  
For beauty, grace, and manners  
Are so much better than brains.  
But the parish have all concluded  
He needs a partner for life,  
Please notice our advertisement:  
Wanted—a minister's wife.

"Wanted—a perfect lady,  
Delicate, gentle, refined,  
With every beauty of person,  
And every endowment of mind.  
Fitted by early culture  
To move in a fashionable life;  
To shine, a gem in the parlor—  
Wanted—a minister's wife.

"Wanted—a thoroughbred worker  
Who will see to her household looks.  
Shall we see our money wasted  
By extravagant, ignorant cooks?  
Who cuts the daily expenses  
With economy sharp as a knife,  
And washes and scrubs the kitchen;  
Wanted—a minister's wife.

"A very domestic person,  
To callers she must not be 'out,'  
It has such a bad appearance,  
For her to be gadding about,  
Only to visit the parish  
Every year of her life  
And attend the funerals and weddings;  
Wanted—a minister's wife.

"To conduct the ladies' meetings,  
The sewing circle attend,  
And when we work for the soldiers,  
Her ready assistance lend.  
To clothe the destitute children  
When sorrow and want are rife,  
And look up Sunday school scholars;  
Wanted—a minister's wife.

"Careful to entertain strangers,  
Traveling agents and 'such.'  
Of this kind of 'angel's visits'  
The deacons have had so much  
As to prove a perfect nuisance  
And hope these plagues of their life  
Can be sent to the Parson's—  
Wanted—a minister's wife.

"A perfect pattern of prudence  
Than all others spending less,  
But never disgracing the parish  
By looking shabby in dress.  
Playing the organ on Sunday  
Would aid our laudable strife  
To save the society money—  
Wanted—a minister's wife.

"And when we have found the person  
We hope by working the two,  
To lift our debt and build a new church,  
Then we shall know what to do,  
For they will be worn and weary  
Needing a change of life  
And we advertise: Wanted—  
A minister and his wife."



# The Pulpit and the Press

Brief Messages for Busy People



## FREEDOM FROM WORRY

By Pastor C. F. Pryor

"My faith and trust in God is my fallout shelter."—  
J. Don Swartz.

Is this a refusal to be realistic? or does this show a defiance of suggestions made by our national leaders that every family should be provided with fallout protection? Our answer to these questions is, "No." There is here, however, the presentation of a doctrine that some might call *realism*. It is realism to the highest degree to recognize the great perplexity, the grave danger, the tremendous threat of war that faces this world of ours at every moment. It is also realism to the highest degree to believe that *God is*; and that His Word is *true*. David was being realistic when he said, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose help is in the Lord his God."

Death and destruction are real. The terrors of war have been felt by countless millions in generations past, but never before in the history of humanity have we faced the dangers of modern warfare. We suggest you read the article in November 13 issue of *U. S. News & World Report* written by Dr. H. J. Muller entitled "What Fallout Really Means to You and Your Children." In this article Dr. Muller attempts to curb our fears of fallout from bomb testing but warns us of the danger every family faces in the event of a nuclear war.

"Be careful for nothing"; that is, "Be anxious about nothing," were the words of advice from the Apostle Paul. No anxiety ought to be found in the Christian. The Apostle Peter said, "Casting all your care [anxiety] upon him; for he careth for you." Great, many, and varied may be our trials, our afflictions, our difficulties; and yet there should be no anxiety under any circumstances, because we have a Father in heaven who is omnipotent, who loves His children as He loved His only begotten Son, and whose very joy and delight it is to succor and help them at all times and under all circumstances.

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." The Apostle continued his exhortation. "In every thing"; this is total dependency upon God. Is it too realistic to say that God has delivered us from the sentence of eter-

nal death and has brought life and immortality to light through the gospel?

The reward for those who put their trust in God is stated, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The peace of God is so real; it is so great a blessing, so precious a blessing, that it must be known experimentally to be entered into, for it passes understanding. Oh, the peace of God, how exceedingly precious this blessing! Come, partake of the blessings of God by listening to His Word.

## JESUS CALLS US

By Pastor Richard LeCrone, Fredericktown, Missouri

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"Nobody is going to tell me what to do! I will go to church if I feel like it, or to the movies if I would rather go there. If sitting at home and watching television appeals to me more than joining others in studying God's Word and praying, then I'll sit at home and watch television. I'll say what I feel like saying. I'll do what I feel like doing. I'll do exactly what I want to do when I want to do it. I am free! I am my own man!"

Anyone who adopts the attitude expressed in the above words, is only fooling himself. He may indeed be doing exactly as he pleases, but he is not free, and he is not his own man. He has simply made his own desires his god, and yielded himself to the bondage of the lusts of the flesh. In the end, he will find that he has submitted himself to a master that will deprive him of all that is pure, joyful, and eternal. Indeed, he will pay for his fancied freedom with his very life.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that

soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7).

Jesus does not call you to independence. He invites you to be free from sin, but a voluntary servant of righteousness, wearing the yoke of righteousness with joy because it eases your pains and lightens your burdens.

To those who have accepted Jesus' yoke, and committed themselves to serve Him, the Apostle Paul said, "Being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

### OH, THE BITTER SHAME AND SORROW

Oh, the bitter shame and sorrow,  
That a time could ever be,  
When I let the Saviour's pity  
Plead in vain, and proudly answered—  
"All of self, and none of Thee."

Yet He found me: I beheld Him  
Bleeding on the accursed tree,  
Heard Him pray, "Forgive them, Father!"  
And my wistful heart said faintly—  
"Some of self, and some of Thee."

Day by day His tender mercy,  
Healing, helping, full and free,  
Sweet and strong, and ah! so patient,  
Brought me lower while I whispered—  
"Less of self, and more of Thee."

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last hath conquered:  
Grant me now my supplication—  
"None of self, and all of Thee."  
—Theodore Monod.

### HIS EXAMPLE

By Pastor C. E. Randall, Omaha, Nebraska

*"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21).*

Of Jesus, Peter said He did no sin and knew no guile. Mortals, if they are to follow in the footsteps of Jesus and emulate His example, must not take pleasure in sin, but on the contrary "abstain from all appearance of evil." Jesus' greater enjoyment in life came from doing the "will" of His Father, and going about "doing good."

We must not seek pleasure through the lusts of the flesh, but rather through the "fruit of the Spirit." Who will stop the practice of sin as long as he believes in the pleasure of sin? There is joy unspeakable following in the footsteps of Jesus.

Sin brings suffering; it stifles spiritual growth and thwarts one's usefulness to the Lord. On the other hand, devotion, consecration, and dedication to the things of the Lord—walking in His steps—will bring that peace which is from above and a covering of righteousness.

### PRAYER

By Ann J. Lunderby

Just a prayer was all it needed  
To make my darkness turn to light.  
Just a prayer at evening whispered,  
Made every wrong seem quite all right.

Just a prayer to God commending,  
Then leaning on His perfect will,  
All my love to Him transcending,  
My trials waned—God leads me still.

And on each turning of the pathway,  
That I tread down the road of time;  
A sign—a sign to me is given,  
A sign—a sign—each prayer, a sign.

### PRECIOUS PROMISES

By Beth Briggs

*"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).*

This verse has both a literal and figurative application. We remember the story of the Israelites passing through the Red Sea; how the waves stood up on either side of a dry path and allowed them to walk in safety to an otherwise inaccessible shore. We also recall the three Hebrew men, who, when cast into a fiery furnace, emerged without even the smell of fire upon them.

The author was very ill at one time and forced to undergo a dangerous operation, the results of which were extremely uncertain. She read and reread passages from the Bible, this text among them. She would soon pass through the deep waters, but in life or death they could never overwhelm her, for God is always present.

This text is a beautiful and consoling message, one that did not fail the faithful in times past, and will sustain God's children now.

When I go through the waters,  
They shall not overflow,  
God will constrain the billows  
And fearful winds that blow.  
When fires of pain afflict me  
To fill me with dismay,  
They will scorch but not consume me,  
Just burn the dross away.

## DARK AND LIGHT WORLDS

(Continued from page 5)

habitants, a world, a world of evil and darkness, or a world of goodness and light.

The writings of John, Paul, and Matthew disclose this dark world: "The whole world lieth in wickedness. . . . Men loved darkness rather than light, because their deeds were evil. . . . Beloved, follow not that which is evil, but that which is good"; "Be not conformed to this world"; "Ye cannot serve God and mammon." This is the dark world of evil that we are commanded not to love, for "whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

How marvelously different is God's lovely world of goodness and light! Inspired writers have enlarged upon this world of light in the Bible: "God is light, and in him is no darkness at all. . . . Love is of God; for God is love. . . . Herein is love, not that we loved God, but that he loved us. . . . In thy light shall we see light. . . . For God our Saviour will have all men to be saved, and to come unto the knowledge of the truth."

Jesus of Nazareth explained: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. . . . Ye are the light of the world. . . . If any man walk in the day, he stumbleth not, because he seeth the light of this world. . . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. . . . And the city [of God] had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (John 8:12; Matt. 5:14; Luke 18:30; Rev. 21:23).

How joyously, then, can all those who dwell in the world of goodness and light sing as the angels sang at the birth of Jesus: "Glory to God in the highest, and on earth peace, good will toward men"!

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## "YE MUST BE BORN AGAIN"

(Continued from page 7)

they are the sons of God" (Rom. 8:14). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

We may not be guilty of the same sin, but we did inherit Adam's dying nature. Likewise, we cannot live without sin as did Jesus, but God is willing to transfer His righteousness to our account. Jesus said: "Because I live, ye shall live also" (John 14:19). "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold, all things have become new" (2 Cor. 5:17), but we must be born again to receive this blessing.

## UNIVERSAL SALVATION REFUTED

(Continued from page 9)

3:17-19, which is still present in the world, will be removed through Jesus Christ. "There shall be no more curse" (Rev. 22:3). God did not create this earth for continued misuse and misrule. His plan is for Christ to undo what Adam did. This passage (Rom. 8:21, 22) does not teach that every person will finally get eternal life.

Many passages emphatically teach that the wicked will be destroyed. Perhaps the three most emphatic ones are Psalm 37:20, Malachi 3:1, 3, and 2 Thessalonians 1:7-9. The last one says that they "shall be punished with everlasting destruction." The word *aeonian* from which the word "everlasting" is translated may mean age lasting, or it may mean eternal, but just remember that the next age is eternal—forever. The wicked, after being destroyed in the second death, will remain in the death state without end. The Bible very clearly teaches conditional immortality and, when men fail to understand this cardinal doctrine, they fall into all kinds of errors and practices.

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"The Jewish State of Israel has respected the rights of Arabs within its borders. At no time has it displaced Arabs. Those Arabs, and, for that matter, nearly half as many Jews also, who, as a result of the changes created by the 1948 hostilities, were unable to return to their former lands and homes, were compensated in land or cash as desired by the claimant."—*Lawrence H. Bunker.*

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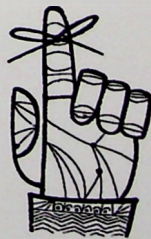
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January 30, 1963

the

# RESTITUTION

## Herald

### A Decision For Christ

(Page 4)

VOLUME 52, NUMBER 8

Featured in this issue!

The Power of the Holy  
Scripture

The Results of Christ's Reign

"Thy Kingdom Come"

The Law of Moses and the  
Ten Commandments—Is  
There a Difference?

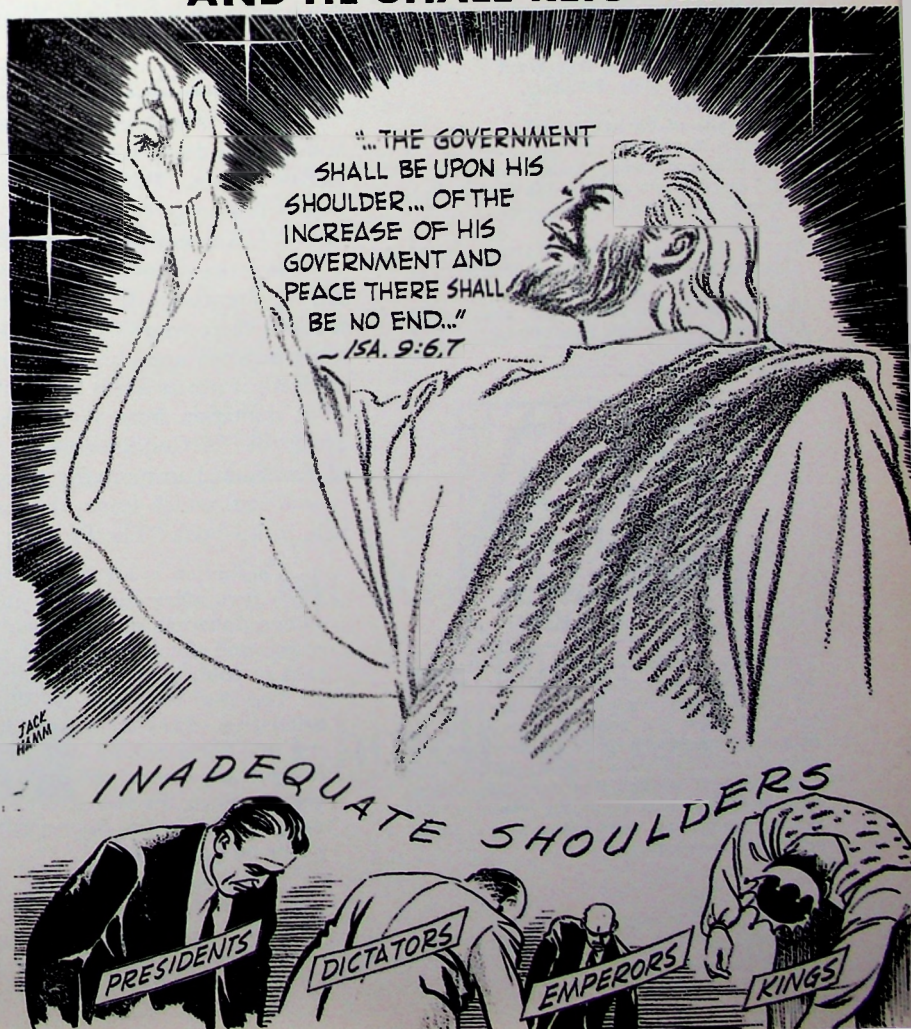
Cure in Absentia

A Dream Come True?

Stories to Grow On

And editorials and other  
special features

### "AND HE SHALL REIGN ..."



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

Subscription rate: per year, \$3.00; two years, \$5.00.

An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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I made a new schooldress for Ellie the other day. The sewing machine was so hard to peddle that I said to Pa when he came home for lunch, "I guess I'm going to have to get rid of this old machine." He found the oilcan and gave the machine parts a generous dose, and after lunch it worked like new. The Golden Rule is the oil that keeps the wheels of life turning easily, and we're apt to forget to apply it often enough, too.



# Editorials

Harold Doan  
Editor

## HISTORICAL ACCURACY OF THE BIBLE

Study of the events surrounding the birth of Christ in the recent holiday season brought out a difficulty concerning the statement in Luke that Jesus was born in Bethlehem when "Cyrenius was governor of Syria" (2:2). According to past historical records, Cyrenius was not governor of Syria until 6 A.D. This problem has now been solved, according to a note in *Advent Christian Witness*, by the discovery of a fragment of Roman record, as reported by Jack Anderson in *Parade*, which tells that Caesar Augustus had sent Cyrenius to Syria previously, at the exact time of the birth of Christ.

Bible-believing Christians need not fear new discoveries of archeology or other branches of science, for when the full truth and all the facts are known, the accuracy of the Bible is proved. Though there are many things we do not understand, and there are many theories of science which have not yet been proved and about which all the facts are not yet in hand, we can have confidence in the Word of God, knowing that it is ultimate truth.

## CONDITIONAL IMMORTALITY IN EUROPE

A series of articles by C. J. Kearney in *Herald of Life* is based upon research he is doing for the book *Doctrinal Faith of Our Fathers*, by Dr. E. LeRoy Froom. This book has been in the process of preparation for years and will soon go to press. Dr. Froom is a Seventh Day Adventist scholar and C. J. Kearney an Advent Christian leader.

The series of articles deals with the doctrine of conditional immortality among French-speaking scholars. It quotes from many church leaders and teachers there who have come to the conclusion that man's hope of immortality depends upon his acceptance of Christ, and that the judgment of life or death is not at death but at the return of the Lord.

A quotation from A. Vaucher, a Swiss teacher who is called the "Encyclopedist of Conditionalism," has this to say on the subject of the truth of conditional immortality as opposed to the heresy that man has an immortal soul which leaves the body at death for its reward in heaven or in hell, in his book "The Problem of Immortality."

The option is not between affirmation or denial of immortality, but between two affirmations, the affirmation of immortality which is natural or native, inherent in the human soul, which is that of Roman Catholic theology, and the affirmation of optional or conditional immortality, which is that of Biblical theology.

The clear waters of the Rhone and the muddy waters of the Arve meet at Geneva. They struggle to keep their independence and their homogeneity, and for a certain distance beyond their junction one can see the two distinct streams, of different colors. . . . Then, little by little, the mixture begins. Soon the two streams . . . give birth to a new river with mottled waters. This is the Rhone, but it is modified in its appearance by the deposits of its tributary.

Nothing can illustrate better the vicissitudes of the doctrine of immortality. Across the pages of the Old and New Testaments the clear waters of revealed truth flow like a majestic river. It is God, who only hath immortality, offering to men and communicating to the believer His divine, imperishable life.

But paralleling this stream flows the muddy river of pagan philosophy, which is that of human soul, of divine essence, eternal, pre-existing the body and surviving it. After the death of the apostles the two streams merged. Little by little the speculation of human philosophy mixed with divine teaching.

Now the task of evangelical theology is to disengage the two incompatible elements, to disassociate them, to eliminate the pagan elements which have installed themselves as an usurper in the center of traditional theology; to restore in value the Biblical element, which only is true, which alone conforms to the nature of God and of man His creature.

### PER-MEMBER CONTRIBUTIONS

The office of information of the National Council of Churches reports that the Evangelical Free Church leads all Protestant denominations in church giving with a total of \$341.09 per member. The Free Methodist Church ranked second with a total of \$295.26 per member. The Seventh Day Adventist Church, once high on the list, was forty-second, with the Methodist forty-third, and the Southern Baptist Convention forty-sixth. Average giving in the Church of God would probably total about \$110.00 per member.

### LIFE OR DEATH RAY

The development of *LASER*, a "ray" of focused energy so powerful that it can burn a hole through a diamond in 200-millionths of a second, has both military and medical possibilities. Discovered by Dr. Charles H. Townes, the "ray" was aimed at the moon and illuminated a two-mile-square area on its surface. Aimed through the lens of a patient's eye at a tumor on the retina, the tumor immediately disappeared.

Knowledge is being increased, as predicted by Daniel for the last days, and that knowledge can either do great good or great harm, depending upon the character and

understanding of man. It appears that inasmuch as these days are like the days of Noah, men will think to do evil with even the best of his inventions.

### A CHRISTMAS CARD

One of our interested Protestant readers received a Christmas card from the Fathers of Saint Edmund, Selma, Alabama. The card read: "May God Grant You Every Blessing in This Holiday Season. On Christmas morning each of your Edmundite Missionaries will offer mass for you and your intentions. This is in thanksgiving for all you do for the missions.

"We have just received the green light from Uncle Sam to proceed with the building of the new Good Samaritan Hospital. For every 33c you can spare us, he (Uncle Sam) will give us 66c.

"God will reward you for any sacrifice you can make for this needy work. Please use the enclosed envelope for your intentions and offering.

"Merry Christmas from a grateful Father Galligan, S.S.E."

### THE NEW CONGRESS

The 88th Congress is made up of men and women with many religious affiliations. Following is a list, as printed by *Time*, showing the number from various churches in Congress. Six congressmen listed no religious affiliation.

Methodist	102
Roman Catholic	99
Presbyterian	81
Baptist	61
Episcopalian	60
Congregationalist	24
Lutheran	17
Other Protestant	73
Jewish	11

The fact that congressmen have religious affiliations should give us the comfort of knowing that at least as far as ethics and morality are concerned, lawmakers have a Christian-oriented background. Some congressmen do believe in prayer and do try to practice their faith.



Church of God, Fredericktown, Missouri

You Are Welcome  
at the  
Church of God

# A DECISION FOR CHRIST

By Pastor Dale Ward, Maurertown, Virginia

**J**ESUS was the greatest teacher who ever lived. He was the greatest worker who ever served God. He accomplished more in His short ministry of about three and one-half years than other men accomplish in a lifetime. His ministry glorified God and brought blessings to many people. God honored the ministry of His Son so that He could bring food to the hungry and healing to the sick. The greatest miracle of all was the forgiveness of sins. This was the great purpose of Christ's ministry. He came to die in the sinner's place. The climax of His ministry was His death on the cross. God's holiness was satisfied when His Son willingly gave Himself to die as a payment for the sins of all sinners. Jesus is the way to peace with God, the truth about God and God's plan of salvation, the life to all those who trust in Him as Saviour.

This is the tragic part about the ministry of Christ! Many people witnessed His miracles, heard His preaching and teaching, and received no benefit from them. Rather, they received condemnation. These were the people who rejected Jesus. It was of this group that Jesus

spoke in John 15:22-25 when He said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke [excuse, margin] for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Jesus came teaching the truths of God. He came in fulfillment of multitudes of Old Testament prophecies. The Jewish nation had been taught about the coming of Jesus, the manner of His coming, the nature of His ministry and work. His words were plain and forceful and could not be misunderstood. The miracles He performed were proof of the truthfulness of His words. Those who rejected Jesus were without excuse.

Multitudes of people came to hear Jesus and witness His miracles, but many of them did not come to Him to accept Him as Saviour. Some of them came out of curiosity. To them Jesus was a good show. He was entertaining. They followed Him about hoping they might witness one of His miracles. They were not interested in Jesus for any other reason.

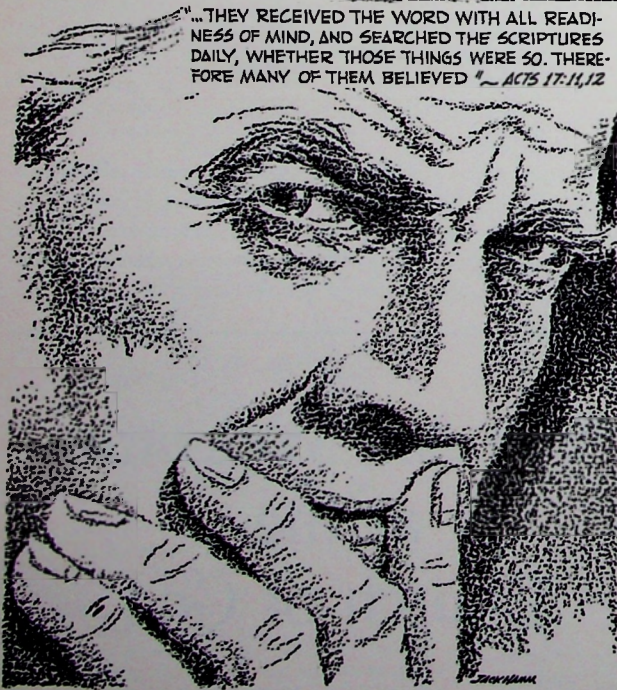
The Jewish leaders followed Jesus as He went from place to place in His ministry that they might find something in His teaching by which to condemn Him. They were intelligent enough to recognize that His teaching was undermining their position and authority. Jesus taught that God was looking for men who were willing to give their lives in service to God and men. The Jewish leaders did not want to be servants. They wanted to be dictators. They did not want to serve. They wanted to be served. They had been making slaves of the common people. Jesus condemned their action and they wanted an excuse to get rid of Him.

I might say that today the vast majority of people who profess Christianity actually have no more use for Jesus than did the scribes and Pharisees. The proof of this statement is that they are seeking to control and dominate their members and even the governments of the world. A part of the reason for this present push for church union is so that the church can gain more control: more power in the governments of the world.

Some people came to Jesus to be fed. In John 6:26 Jesus said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the

## "...BEING ENLIGHTENED..." EPH. 1:18

"...THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO. THEREFORE MANY OF THEM BELIEVED" — ACTS 17:11,12



loaves and were filled." Jesus was willing that the people receive the blessing of His miracle of providing food for the thousands. But He wanted the people to find Him as the Bread of Life. He wanted them to find in Him more than just a meal ticket. He wanted them to find in Him a way into the eternal Kingdom of God.

All who rejected Jesus for any reason will one day stand in the judgment of God condemned to eternal death. Jesus said they were without excuse. God made the way of salvation plain. Men allowed themselves to be blinded by wickedness so that they were not able to "see" Jesus or "hear" His words.

Happy were those who did see and hear, those who could say with Peter, "Thou hast the words of eternal life." Some who came for the loaves later came in faith believing. Some who came to condemn later came in repentance. Some who came out of curiosity found a Saviour who was able to save them to the uttermost. This was the fruit of the ministry of Christ.

Jesus came as the Servant of God. He came doing the will of God. A few people actively associated themselves with Him. The apostles left their homes and businesses that they might follow Him and do the work He taught them to do. They and others believed in Him and proved their faith by their actions.

On the other side of the ledger were those who actively opposed Him. Some of them believed He was a sinner;

that He was a blasphemer. Some opposed Him because He condemned their way of life. They stood to lose something. They did not realize that they had opportunity to gain much more than they lost if they accepted Jesus. For these reasons they became enemies of Christ. When He preached in Nazareth, which was His home town, the people there tried to throw Him over a cliff and kill Him. (Luke 4:24-30.)

Multitudes of people looked on. They neither helped nor hindered Him. They neither supported nor opposed Him. They thought that this was the "safe" place. They heard His challenge and did not respond. They heard His invitation and did not accept. So they missed the greatest opportunity that ever came to them.

In this last class we find many people today. Even many church members never have a word to say for their Lord. They say nothing against Him, and they say nothing for Him. In this way they keep out of trouble for the present, but I believe that this attitude will cause them trouble with God later on. Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12:30).

May the Lord help us to take our stand for Him. May He help us to have the courage to stand up and be counted for His cause. May He find us actively engaged in the work He left us to do. For Christians there is no other course.

# The Power of Holy Scripture

*By Sidney Hatch*

*"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).*

Too many of God's people are forgetting the power of the Scriptures and are turning to the psychology and mental health programs of man.

I shall never forget an early experience in the ministry which demonstrated the power of the Word of God to transform a human life. A man, a member of the church I was pastoring, came to me explaining the seriousness of his mental and nervous condition. Obviously, things could not continue for him as they were.

When I asked if he ever read his Bible, he replied simply, "No." I suggested that he start reading it; that he start with the New Testament; that he read several chapters, even entire books at one sitting. I suggested further that he not stop at verses he was unable to understand (they would clear up later), but continue right on read-

ing, and that he read his Bible before touching the newspaper or the television—certainly read it as much as he would read the paper or watch TV!

This brother promised he would follow this suggestion, and the wonderful part of the story is that he did! A man who had once been a candidate for a nervous breakdown became an undershepherd of the sheep, a teacher of the Word, and, like Apollos, "mighty in the scriptures" (Acts 18:24). He was living proof of Paul's words, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

So, in Romans 15:4, Paul speaks of "the endurance and the consolation of the scriptures." Herein is found whatever grace is needed for the Christian life. It is impossible to exaggerate the power in our experience of a daily, definite time spent in the Word. It is also impossible to exaggerate the loss which accrues to that individual who neglects his Bible.

# THE RESULTS OF CHRIST'S REIGN

BY PASTOR JAMES MATTISON, HAMMOND, LOUISIANA

**A** FEW weeks ago we wrote of the coming of Jesus and the battle of Armageddon, when this age shall end. The last four articles have considered passages from the Bible that show the work that Christ will have to do to change this earth from what it is now to what God wants it to be. God intends for peace and righteousness to cover the earth. To accomplish this, God's own Kingdom, administered by the Lord Jesus Christ, shall be established when Jesus comes.

We have spoken of the *thousand-year* reign of Christ. The Bible shows, in Revelation 20, that Almighty God will give His Son a thousand years to put down evil, establish righteousness and peace, and administer the final judgment. Then, as 1 Corinthians 15:28 says, Christ will turn the perfect Kingdom over to God. "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

We now seek to show the results of Christ's reign. Bible prophecy is full of the reign of Christ on earth, and what He shall accomplish by it.

Let us begin our search by studying the resurrection to life. In John 5:28, 29 Jesus said that the hour is coming in which every person in the grave shall hear His voice and shall come forth. This is speaking of the resurrection from the dead. Jesus said that those who have done good in this life shall come forth to the resurrection of life, while those who have done evil shall come forth to the resurrection of damnation. Revelation 20 shows these two resurrections to be a thousand years apart.

This resurrection to life will be just what it says it is—a resurrection to life—eternal life! Jesus promised us eternal life. We do not have it yet. No one is immortal now. Immortality and eternal life shall be ours, if we are faithful, at the coming of Jesus.

The first thing Jesus will accomplish, then, when He comes, will be to give eternal life to His people.

The next thing Jesus will do after He comes, and this will continue throughout the thousand years, will be to put down evil, and restore righteousness and peace to earth. First Corinthians 15:25 says, "He must reign, till he hath put all enemies under his feet." Jesus will gather out of His Kingdom all things that offend and them that do wickedly. Then the beer joints and saloons will be closed. No longer will drunkards be seen staggering about in the earth. The houses of prostitution will be shut up. Gambling will be no more. The TV shows featuring

murder and sex will come to an end. Today's worldly music will cease to be heard. The devil will be chained for the thousand years, and righteousness shall flourish.

Acts 3:19-21 shows that God will send Jesus from heaven to restore all things that God has promised to restore. This is called the time of "the restitution of all things, which God hath promised." Now if something is to be restored, then originally it must have been good, then fallen into decay. Jesus is to restore all things like they were when? Like they were in the Garden of Eden. Then, man was innocent, without sin. He talked with God. He had perfect living conditions. There was peace. These conditions will be restored.

Take, for example, the peace that existed between Adam and the animals. They were together in the Garden of Eden, but we know that today animals fear man, and man fears the wild beasts. That will all be changed when Jesus comes. Then "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock" (Isa. 65:25). Isaiah 11:6-8 describes how a little child shall lead the wolves, the leopards, and the lions, as well as the lambs, the goats, and the calves. Today that is not possible, but conditions are going to change. There will be peace among the animals, peace between animals and man, and peace between man and God.

Another change that Christ shall make will be in regard to health and long life. This, of course, does not apply to the faithful who are given eternal life at His coming. These scriptures refer to the peoples of earth who are not given eternal life when Jesus comes—the remnants of the nations.

Notice Isaiah 33:24. "The inhabitant shall not say, I am sick." Today we hear many people saying, "I am sick. I don't feel well." They are sick! They don't feel well! There are many reasons why sickness comes upon us today, but in the day of Christ, the people shall not be sick. Why? We believe there will be at least two reasons. The tree of life will once again be in the earth, and the eating of it will cause people to live on, to continue living. The river of water of life will flow out of God's temple and wherever people drink of it, health will be theirs. These things are taught in Revelation 22 and Ezekiel 47. So, people will not be sick!

Then there will be no need of physicians and nurses, or of hospitals. The drug companies will be out of business. How wonderful it will be for all people to have good health. World-wide good health will be one of the

results of Christ's reign. In addition, Jesus will open the eyes of the blind. He will unstop the ears of the deaf. He will heal the lame man, and loose the tongue of the dumb. This is taught in Isaiah 35:5, 6. What a blessing this will be to those who are thus afflicted.

Another great change Christ will bring about will be in economics. Much of today's economic system is based on war preparation. Many people are employed in the manufacture of defense weapons, and related work. In Christ's reign, however, when war will be outlawed, a new economic system will be established.

Jesus shall restore agriculture and construction as earth's main occupations. Notice how Isaiah 2:4 says that the swords will be beaten into plows, and the spears shall be made into pruninghooks. Plows are used for tilling the soil. Pruninghooks are used for working in orchards. Amos 9:13 speaks of a continuous growing season after Christ comes. "The plowman shall overtake the reaper." Today we plant by seasons, but then planting can be done at any time. Also, there will be no bugs to eat up the crop, or any weeds to choke out the plants, for these enemies shall be removed. Would not you who farm like to farm in the Kingdom, under such conditions?

Psalms 72:16 describes how fruitful the crops will be. "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like

Lebanon." Mighty crops will grow on the mountain tops, which today are unfruitful or too cold. All will have plenty. This time of plenty, like peace, will automatically follow when righteousness is established here on earth.

The final act that Christ will accomplish during His reign is the final judgment, when the dead are brought up for their judgment. This, too, is pictured in Revelation 20. If the dead are found wanting, which will be the case with most of them, they will be cast into the lake of fire and burned up. This is the second death. Oh, may we escape the second death and have, rather, eternal life.

When Jesus has overcome all enemies, even death (1 Cor. 15:26), Almighty God will descend from heaven to dwell among men, and Jesus His Son shall turn the perfect Kingdom over to Him, that the Lord God might receive the glory and honor due Him. This is found in Revelation 21:3 and 1 Corinthians 15:24-28. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." What a wonderful time that will be, when God dwells among men. Jesus promised the faithful that they would see God. What a wonderful thing it will be for God to come and live with those who are worthy. This will be after the thousand-year reign of Christ, when God will be all in all.

## "Thy Kingdom Come"

By Pastor Delbert Jones, Pomona, California

*"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).*

The Kingdom of heaven in earth, not now but future, is God's answer to all of the problems of humanity in this day as well as in every age. The second clause of the verse is explanatory of the first clause. The life of all of mankind should be built upon the principles of our Saviour's life. This great redemptive purpose runs through all of our Father's dealings with the human family.

The Kingdom of heaven in earth will be a literal fact in the future; but the Christian will strive to live each day as though Christ were literally, visibly present today. This ideal of our Lord for individual, social, industrial, national, and international life is the greatest concept ever offered to human thinking and human endeavor. It is the most constructive, the most up-to-date movement of all the centuries.

Think upon this fact: only those Christians who are looking forward to the coming Kingdom of God have a remedy for the ills of this generation and the future

generations if the Lord should tarry.

A number of years ago an American leader said, "With a decreasing death rate we have yet to discover what we should do with our lives." If people would turn to God and His holy Word they could find the answer. Christ answered the question for every man who earnestly desires to serve Him. Nothing we can do for human welfare will mean so much as to spend our time, our money, ourselves, our all in such a way that the very spirit of our lives as well as the petition of our lips will breathe the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The return of Christ will result in the establishment of His Kingdom upon earth. When Christ rules as King of Kings, the hopes of humanity will be realized. Christ has the right to rule this planet as King of Kings because He is the Son of God.

Are we so living that we will be in the Kingdom?



## THE LAW OF MOSES AND THE TEN COMMANDMENTS--- *Is There a Difference?*

**By Pastor Hollis Partlowe  
Macomb, Illinois**

SOME feel that the Ten-Commandment law is different, separate, and distinct from the rest of the Bible. They contend that there is something special about it, and it is in a class all by itself. Although it was written on tables of stone, we understand it is a part of the law of Moses, the first five books of the Old Testament (the *Torah* or *Pentateuch*). Speak to any Jew about the *Torah* and he immediately understands that you are speaking of the law of Moses or the first five books of the Old Testament. The Ten Commandments are found twice in the Old Testament. (Ex. 20; Deut. 5.) They are never stated in the New Testament in their entirety. It is our purpose at this time to show that the Bible writers make absolutely no distinction between the Ten Commandments and rest of the law of Moses.

The first erroneous idea that Sabbath keepers have on this subject is that "the Ten Commandments go back to creation." This statement is in conflict with the teaching of Scripture. "Moses called all Israel, and said unto them . . . The Lord our God made a covenant with us in Horeb [Sinai]. The Lord *made not* this covenant *with our fathers, but with us, even us*, who are all of *us here alive this day*" (Deut. 5:1-3). The Ten Commandments follow these verses. Observe! Moses explained that this law covenant was not made with Abraham, Isaac, and Jacob but with the people to whom he was speaking. Abraham never heard of the law given at Sinai. The everlasting covenant made with Abraham was given four hundred thirty years before the law covenant with Israel. (Gal. 3:17.) Adam, moreover, did not disobey the Ten Commandments in Eden. That would have been quite impossible! They were not given until nearly twenty-five hundred years later. "*Until* the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses" (Rom. 5:13, 14). That's right! The Ten-Commandment law was nonexistent till the days of Moses. The phrase "until the law" is conclusive evidence that this law did not come into existence with the man. The commandment that Adam disobeyed is given in Genesis 2:17. It was not a part of the Decalogue. Jesus referred to the Old Testament as "the law of Moses," the "prophets," and "psalms." (Luke 24:44.)

The second error that should be refuted is the so-called "Dual Law Theory" which is not of God but of man. As we have already implied, this theory teaches that the Decalogue is one code and the ceremonial law is another one. Both, however, are designated as a unit throughout the Bible. They are referred to simply as "the law." The fact that the Ten Commandments were written on stone, and others were written in a book in no way proves that one was moral and the other ceremonial. The law in the book beside the ark was just as moral as anything in Exodus 20; for example, "Thou shalt love thy neighbour as



thymself." Perhaps that sounds like the New Testament to you, and it is, but it is also the Old Testament. (Lev. 19: 18.)

One code could not have been fulfilled and the other left unfulfilled, for then God's sacrificial plan would not have been consummated at Calvary. Distinction between the two laws is fictitious. The highest authority on the subject is Jesus Christ. When speaking of "the law," He alluded to both the moral and ceremonial laws. (Mark 10:19; Luke 5:12-14.) Certainly the Gospels abound with references to "the law" without distinction. Scripture never teaches that there were two separate codes with Israel. Both were parts of the one law which was "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

Paul, undoubtedly an authority on the law, taught that the role of a schoolmaster had ceased, and Christians are "dead to the law" (Rom. 7:4, 7). Notice one of the ten. The word "schoolmaster" is singular, which destroys the notion that there was more than one law. That one system of law, furthermore, was perfectly fulfilled in the life and death of our Lord. (Matt. 5:17, 18.) Which law did Christ fulfill? If it was the ceremonial law, as the dual theory states, the moral law is yet to be satisfied, which would leave us all without salvation. Paul wrote, however, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4.) Besides, the law was given for the unregenerate, not the redeemed. (1 Tim. 1:9, 10.)

The Ten Commandments were a part of the covenant which "the Lord made between him and the children of Israel in mount Sinai by the hand of Moses" (Lev. 26:46). Observe that this covenant concerned God and Israel, not God and the church. Israel lived under only one system of law. Both are parts of one agreement as repentance, belief, and baptism are parts of the new covenant.

Once again, the third error that we must expose is, "The Decalogue is never called the law of Moses." Let Scripture speak! "Remember ye the law of Moses my servant, which I commanded unto him in Horeb [Sinai] for all Israel" (Mal. 4:4). The prophet plainly says that the law given on Sinai was the "law of Moses" and it was "for all Israel," not all nations. "He that despised Moses' law died without mercy under two or three witnesses" (Heb. 10:28). Here "Moses' law" would have to include breaking the Sabbath and adultery, both of which brought the death penalty. (Ex. 35:1, 2; John 8:1-11.)

"Without mercy"! Here is the great weakness of the law. It contained no mercy. Praise God, His Son Jesus Christ "cleanseth us from all sin." "God's law . . . was given by Moses the servant of God" (Neh. 10:29). Therefore, it is sometimes called "God's law" and sometimes "Moses' law." Indeed "the whole law" was given "by the hand of Moses" (2 Chron. 33:8). Why not refer to all

the law as the "law of Moses," the Bible writers do? Although Sabbath keepers contend that the laws concerning sacrifices are never called the law of God, burnt offerings and other offerings are called "the law of the Lord" (2 Chron. 31:3).

Referring to the gospel of Christ, Paul said, "Therein is the righteousness of God revealed from faith to faith" (Rom. 1:17). Not in Israel's law, but in the gospel is the Christian's righteousness revealed. The Gentiles "have not the law," for to the Jews "were committed the oracles of God" (2:14; 3:1, 2). In the time of Moses Gentiles did not have the Word of God.

Finally the fourth mistake that students should examine and expose is, "The word 'commandments' always refers to the Decalogue." This fallacy has caused much of the confusion. The two greatest commandments are not numbered with the ten. "Master, which is the great  
(Please turn to page 13)

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## PRECIOUS PROMISES

By Beth Briggs

*"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isaiah 49:10).*

Here God informs us that His people shall not hunger nor thirst for that which brings genuine happiness, the illumination of His message to man, so that he may understand the true meaning of life and death, and be governed thereby.

The sun of iniquity shall not smite us, for God in His mercy shall lead us to everlasting springs of water, not the illusion of water as in the desert, but springs that through this life and forever shall never run dry.

Other scriptures acquaint us with the fact that the true Christian shall not hunger nor thirst for literal food or water, but this text seems to refer to the deeper spiritual blessings which the Lord is so anxious to give us.

Jesus cried to God's chosen people, the Israelites: "O, Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not." Let us not be like the Israelites, but let us know the time of our visitation, and accept what God so freely offers to us.

God will lead to living fountains  
When the sun of strife bears down,  
He will help us fight the battle,  
Giving us the victor's crown.  
Hunger, thirst shall all be over  
When we take His outstretched hand,  
He will lead to springs eternal,  
Flowing through the promised land.

# CURE IN ABSENTIA

By Pastor Timothy Pearson, South Bend, Indiana



WHEN Jesus "had entered Capernaum a centurion came up to ask his help. 'Sir,' he said, 'a boy of mine lies at home paralyzed and racked with pain.' Jesus said, 'I will come and cure him.' But the centurion replied, 'Sir, who am I to have you under my roof? You need only say the word and the boy will be cured. I know, for I am myself under orders, with soldiers under me. I say to one, "Go," and he goes; to another, "Come here," and he comes; and to my servant, "Do this," and he does it.' Jesus heard him with astonishment, and said to the people who were following him, 'I tell you this: nowhere, even in Israel, have I found such faith!'"

One of the great truths of the Bible is taught in this story; that the power of God and of Christ is able to go on before them and work miracles even when they are not present. Men would probably call this "remote control," this ability to do things while one is absent. It is this ability that makes it possible for the Christ to come to our aid now, even though He is ascended to the throne of the Father.

We are told that the son of the centurion recovered at the precise time that the words of Jesus were uttered, even though several miles lay between Him and the sick boy. The power of God is not confined by distance or by time. If it were, God could hardly have created and set in motion the universe and the galaxies of stars. It is such a power that it can accomplish the will of God just by means of His spoken word. He spoke and they were created and appeared in just the condition that He desired. Such knowledge and ability are too wonderful for us to understand—but there they are.

With all the maladies that afflict us today we have need of One to speak and effect a cure. We count not only upon the spoken word of the Lord, for today we have excellent medical facilities and doctors that are a miracle in themselves—things of which the centurion never dreamed. We have so-called miracle drugs, radiation, and delicate operations. But even all these are not enough, for there comes a time when the power of medicine cannot work

a cure, and we must search for a higher Power and a greater Physician.

Then there is the field of emotional and mental disorders where great strides have been made. But here, more than in any other area, we have need of One to speak and to make us well. (When we reach the end of our rope we know enough to tie a knot and to hang on, but there has to be a possibility of rescue before there is incentive to tie the knot. A man at sea who has fallen overboard and is swimming for his life will not try nearly so hard if he thinks that the nearest help is five hundred miles away. But if he thinks he can see an island on the horizon, he will try to reach it with his last ounce of strength. So it is with other problems of life—those who can see no way out just give up, but those who can see the possibility of help, even if it requires the intervention of God, will do their very best to overcome their problem.)

We read that Jesus said to the centurion, "Go home now; because of your faith, so let it be." The cure depended upon faith, the trust that the centurion had in the Lord, not upon the ability of the One who had the power. The situation has not changed. The possibility of power from on high depends upon our confidence in that Source of power. If we have enough faith we can remove some of the mountains of life; some of the rough spots will be leveled.

What makes this cure even greater is that with it goes the promise that soon the Great Physician will come to make a call and to effect a lasting cure. He has promised to end the possibility of our ever becoming ill again, physically, emotionally, or mentally. To such a One we can only bow our heads in humble thanks.

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*Someone has said, "The goldsmith is never far away when the gold is in the fire." What a comforting thought is this! Job said, "When he has tried me, I shall come forth as gold." Let us remember that the goldsmith is not trying to destroy the gold, but the dross. Also, it is said, that the goldsmith in olden times looked longingly into the molten metal for the reflection of his own image. When he saw that, he turned off the fire. . . . The Lord is never far away in time of trouble. The eyes of God are over the righteous, and His ears are open to their prayers.*

# A DREAM COMING TRUE?

NEBUCHADNEZZAR'S elusive dream, as recalled to him by Daniel, was a preview of future history. He saw future Gentile nations portrayed in the image of a huge man. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay" (Dan. 2:32, 33).

In his interpretation Daniel said to King Nebuchadnezzar: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh all these, shall it break in pieces and bruise" (Dan. 2:37-40).

The four kingdoms featured in the dream are considered to be Babylon, Medo-Persia, Greece, and Rome. God definitely pointed to Babylon as the gold. In the eighth chapter of Daniel the kingdoms of Media and Persia are mentioned by name. They are mentioned as conquered by "the king of Grecia" (v. 21). The fourth kingdom is never named, but the description fits that of the Roman Empire.

In his dream Nebuchadnezzar saw a stone miraculously cut out of a mountain. This stone smote the image upon the feet "and it brake in pieces the iron, the brass, the clay, the silver, and the gold" (Dan. 2:45).

It will be noticed that the iron (Rome) was destroyed before the gold (Babylon). The order of destruction of the metals is iron, brass, silver, and gold. This is the reverse of the appearance of the four kingdoms in history, for Babylon was conquered and destroyed long before Rome came into prominence.

This reversal of the events of history leads many students to look for the reestablishment of the Roman Empire before the return of Jesus to establish the Kingdom of God.

It is possible that we are witnessing the revival of the Roman Empire. The European Common Market may well be the first steps toward revival of that Empire. At the present time the Common Market is a union for commercial reasons only; however, some see in this the revival of the old Holy Roman Empire.

Some leaders, however, are calling for political, as well as economic, union. Already Italy has invited the Com-

By

Pastor

Harry Sheets

Ripley, Illinois



mon Market nations (all part of the ancient Roman Empire) to meet in Rome to explore the possibility of political union. Political union may be forced upon Common Market nations as a defense against the increasing opposition of the Communist bloc. Political union may be just around the corner.

At present, France and West Germany oppose the entrance of England into the Common Market, but are weakening under pressure from President Kennedy. Spain and Portugal have not yet asked to enter, so far as we have seen. With the entrance of England, Spain, and Portugal, the European portion of the Roman Empire would be complete, in its major portion.

It is evident that God's revelation to Nebuchadnezzar was intended for us today. Daniel said: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be *in the latter days*" (Dan. 2:28). "The latter days" is an expression used almost exclusively to refer to the days of Messiah; in this case the reference is to the return of Jesus to establish the Kingdom of God.

It seems very much as though Nebuchadnezzar's dream is about to be fulfilled before our very eyes. This is another proof, among many, that Jesus is coming soon.

"Let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).



# The Pulpit and the Press

Brief Messages for Busy People



## AT THE TABLE

By W. S. Tomlinson

We Christians are privileged to meet around the table of the Lord and to partake of the emblems that manifest His love toward us. I say we are *privileged* to meet around the Communion table, and so we are. Do we, however, really comprehend as we should the greatness and grandeur of the position we occupy? We have been called out of the religious darkness that is all about us into the glorious knowledge of the true gospel (or glad tidings) of the Kingdom of God, which Kingdom God purposes to establish upon this earth through His Son Jesus the Christ. This message of the Kingdom carries with it an invitation to all who have faith in it, and who comply with the condition upon which it is offered, the promise of a joint inheritance in it. We who partake of the Lord's Supper have professed to believe the message of the gospel of the Kingdom and have complied with the first requirement, which is baptism into the name of Jesus Christ. This step must be taken before one is entitled to sit at the Lord's table. It is the Lord's table; it belongs to Him, and He has the right to say who will meet with Him there.

Having united with the family of God through baptism into the name of Jesus, we are confronted with other requirements. We remember the Commission Jesus gave His disciples—to make disciples of all nations, and baptize them into His name—then He added, “teaching them to observe all things whatsoever I have commanded you.” This was necessary, for we are required to develop a character that will be pleasing to Him who has called us to the glory and honor of the Kingdom.

How it may be accomplished is stated many times and in different ways. Mortification and crucifixion of the flesh is chief among them: “Crucify the flesh with its affections and lusts,” said the Apostle. This means that serving the desires of the flesh is no longer to be the source of one's joy, nor the spring of his action, nor the main object of his life. He *henceforth must live for the future*, not for the present; for he now has a new hope, a new aim, a new purpose, all of which are centered in God.

Hence, the Apostle said, “If any man be in Christ, he is a new creature.” Solemn consideration! The old ways

of life are to be put aside, and one must bring himself under the transforming power of the gospel. Then only can it be said of him that he has been washed, sanctified, accepted by the Beloved, and is worthy to partake at the Lord's table.

## THERE WILL ALWAYS BE A GOD

“They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city,  
Nor rob Him of His own.  
They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.  
They cannot cause Him panic,  
Nor cut off His supplies,  
They cannot take His Kingdom,  
Nor hurt Him with their lies,  
Though all the world be scattered,  
The truth remains the same,  
His righteous laws still potent,  
And ‘Father’ still His name.  
Though we face war and struggle  
And feel their goad and rod,  
We know above confusion,  
There always will be God.”

## BEATITUDES FOR CHRISTIAN MARRIED COUPLES

Blessed are the husband and wife who continue to be affectionate, considerate, and loving after the wedding bells have ceased ringing.

Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are they who have a sense of humor, for this attribute will be a handy shock absorber.

Blessed are the married couples who abstain from the use of alcoholic beverages.

Blessed are they who love their mates more than any other person in the world and who joyfully fulfill their marriage vow of a lifetime of fidelity and mutual helpfulness to one another.

Blessed are they who attain parenthood, for children are an heritage of the Lord.

Blessed are they who remember to thank God for their food before they partake of it and who set apart some time each day for the reading of the Bible and for prayer.

Blessed are those mates who never speak loudly to one another and who make their home a place "where seldom is heard a discouraging word."

Blessed are the husband and wife who faithfully attend the worship services of the church and who work together in the church for the advancement of the cause of Christ.

Blessed is the couple who has a complete understanding about financial matters and who has worked out a perfect partnership, with all of the money under the control of both.

Blessed are the husband and wife who humbly dedicate their lives and their home to Christ, and who practice the teachings of Christ in the home by being unselfish, loyal, and loving.—*Macomb Church Bulletin*.

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## THE LAW OF MOSES AND THE TEN COMMANDMENTS—IS THERE A DIFFERENCE?

(Continued from page 9)

commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang *all the law* [not part of it] and the prophets" (Matt. 22:37-40). Our Saviour was not quoting from the Decalogue, but He was introducing a higher standard for man in the church age. Obviously the word "commandment" designates the teaching of God in any given age. His teachings have been different in different dispensations. He expected things of Moses that He did not expect of Adam; He expects more of Christians today than He expected of the Israelites under the law. God did not command Moses and the Jews to be immersed in Christian baptism, but He has commanded that of believers in the church age. God does not expect us to keep the Jewish Sabbath any more than He expected Moses to be baptized. Likewise under the law God's people worshiped and offered sacrifices at Jerusalem only. Now anyone can worship God anywhere, provided he comes through Christ, the one door. (John 4:20-24.)

Christianity is not Judaism. Neither is it a patch on old Judaism. (Mark 2:21, 22.) Judaism was mostly composed of visible, physical things, while Christianity is of the heart. That is the great difference.

The Levitical priesthood, moreover, was a part of God's law covenant with Israel. Why not have priests in the temple today? In the church each believer is his own priest. (1 Pet. 2:5, 9.) The priesthood of Jesus Christ has

replaced the Levitical order. Likewise the gospel has replaced the law from Sinai. The principle is precisely the same in both cases. Jesus' priesthood superseded that of the Levites as the gospel superseded the law covenant. (Read Heb. 7:11-17.) Notice the parenthetical thought: Israel received the law under the Levitical priesthood. This priesthood was not in existence before Aaron, the brother of Moses. How could the law have been in existence before that time?

There is nothing uplifting about the Ten-Commandment law. It can show one how crooked he is, but it cannot straighten him. Hence, it is no small wonder that the New Testament says, "A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).

Yes, the old covenant, which included the Ten Commandments, dietary laws, sacrifices, and special days—yearly, monthly, and weekly—vanished at Calvary. The moral principles of the Divine Government, however, are carried over into the New Testament. Although Christians "are not under the law" (Rom. 6:14), the eternal principles of right and wrong remain unchanged. The Ten Commandments were not intended by God as a way of salvation, but a statement of His holy requirements which show us our need of the Saviour.

We remind you that that same Saviour summed up "all the law" in two statements. At the same time, the principle underlying the moral laws of God is eternal and consistent with His character.

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# THE TWO SPIES

By Mildred Dennis

**J**OSHUA had a real job before him. He was to take the place of Moses as leader of the Israelitish people. They were camped beside the Jordan River. On the other side toward the setting sun was their new homeland.

Joshua was a good man. He was a faithful man of God. He took his problem to God. God said to Joshua, "Be strong and of good courage; be not frightened, for the Lord your God is with you wherever you go."

The people had waited many years and had traveled many weary miles to reach this Promised Land. Joshua knew they were anxious to get settled. He called his captains together.

"Tell the people to pack their belongings. Get ready to break camp. In three days we will cross the river. We will go into the new country."

The captains hurried out to the different camps. Joshua kept two of his most trusted men behind. Joshua needed to know more of the new land. There could be trouble ahead.

"Go take a look at this new land. Find out what you can about the city of Jericho. See if the people are friendly. Take care and return safely."

The men very likely asked God to guide them. They told Joshua good bye. Then they were on their way.

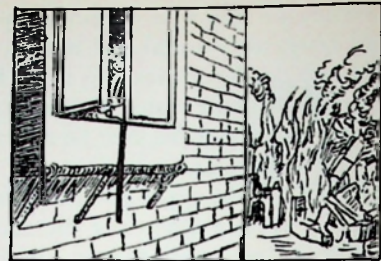
After crossing the Jordan, Jericho was about six miles to the west. The men walked quickly. After a while, Jericho was before them.

In those days some of the cities had huge brick walls around them. This was their protection from enemies. There were gates in the walls. During the day these gates were open to let travelers come and go. With the setting of the sun the gates were closed and locked until dawn the next morning.

Jericho was such a city. Instead of one wall, it had two. Each wall was very thick. Some people had built their homes high on top of the walls.

The men entered one of the gates. They looked around the city. They found a place to stay. It was a house built on the walls. The landlady's name was Rahab. She proved to be a friend to the Israelites.

Someone went to the king of Jericho and said, "Israelite spies came through the gate tonight." This did not please the king.



He sent soldiers to find the men. The soldiers began to look for the men. News of the search came to Rahab. She knew she must help them if they were to escape the king.

"Follow me," she told the men. Hurriedly she led the way to the roof of the house. There were rows of flax drying. (Flax is a plant which is used to make linen cloth.) "Lie down and cover yourselves. Perhaps you will be safe here until I can send the soldiers in another direction."

Rahab ran down the stairs. She was not a moment too soon. The king's soldiers were pounding on the door. "Bring out the men," shouted the soldiers. "We know they came into this house."

"Yes, they did," said Rahab. "You must be on your way after them quickly or you will lose them. They went out the gate before it was closed for the night. I suppose they didn't want to be caught inside Jericho after dark."

The soldiers stood around for a few minutes. They weren't sure.

"Hurry, hurry, you will never overtake them!" said Rahab.

The soldiers decided to take her advice. They went out the gate. It was locked behind them.

Rahab went back to the roof. "The soldiers are outside Jericho looking for you. I know you are men of God. I have heard of your travels. I helped you. Will you help me?"

"Yes," replied the men. "Tie a red ribbon in the window. Then all Israelites will know that this is the house of a friend. Now we must go—but wait, the gates are closed."

"I shall let you down by a rope through the outside window," said Rahab. "Please be careful. Go into the hills and hide for three days. The soldiers will stop looking for you. Then go your own way."

Good byes were said, and the men slid down the rope to safety. Rahab slowly pulled the rope back inside the house as she watched the men run off into the darkness.

*(Next month we shall continue the story of Joshua.)*

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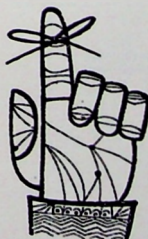
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# RESTITUTION

## *Herald*

**Your Family  
and God**

(Page 4)

VOLUME 52, NUMBER 9

### THE UNDERSTANDING CHRIST

MESSAGES IN THIS ISSUE  
FOR FAMILY READING

"Each One Reach (at Least) One"

Fallacies of the Literal Interpretation of the Parable of the Rich Man and Lazarus

Three Lost Things

The Church of God—The True Church

The Pulpit and the Press and other features of interest!



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"LET US THEREFORE COME BOLDLY UNTO THE THRONE OF GRACE, THAT WE MAY OBTAIN MERCY, AND FIND GRACE TO HELP IN TIME OF NEED." — HEB. 4:15,16

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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The big maple tree that hung over our house was so old that we were afraid it would fall on our roof. We hired tree-cutters to take the tree down, and it was interesting to watch them work. A man cut off the end of a big limb, then moved closer to the trunk and cut off the piece he'd been standing on minutes before. We have to move on, cut off the yesterdays behind us, and stand on new ground today.



## Editorials

Harold Doan  
Editor

### SUPREME ISLAMIC COUNCIL

The Supreme Islamic Council is a Mohammedan religious organization run by the government of Egypt. Under its militant banner, Islam religion is sweeping across Africa. With it, President Nasser hopes to realize his dreams of empire and rulership over the Arab world. In some African states (Sudan, Tunisia), Christians are being murdered as part of the expansion program.

Islam claims to be making nine million converts per year in Africa, and now has a membership of one hundred million people in Africa. With powerful radio broadcasts from Egypt, recordings, and well-trained leaders, Islam is making nine times more converts in Africa than is Christianity. As African nations emerge and become independent, this militant Islam expansion will create a problem and a challenge to Christian missions.

This development will also be of interest to students of prophecy who may find in these Arab forces some of the nations which will come up against Israel in the last days. Nasser-supported forces have taken over the government of Yemen, and are coupling their religious emphasis with political intrigue in the other Arab and African states.

### THE NEW BIBLE TRANSLATION FROM HEBREW

A new Bible translation of the Old Testament directly from the Hebrew has been undertaken by Jewish scholars. This is the first translation directly from the Hebrew to English. The Books of Moses went on sale in January.

In commenting on the new translation, *Signs of the Times* notes that Mr. Harry Orlinsky, who is editor in chief of the new publication, points out a difference in the new translation. In regard to the word "soul," Dr. Orlinsky says "this is a completely inaccurate translation" of the Hebrew word *nephesh*. Dr. Orlinsky states, "The Bible does not say we have a soul. *Nephesh* is the person himself, his need for food—the very blood in his veins." In the new translation, such words as "breath," and "essence," will replace "soul" and "spirit."

It will be refreshing to have for use a translation of the Bible which avoids the preconceived ideas of translators that man has an immortal, indestructible part which has erroneously been called a soul or spirit. This teaching has no basis in the Bible, only in the traditions of men derived from pagan religions.

### IDOLATRY IN AFRICA AND ELSEWHERE

Richard Roseveare, the Anglican Bishop of Accra, Ghana, has been expelled from the country, re-admitted, and is on the verge of being expelled again because he opposes such slogans of Ghana as "Africa has her own god, and Nkrumah is her Jesus." Kwame Nkrumah, political boss of

Ghana, is known as "Redeemer," and resents any suggestion that he is less than god. African states, like Ghana, sometimes controlled by former witch doctors, are voting members of the United Nations, have visions of grandeur about their future, and are catered to by East and West.

As we near the end of man's age, Christianity finds itself faced with more and more formidable foes—militant Islam, wild-eyed "Redeemers," Black Muslims, semicivilized nationalists, atheistic Communism, a paganized world church which has hopes of dominating all of nominal Christendom, an amoral society, and other forces of evil. These elements have been developing for centuries, but are now coming into a single focus in these last days.

"In the last days perilous times shall come" (2 Tim. 3:1), wrote Paul. These are days of peril to the church, to the Bible-believing Christian, to the person who would stand firm on the authority of God's Word.

These also are days of opportunity, for, as the battle lines are drawn, there are many who will be greatly influenced by a people who will stand fast and not be washed away by the tide of evil. To stand fast requires faith in God, His Son, His Word, and His promises. It requires diligent prayer, overcoming faith, and the gift of courage. "Seek the Lord, while he may be found."

#### ALCOHOL AND CRIME

Dr. Shaw E. Grigsby, professor of Sociology at Florida University, reported on a study of state prisoners in Florida, to the American Society of Criminology meeting in New York. He said that surveys of prisoners showed that 63 per cent of the white men, 77 per cent of the Negroes, 93 per cent of the youths under twenty, and 94 per cent of the women prisoners, had been drinking or were under the influence of alcohol when they committed the crimes for which they were imprisoned.

A study shows that 98 per cent of the adults newly committed to the penal institutions of California have used alcoholic beverages.

Dr. Hitt Crane, Detroit, reports that bootlegging of alcoholic beverages is as prevalent today as in the days of Prohibition. Government agents close stills in homes,

stores, and factories at the rate of one thousand per month.

The makers, distributors, and users of alcoholic beverages are slowly destroying America. Government leaders who are appealing for Americans to become strong and physically and mentally fit should take a new look at their hypocritical positions.

Broken homes, juvenile delinquency, breakdown of mental health, loss of ability to work because of alcoholism, immorality, a world image of America as a nation of drunken playboys falling in swimming pools: these are the fruits of the booze business.

#### "PREPARE WAR"

The Prophet Joel associated the preparation for war with the last days. The preparation for war will lead to a war that will be stopped only with the return of the Lord.

According to physicist Ralph Lapp, the United States now has a stockpile of nuclear weapons capable of destroying every man, woman, and child in Russia, twenty-five times over. Soon, the capability will be fifty-times the destructive force necessary to completely wipe out the nation of Russia. It is safe to assume that in the hands of the Russians there lies a similar capability—at least we are led to believe this when it comes time for annual defense appropriations. Physicist Lapp says, "Never in history has the human race looked so much like sheep marching silently to slaughter."

#### UNITED EUROPE

Prophetic students who look for a revival of the Old Roman Empire prior to the coming of our Lord will be interested in a speech made recently in the Catholic University of Milan, Italy, by Giovanni Cardinal Urbani. In the speech he urged Italian Catholics to put their full support behind the movement to unite Europe. "Catholics must extend themselves to the activities of the human family of the world. The Catholics of Europe who know the history of their countries . . . know that as soon as Europe becomes united, the earlier and easier it will be for her to lend herself as mediator. Therefore to work! The examples of history, the teachings of the church, drive us to study and to action."



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shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). May we with Joshua confirm the declaration in our daily practice, "As for me and my house, we will serve the Lord" (Josh. 24:15).

Although salvation is definitely based on personal acquaintance and maintenance of relationship with God, the family is a unit in His sight. When this family, then, will conscientiously acknowledge this relationship with God, there will be family sins to confess, mercies to acknowledge, deliverances to celebrate, and blessings to seek.

Those who neglect family worship are reproved by the conduct of the heathen. In almost all pagan religions, family worship is a prominent practice. When we know that we are worshiping the only true God, how studious and diligent we should be!

This neglect of family worship may have much to do with the "falling away" of 2 Thessalonians 2:3 and "the perilous times" of 2 Timothy 3:1. The "falling away" was written to those of the Christian church, and not, as many assume, to the people of the world. To neglect family worship is to open the doors of our home to everything

## YOUR FAMILY AND GOD

● By Pastor E. Milon Hall, Grand Rapids, Michigan

LET us look thoughtfully at the practice of family worship. We call it practice because it is a way of life; it is a way of devotion and inspiration toward one's God. Many say they need not bother with daily family devotions since there is no New Testament law requiring Christians to follow such a practice.

The principle of family devotions is grounded on the laws of our very nature. God has made us all with a *dependent* tendency. From childhood, we require parental care and affection for normal, healthy, and happy growth. Today we are overbalanced in emphasizing the physical needs of our children to the sacrifice of the spiritual needs, whereas every one of you will admit that the spiritual is far more important than the physical. Our parental responsibility definitely involves the spiritual edification of our children.

The spiritual precedent was set and established for all families as God planned the propagation of the world through the family. God's own testimony of His reason for sanctioning Abraham is an affirmation for the practice of family worship. "I know him, that he will command his children and his household after him, and they

that would encourage drifting or falling away from the Lord, His truths, and His church. Notice that the things Paul refers to as constituting the "perilous times" are things that involve personal relationships and attitudes.

What constitutes family worship? First and foremost is the attitude of those directing or leading. It must not be entered into with the thought or the attitude of, "Well, if we must do it, let's get at it and get it over with." The worship of God must come from a sincere desire to glorify Him in our hearts, in our words, and in our actions. This attitude, then, is put into expressiveness in our family ties and relationships; our family ties, being the closest of all earthly relationships, must give evidence of our heart's expression.

Certainly, the elements of family worship will include the reading and discussing of God's Word even as God instructed Israel, as recorded in Deuteronomy 6:6, 7: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Excellent portions to begin family worship might be the reading of Psalms, Proverbs, one of the Gospels (pref-

erably John), the Acts, and the New Testament Epistles. We do not advocate reading a given number of verses at each reading, but reading only small portions or until an edifying thought is attained which can be discussed to the spiritual nourishment for each member of the family.

The major ingredient of family worship is the prayer life of the family. Worship is our mental attitude toward God, and this mental attitude God reads. Prayer is the conscious conditioning and formulation of our thoughtful attitude toward God. Prayer and worship go far beyond petition and supplication. Prayer is not just the cry of our heart—it is the listening of God. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). How necessary for us to keep our hearts conformed to His will! This is worship!

Singing also has its place in family worship as set forth by Paul in Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

We recognize that the benefits to be derived from family worship cannot be measured in terms of blessings for today only. Certainly, there will be an increase in family knowledge, in family love and harmony, and in the building of Christian character in every member of the family. There will also be an outgrowth from the family by each member as these qualities become evident in other relationships.

As we anticipate a place in God's family of tomorrow, we must learn today to shoulder our family relationships, we must learn to enjoy family worship, and we must learn the value of family blessings that ours may be a perfect family relationship as we reign with Christ in His Kingdom. Let us *make* the time to make our homes Christian!

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## TRUE GIVING

*By Delbert Jones, Pomona, California*

When Christians honor Him "with the firstfruits of all thine increase . . . so shall thy barns be filled with plenty, and thy presses burst out with new wine" (Prov. 3:9, 10). These words lay down the principle and extent of all offerings in all time. First and *best* for God! This is the road to blessing! "Honour the Lord." This is something more than just contributing to a church or giving to the United Fund. It is the offering of true gratitude direct to God Himself and for His glory. The giver contemplates God as the ultimate Receiver and Disposer. This lifts the transaction out of the realm of secular conduct. It is the giving that is prompted by the Spirit, and the giver has the consciousness that God has accepted it and will direct its use.

## WHAT DIFFERENCE DID IT MAKE?

● *By S. J. Lindsay*

**T**O THOSE who believe in the immortality of the soul, we wish to make this proposition and to ask a question:

If the soul is immortal and the *real* man can never die, but at the death of the body must go either to heaven, if good, or hell, if bad, we will make this proposition:

Then Abel went to heaven, and Cain to hell; David to glory and Saul to torment; Moses is alive in Paradise and Pharaoh in hell, and so forth.

Then Christ came into the world. Since that time, the good have been going to heaven and the bad to hell. If this be the case, what difference did the coming of Christ into the world make? Notwithstanding this line of reasoning, the heaven and hell belief is the popular one in spite of the fact that Peter said on the Day of Pentecost: "David is not ascended into the heavens" (Acts 2:34), for "David is both dead and buried, and his sepulchre is with us unto this day" (v. 29).

Then, according to John's account (John 3:13) of Christ's view of the matter, Christ is authority for the statement that no man has ascended into heaven. First John 1:5 says that God is light and in Him is no darkness at all. The foregoing proposition is not gospel and it is no part of the gospel. In 2 Corinthians 4:4, we read: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." They who believe the proposition as stated are still in darkness. There is no light in them.

What is the light of the gospel? Jesus came into the world to save from death the world of mankind who had no power of life in them. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give a ransom for him . . . that he should still live for ever, and not see corruption" (Psa. 49:6-9).

In death, men "know not any thing" (Eccl. 9:5): "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). Jesus came into the world to undo the work of Satan in retrieving from the grave all who have been overcome by death, and this He does by the means revealed in the gospel.

We ask our readers to examine this truth, for we believe that life depends upon right faith toward God and His promises.

*(S. J. Lindsay, author of the above article, was founder of THE RESTITUTION HERALD in 1911, and was its editor and publisher till 1922. His reasoning on the importance of truth is as fresh now as when he was editor.)*



# EACH ONE REACH (at least) ONE

● By Pastor Hollis Partlowe, Macomb, Illinois

**W**E trust that the Church of God membership is well acquainted with this slogan by now. We hope that you are well on your way to winning at least one person to Christ this year, since this is the theme of the General Conference. The "increase of the body" (Eph. 4:16) is the responsibility of every member.

Statistics show the following: sixty-seven million people in the United States are not affiliated with any church or religious group. Approximately eighty per cent of the young people between twelve and twenty-four never attend Sunday school or church. Thirty-seven million children are added to our population every ten years (most of these are reared in non-Christian homes). The average church in this country is operated by fifteen to twenty per cent of its total membership. As Jesus said, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). Since this was true in the days of Christ, think how much more true it is today! As He saw the people of Israel "scattered abroad as sheep having no shepherd," He was "moved with compassion on them" (v. 36). Does Jesus feel differently about the lost of our day? Where is this compassion among men of our generation? How can you reach at least one sheaf for the Master this year? We suggest the four following steps.

### *Personally Witness of What Christ Has Done in Your Life*

This is more convincing than anything else. Everyone is interested in a personal witness. Paul the apostle was a good example. Everywhere he went he told the people what the Lord had done in his life. There was never any question about who his Master was. His first visit removed any doubts about that. How does your life compare with his?

Far too many churches struggle along with a small minority doing the work. The rest act as if they were on social security. "Many are on the salvation train, but a lot of them are in the sleeping cars." Doubtless a church can be no stronger than its component parts. Neither can it run past its leaders.

There are more Negroes in the United States than the

entire population of Canada. Of the three-and-one-half million college students in this country, ninety-five per cent of them are not active church members. Here are two fields at home, "white already to harvest," which present a great challenge to interested evangelists.

Parents, win your children! Surely any Christian parent is interested in that. Just before David died, he said to Solomon, "My son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind . . . If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (1 Chron. 28:9). One day you will have to say good-bye to your children until you meet them in God's new earth Kingdom. Will you be able to say, "I want you [son or daughter], above everything else, to know the God of your parents"? That's a stiff question, isn't it? "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). Parents have a wonderful opportunity to lead their children to Jesus. Sad to say, but it seems that some do not care.

Moreover, we cannot walk in darkness or paths of our own choosing and expect to be fruitful. Our Lord is concerned about the lost and has clearly spoken. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). These words need no exposition, just obedience. We cannot expect to know real fellowship with Christ and be non-participants in winning the lost. There is such a thing as learning to do personal evangelism. Further, if you have written upon your life the name of Jesus Christ, you are commanded to do it. Be a witness!

### *Use Scripture*

The ABC's of salvation are clearly spelled out in Scripture. Know them and be able to state them. To be saved, one must *acknowledge* that he has sinned, *believe* on Christ, and *confess* Christ as Saviour. He is then ready for immersion and a dedicated Christian life. The following texts (or similar ones) should be kept in mind: Romans 3:23; 6:23; Isaiah 53; John 3:16-18; Acts 2:38. It is best not to use too many. The person you are seeking

to win may become confused, but remember that the Bible is the Christian worker's indispensable tool. "The word of God is quick and powerful, and sharper than any twoedged sword" (Heb. 4:12). "The gospel of Christ . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16). Use the power of the Word!

Dr. Trumbel, one of the great personal evangelists, talked with a young man who had doubts about parts of the Bible. He told him to read his Bible, marking the things that he could believe, and to ignore the things that he could not believe for the time being. That procedure cured the young man of unbelief. Become well acquainted with the Bible, especially a few verses that deal with salvation, as you seek to win that one to Christ. Tracts and copies of THE RESTITUTION HERALD can be very effective also.

#### Pray

A praying church is a strong church. The thought is equally true from an individual standpoint. Many people have been prayed into the church. Surely, all of us at times underestimate the power of God. Although Caroline Kennedy is the daughter of the President, she does not feel reluctant about coming to her father for a request. Neither should we hesitate to come to our heavenly Father, but we should "come boldly unto the throne of grace." "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Is there someone that you want won? Make it known to God! He is just as interested as you are! One has to be a strong Christian before he can win another. A shoddy Christian is not very convincing.

Once more, laymen make up more than ninety-nine per cent of the church. How well are we using this ninety-nine per cent? Consequently, if our mission is to be accomplished, laymen must be made aware of their role in the church program. Nearly all who come forward in a church service and confess their need of Christ have received some personal work from someone, and in all probability it was not the man in the pulpit. Laymen make up the church. Its success depends on them to a very large extent. You can hire a preacher for the local church, but you cannot hire him or anyone else to do the job that God has called you to do; for example, prayer. The preacher simply cannot do your praying. God calls laymen from all walks of life as well as ministers. (Eph. 4:11-13.) He calls no one to sit on the side line, however. Too many are vaccinated with a mild case of Christianity which protects them from the real disease. They are far from God. If God is to use us, the first requirement is our availability.

#### Call on the Unchurched

During World War II the briefing room was of immeasurable value, but if there had been all briefing and no "take off" we would never have won the war. Prayer

and Bible study are good. They are the Christian's briefing, but far too many have never gotten out of the briefing room. Courageous house-to-house presentation of the gospel has waned to a low ebb. Why? Lack of dedication is one reason. Materialism has presented a wrong sense of values. Things of now have become more important than things of eternity. A lesson that man is so slow to learn is, "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). Then, too, some are not just sure about how to get started. As mentioned before, this can be learned. Desire to win others is one result of genuine conversion. Reaching one person at a time is the way to reach the world.

Certainly, you are acquainted with many, some of them good people, who are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope*, and without God in the world" (Eph. 2:12). Further, they will die in this condition unless reached, and you may be the only one who can do it.

"Not many wise . . . , not many mighty, not many noble, are called" (1 Cor. 1:26-28). The mighty and noble do not fill the front ranks of God's army. Rather, we find the weak, the despised, and the foolish. When a man is content to be nothing, God can be everything. Human weakness, moreover, provides the best opportunity for display of divine power. Of God's heroes it is recorded that they "out of weakness were made strong" (Heb. 11:34). Paul's strength was "made perfect in weakness" (2 Cor. 12:9). Nothing can defeat a church, or an individual, that takes its weakness instead of its strength and offers it to God. If you have not been reaping the harvest, let's learn to be reapers in the Lord's vineyard. Let's accomplish our mission to the glory of Him who has called us out of darkness into His marvelous light.

#### GRATEFUL HEART

By Ann J. Lunderby

God, give me courage;  
God, grant me strength  
To stand for Thee and Thee alone.  
Thou know'st temptations oft times press,  
My constant foes, by Thee are known.

God, give me shelter  
From life's great storms;  
God, grant Thy weary pilgrim rest,  
Enfold me in Thy open arms,  
'Tis all I know to meet each test.

If after giving  
All these to me,  
I fail at all to do my part,  
Chastise Thy child a little bit  
That I might have a grateful heart.

**T**HE ROMAN and the Reform churches use the Parable of the Rich Man and Lazarus as a crutch for the doctrine of immortality of the soul. These teachers differ in their interpretations of the parable. Some of them insist that heaven and hell are a great distance apart. Others teach that heaven and the Roman hell are very close together. The Reform churches follow the Roman church in the doctrine that the soul and the spirit are one and the same thing. These teachers use the parable as their main source of information. They deny that this parable is a parable. They insist that Jesus was relating a current event; they say the story actually happened, and must be interpreted in a literal sense.

We think the story is abused by many Bible students, especially by those who use the literal interpretation. There are at least eighteen fallacies in the literal interpretation:

*(1) The dead are alive after death.*

The God-inspired Word does not teach life in death or life with death. Solomon wrote, "The living know that they shall die; but the dead know not any thing" (Eccl. 9:5). The Psalmist wrote, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (146:4). Life and death are in contrast; they are not the same thing.

*(2) Rich are blessed of God.*

The phrase, "fared sumptuously," means to "make merry brilliantly." The Pharisees believed God blessed the rich because they were righteous. Jesus never taught it. It is surprising that many large religious bodies today think their large church spires are an indication of God's blessing toward them.

*(3) Poor are cursed of God.*

This, too, is a doctrine of the Pharisees. The Pharisees scoffed at Jesus for talking to the poor. They said, "This man receiveth sinners, and eateth with them" (Luke 15:2).

*(4) Poor rewarded at death*

Poverty is not a necessity for salvation. Furthermore, the Bible is silent about the poor being rewarded at death. James wrote, "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (2:5). The Christian's inheritance does not come at death. The Christian's inheritance comes when the Lord returns with it. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12).

*(5) Rich are cursed in death.*

Jesus never taught the rich must be cursed because of wealth. Jesus did say: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And

# FALLACIES INTERPRETATION PARABLE OF THE RICH MAN AND LAZARUS

● By Pastor E. J. ...

again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24). A rich man can use his talents and his wealth for the glory of the Lord.

*(6) Transgressors are buried alive.*

The Pharisees taught that the dead are buried and that the dead are still alive in the earth. Josephus wrote that the Pharisees believed "that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life, and the latter are to be detained in an everlasting prison" (Antiquities XVIII 1:3). Men have descended many feet into the earth and have found no such place. Oil rigs have drilled thousands of feet into the earth and have yet to discover such a place. Surgeons have held post-mortems but have never found a cavity vacated by the Pharisical soul. This teaching has infiltrated into Christianity from pagan mythology.

*(7) By lifting up his eyes, he saw someone in heaven.*

This is an impossibility without a telescopic lens, if heaven is afar off; or heaven and hell are the same place.

*(8) He saw Abraham.*

This could not be so, because Abraham had been dead for eighteen hundred years. "These all died in faith, not having received the promises, but having seen them . . ." (Heb. 11:13).

*(9) The flaming hell and Abraham's bosom are within speaking distance.*

This pagan teaching is not the teaching of Jesus. The Pharisees had ridiculed Jesus for talking to the poor. They derided Jesus for His Parable of the Unjust Steward. Now, Jesus was ridiculing them about their false doctrine.



# THE LITERAL ION OF THE MAN AND LAZARUS

Fonthill, Ontario

(10) *If this were true, then Abraham's bosom is only a glorified hell; or hell is only a cheap heaven.*

(11) *One's sins haunt him in death.*

There can be no remembrance in death; "for the memory of them is forgotten" (Eccl. 9:5). "In that very day his thoughts perish" (Psa. 146:4).

(12) *Tormenting flames in the grave, or hades.*

This statement is far the most flagitious of all. There is no text in the Old or New Testament describing *hades* or *sheol* as a place of flaming fire. Fire is associated with *gehenna* not *hades*. If *hades* is a place of flaming torment, then Jesus suffered more during the time He was in *hades*, than He did on the cross. Peter said that "his soul was not left in hell" (Acts 2:31). During the forty days after Jesus' resurrection, He never described His days of suffering in the grave or *hades*.

(13) *Verse 28 suggests one could arise from the grave and become an evangelist to someone not yet dead.*

This is also an impossibility. No one ever arose from the grave by his own strength, nor is the power of resurrection in the hands of Abraham. The power of resurrection is in the hands of the Lord. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Eternal life awaits the return of the Lord. However, some have been raised from the dead, but none have ever reported any description of their experience in the so-called hell. Lazarus, the brother of Mary and Martha, never reported his experience. John never wrote about Lazarus' scenic route to the place.

(14) *A drop of water will not cool one's feverish tongue.*

If the place is as hot as we are told by our Reform

friends, then by the time Lazarus could find water it would be warm or hot water. If he could get into the room with one drop of water it would have evaporated. We have lived in the south where the temperature has risen past one hundred degrees, and just *one* drop of water will not satisfy thirst.

(15) *He is comforted.*

No one could be very comfortable or feel satisfied while watching and hearing a friend in pain. David wrote, "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). Lazarus must have been in a strange heaven, if his reward was to see millions in trouble. The Pharisees must have felt deflated when they heard Jesus unveil their pagan philosophy.

(16) *Father Abraham.*

National descent from Abraham is not ground for salvation. The Pharisees took much stock in their pedigree. Eternal blessing will come to those who are the children of God. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him" (Rom. 8:17).

(17) *Abraham is pictured as sitting in a position to be judge of the dead.*

Abraham will have a position in the future Kingdom of God, but there is no scripture that reveals this position. Abraham is dead and cannot be serving now as a judge over the dead.

(18) *Abraham's bosom is not a Bible place for the living-dead or the dead-living.*

"Abraham's bosom" is a coined phrase from the Pharisic tradition. The Pharisees taught that Abraham was the guardian of Paradise. The Roman church has adopted the same pagan theory, but has put Peter as the guardian saint. The Reform churches have dropped the Saint Peter from his Roman position, but have retained the burning-fire doctrine. The Jewish Encyclopedia explains the Jewish interpretation of their Abraham-bosom.

## *The Abomination of the Lord*

The Old Testament writers spell out the many things that are considered an abomination to the Lord. Moses carefully engraved the Ten Commandments which became the standards for the children of Israel. *False religion* among the children of Israel was described as an abomination to the Lord. God's people were to worship Him and Him alone. During the years between the days of Moses and the days of Jesus, the Jews had written many interpretations of the law. Some of their traditions had strayed from the Word of God. *False doctrine* had become tradition. This was an abomination and blasphemy. Jesus condemned them often for following the traditions of men. "Howbeit in vain do they worship me, teaching

for doctrines the commandments of men. . . Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:7, 9).

Jesus sharply criticized the Pharisees in the story of the rich man and Lazarus. Jesus, at various times, had spoken against them by calling them such names as: "hypocrites," "blind guides," "fools," "whited sepulchres," "pretenders," "serpents," "generation of vipers," and many other things. In Luke 16, Jesus spoke harshly against their false doctrine, which is an abomination to the Lord. The key to the whole lesson is found in the statements: "They have Moses and the prophets, let them hear them. . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16: 29, 31).

It is as dangerous today to follow the false teachings of the Pharisees as it was in the days of Jesus. To take the lesson as a literal event is to be made silent by the criticism of our Lord. If Jesus were relating a news item of a current event, the Pharisees should have become very interested in the event. They should have asked for more information: when did it happen? where? and how could this thing be? It should have made headline news. It should have found a place in the history books. The Pharisees asked no questions. They offered Jesus no opportunity to continue His criticism. They left Him! They caught the lesson "squarely on the chin." They knew there were no grounds for their belief to be found in the laws of Moses.

The doctrine of the immortality of the soul is what the people want to hear and believe. Jesus' cutting statement of the lesson was, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (v. 15). Jesus warned His disciples, "Take heed and *beware* of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). After Jesus explained the meaning of His statement to the disciples, "then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (v. 12). Josephus writes that the Pharisees taught "every soul is mortal," "transmigration of souls," "under the earth there will be rewards or punishment," "they believe in ghosts and spirits."

The traditions of the Pharisees permitted them to use shady means to bring money into their cash box. The law of Moses only stated, "Thou shalt not *steal*." It did not tell a Pharisee cheating was illegal. Therefore, Jesus gave to them the Parable of the Unjust Steward. The Pharisees could write anyone a bill of divorcement for a nominal fee. Jesus gave the lesson on divorce in Luke 16:18. This ungodly practice was also an abomination in the sight of God.

The Pharisees had deviated from the truth by accept-

ing the doctrines of transmigration of the soul from the Greeks. The angelic escort to the place of bliss is found in Egyptian mythology, not in the laws of Moses. The Pharisaical doctrine that "man is consigned to a large dark room after death" is found in Babylonian legend, not in the Bible! The Babylonians called it the "land of no return."

Paul was a Pharisee before his conversion. The Lord gave him special revelation, but Paul never taught the transmigration of the soul. He taught that when Christ returns He will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

Great care should be taken in rightly dividing the Scripture, lest we hear the words of our Lord, "Depart from me, I never knew you."

"Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die" (Prov. 15:10).

*Correction: The articles, "The Origin of Man" (Vol. 51, Number 21) and "The Truth About Hell" (Vol. 52, Number 2), were written by Pastor Emory Macy, Fonthill, Ontario, Canada, and not by Pastor Gordon Landry. The error was made by the editor in preparation of the copy for printing.*

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## PRECIOUS PROMISES

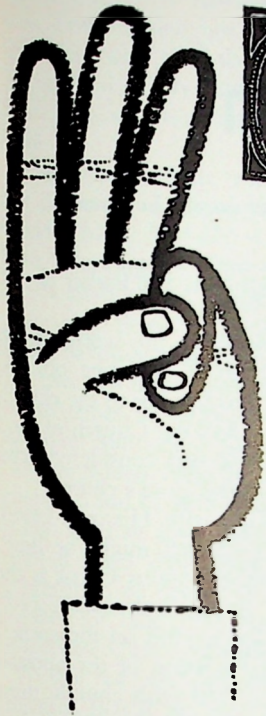
*By Beth Briggs*

*"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).*

Here we see that we may eat and drink of the fountains of life without money and without price. Some people seem to think that anything that is given away is not worth possessing. Jesus purchased God's pardon for a lost world with His life, that it might be freely offered to "whomsoever will." But the scorners turn away, placing greater value on the so-called precious things in this mirage that we call society today. They struggle valiantly for the money to buy them, only to find that the coveted rewards are not worth a single day's time or worry; that the "night is far spent and the day is at hand," and they have nothing to show for a wasted life.

Let us be wise and come in the morning to partake of the living waters that we may walk refreshed through the heat and clamor of the day.

*The vendor wants his purchase price, or else you cannot eat; This world will give you nothing, even though it is replete; So drink the living water that our God would like to give To every weary wanderer that he might partake and live.*



# LOST THINGS

By Rachel Morris, Seattle, Washington

Jesus, knowing how parents love their families, chose the story of the two brothers, and the younger son chose to be lost. He went into sin by his own choice, and what a good time he had as long as his money held out! He had friends and fun, but alas, he "spent all." He then realized there was a famine in the land, and his only job was feeding pigs. He was so hungry he felt like eating the pig feed, but no one cared for him or fed him. He had no one but himself to blame for his lost condition. I admire him for his reasoning and what he did.

He realized how well off his father's servants were and also that he was not worthy of recognition as a son. He said, "I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son. Just make me as one of your hired servants.'" No, he did not stay there, he "*got up and went.*" His father saw him a long way off and it is a joy to read of the welcome the father gave him.

So it is with anyone who strays away from God. When he realizes his lost condition, if he will arise and *go* to the Father, the Father will welcome and forgive. The prodigal son did not need to tell his father what he had done for his father to welcome him home, but the son made a confession and asked only to be made a servant.

The father had servants prepare a fine celebration, and said, "My son was dead and is alive again; he was lost and is found." So it is with everyone. We must be humble and willing to be a servant. Jesus says, "Whosoever will may come."

We want to close this article with the words of the song my father (R. A. Humphreys) used to sing called "The Prodigal Son."

Afflictions, though they seemed severe, are oft in mercy sent.  
They stopped the Prodigal's career and caused him to repent.  
Although he no relenting felt 'til he had spent his store,  
His stubborn heart began to melt when famine pinched him sore.

"What have I gained by sin," he said, "but hunger, shame and fear?  
My father's house abounds with bread, while I am starving here.  
I'll go and tell him all I've done: fall down before his face;  
Not worthy to be called his son, I'll seek a servant's place."

His father saw him coming back. He looked, he ran and smiled.  
And threw his arms around the neck of his rebellious child.  
"Father! I've sinned; but, O, forgive." "Enough," the father said.  
"Rejoice my house, my son's alive, for whom I mourned as dead."

(Continued on page 13)

JESUS tells of the lost sheep. It was lost by its own carelessness. We can vision the hundred sheep calmly grazing. One little sheep paid no attention to his group, but kept his head down as he grazed. He kept walking and nibbling grass till he was full, then, as sheep do, can't you see him raise his head to go to the flock and lie down? He had kept his head down too long! He couldn't see the flock! He was lost!

Are we as guilty as that lost sheep? People will nibble at this and that (it isn't very bad, and seems to do us no harm), but as we take another nibble, and another, we soon lift our heads but cannot see our brothers and sisters. We, too, have nibbled ourselves out of the flock.

The shepherd misses even *one* out of his flock. So it is with our Shepherd, Jesus. He wants *all* to accept Him, and none to be lost.

Then, knowing how others value money, He told of the woman who had ten coins and lost one. The coin was lost because of the woman's carelessness; it was no fault of the coin. When the woman missed one coin she did not reason, "O well, I still have nine." No, she searched and cleaned her house until she found it. Notice that the coin was lost in *her* house.

So it is with the human race. We must try to win them for Him. If we do not, then through our carelessness how many may be lost? We do not know who are hungering and thirsting to hear the gospel. I pray that not one will be lost because of something we failed to do or say. Let us pray for His guidance always.

# The Church of God

# The True Church

● By Pastor James Mattison, Hammond, Louisiana

**G**OD has been calling out people for His name ever since the beginning of creation. He called Abraham. He called Moses. That call of God for people to separate themselves from the world is still going out today.

This invitation from God to serve Him is described in the Bible as the "high calling," the "holy calling," and the "heavenly calling." First Thessalonians 2:12 declares that God "hath called you unto his kingdom and glory." Second Peter 1:14 asserts that God has called us to be "partakers of the divine nature." Truly, this is a *high* calling, for we have been called to eternal life.

Wherever the gospel is preached, believed, and obeyed, persons that were formerly children of the devil become children of God. The children of God are not numerous, in relation to the vast numbers of people that are in the world today. We do not know *how many* children God has today, nor do we know *where* they are, but they all have something in common—they are followers of the Christ. We are like Elijah, who thought he was the only godly man left, but God told him that there were seven thousand who had not bowed the knee to Baal. God does have a people scattered over the face of the earth that He and His Son alone know today.

This body of believers, scattered across the face of the earth, is called in the Bible the "church." The word "church" means "called out ones." This church of the Bible is not a human organization, but a divine institution. Human organizations may be part of God's hidden church if they teach the truth to men, but it is not of human organizations that we speak today, for too often an organization formed by men may not be pleasing to God. Sometimes we may be uncertain in our own minds that something our human organization does is exactly right, or the best thing to do. Our main purpose must be to seek to please God so that we will be considered a good member in *His* church.

The church of the Bible is called by several names, "the church of the living God," "the churches of God which are in Christ Jesus," "the churches of Christ," and, many times, simply, "the church." Twelve times the church in the Bible is called "the church of God." The reason for this is that, according to Acts 15:14, "God at the first did visit the Gentiles, to take out of them a people for *his name*." The church is made up of *people of God*. Ephesians 2:14 and 15 declares that the whole fam-

ily in heaven and earth is named after the Father of our Lord Jesus Christ.

There are three classes of people in the world today, according to 1 Corinthians 10:32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." The Jews, the Gentiles, and the Church of God are the three classes. We are no longer considered Jews or Gentiles after we are added to the Lord's church.

Jesus bought the church of God with His own blood. (Acts 20:28.) He died that the church might be built. The church is built on the truth that Jesus Christ is the Son of the living God. (Matt. 16:18.) Ephesians 2:19-21 affirms that the household of God is built on the cornerstone of Jesus Christ and the foundation of the apostles and prophets. This household of God (this church, these saints) are being built into a holy temple for God today: a temple in which abides the Holy Spirit. All members of the true church desire the Spirit of God and are led by it.

The church is the body of Christ. He is the head of that body, and yet the whole body belongs to God. Jesus is working with the church today, interceding for the saints at God's right hand. This purpose of Christ for the church is beautifully described in Ephesians 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The Bible states that there are certain requirements that we must fulfill if we would be added by the Lord to His church. These essentials are not many, but they must be followed. There is, in the Department of the Bureau of Standard Weights and Measures in Washington, a brass yardstick that is exactly 36 inches long. This is the yardstick that settles all disputes, the one that is the standard which all others must follow.

God also has standards, standards that each individual must follow to be added to the church. One is given in Hebrews 11:6. It is faith. Without faith, no one can please God. The other two are given in Acts 2:38. Repentance and baptism bring the forgiveness of sins and a place in the indwelling of God's Spirit, the Lord's true church. We are speaking of true faith, true repentance.

and true baptism. Always, there is a counterfeit for the true. True religion has many counterfeits in this world. Only few who take the name of Christ are willing to live up to it. Only few are willing to give their whole heart to God. These are the saints, the true children of God.

The purpose of the true church is to be holy, to manifest the spirit of Christ, and thus bear testimony to the world. (Matt. 5:14-16.) Our hope is in the coming of Jesus. We long for Him to come to give us eternal life, and to establish the Kingdom of God.

One day Peter asked Jesus what reward the apostles would have for following Him. Jesus promised the apostles two rewards: authority in the Kingdom over the twelve tribes of Israel, and everlasting life. This is recorded in Matthew 19:28 and 29. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

We are not promised authority over Israel, but we are promised that if we are faithful, we shall have authority over the nations in God's Kingdom. Revelation 2:26 states, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." All who are faithful are also promised everlasting life.

Salvation is conditional upon our being faithful. Galatians 5:4 warns us to stand fast in the faith lest we fall from grace. First Corinthians 10:12 also admonishes, "Wherefore let him that thinketh he standeth take heed lest he fall." One of the greatest Christian virtues is

humbleness; another is kindness; another is love. Those who would be saints must constantly search their lives to cast out every evil.

So, my friends, there is no security in just having our names on a church membership list. Our names must be written in the Lamb's Book of Life, as members of His body, saints in the true Church of God. If our names are not in the Book of Life, we have no hope.

The word "church" has come to have a *common* meaning today which God never intended it to have. Today, many think of the church as the building where we meet. Or we think of the church as this denomination or that group. Some insist that they are the true church and all others are false. Let us take care to rightly divide the Word of Truth. God is calling out a people today for His name. You are invited. I am invited. We cannot afford to disregard His call. If we answer His call always, it will mean life. To disregard it means death. He is calling today by the gospel. We urge you to believe and to obey, and live.

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### THREE LOST THINGS

(Continued from page 11)

Now let the fatted calf be slain. Go spread the news around;  
My son was dead, but lives again—was lost, but now is found."  
(Father always said, "And the moral is this")  
'Twas thus the Lord Himself revealed, to call poor sinners home.  
More than a father's love he feels, and welcomes all that come.

May we all put out our best effort to win at least *one* for Him. May each of us be a living example all the days ahead. Let us, as parents, ask ourselves this question: "Will I be satisfied with my children if they live as I live?"



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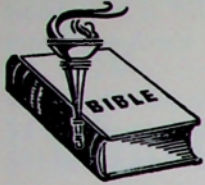
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# The Pulpit and the Press

Brief Messages for Busy People



## THE LOVE MASTER

By Helen E. Pryor

*"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:15).*

Let us think for a moment about the gods which the fathers served that were on the other side of the flood (Nile River) as mentioned in Joshua 24:15. These were images or idol gods worshiped by the Egyptians that had no power to love, no transforming power, and no life in them whatever. God had stated to these people that He had set His love upon them and chosen them, that because of this love and because of an oath He had made with their fathers, He redeemed them out of the house of bondage, from the hand of Pharaoh, king of Egypt.

At this time Joshua reminded the Israelites of these things, telling them that a decision must be made if they were to serve God with all their heart, mind, and life. He, as their leader, firmly stated that as for him and his house they would serve the Lord, the true God, a God who is Omnipotent, or all powerful; a God who is holy, just, and merciful; a loving God.

Jesus once said, "No man can serve two masters . . . Ye cannot serve God and mammon." Mammon could be defined as riches, the world, or the adversary; anything that would come between us and God and cause us to forget God. Whom we love we will serve.

I read a short story recently about a dog that was part wolf and part dog. The first part of his life he lived out in the wild as a wolf. Fear was his master. He had to run and hide for his life; he fought and killed for his food. One day he was captured by a man who became his master. He fed, loved, and protected him. Very soon the wolf nature in him seemed to disappear, until one day he saw a little lamb. Suddenly the old nature came up in him and at once he killed the sheep. His new master struck him at once, a firm but yet gentle blow. The poor dog felt so ashamed and sorry for displeasing his new master that after that time he could be trusted to sleep among sheep and not harm them. Because of the great love the man had shown him, he had become the dog's love master.

The great love verse of the Bible says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is because of this great love that we are invited to find a new love master for our own life and, through Christ, be reconciled to God. "Being then made free from sin, ye became the servants of righteousness."

We should be so attached to the Great Love Master that we are able to say with the Apostle Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## A PSALM OF PRAISE

By G. E. Marsh

To Thee from whose most gracious hand,  
Rich blessings fall on sea and land,

We lift our voice in praise!  
When after winter, cold and drear,  
The fields lay barren, fruitless, sere,  
Thou sentest spring our hearts to cheer,  
And filled with hope our days!

Amid the treetops' bursting green,  
The feathered songsters soon were seen;  
Their music filled the air.  
The sunshine and the soft warm showers  
Called forth the woodland's beauteous flowers:  
To thank Thee for those fragrant bowers  
We lift our voice in prayer!

In faith we sowed each fallow field,  
And trusted Thee to make it yield,  
Our labor to repay.  
We watched the blades burst from the mold—  
The waving green transformed to gold:  
O gracious Lord, for wealth untold  
We offer thanks today!

But richer blessings far than these  
That come from fruitful fields and trees,  
Thou did'st to us impart!  
For Thou hast walked with us each day,  
And talked with us along the way!  
Above all else for these we pray,  
And to Thee lift our heart!

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February 28, 1963



# RESTITUTION

## Herald

### THE MORTALITY OF MAN

(Page 8)

VOLUME 52, NUMBER 10

### ROUTE OF SUCCESSFUL PRAYER

#### MESSAGES IN THIS ISSUE

Forgiveness

Submission

When the Judge Dies

"I Will Build My Church"

Stories for Children to Grow on

The Pulpit and the Press and  
other special features



"THE RIGHTEOUSNESS OF GOD  
THROUGH FAITH IN JESUS  
CHRIST UNTO ALL THEM  
THAT BELIEVE" - ROM. 3:22

"THE EFFECTUAL FERVENT  
PRAYER OF A RIGHTEOUS  
MAN AVAILETH MUCH."  
- JAS. 5:16

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made lead over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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Tommy had been romping in the snow, and tossed a wet mitten so hard that it knocked Grandma Hawkins' tenpot off the shelf and broke it. I'll confess I looked as cross as I felt for a minute. Little Tommy burst into tears and ran to me. "Love me, Grandma," he wailed. "What you did was naughty, Tom," I scolded, then I hugged him tight. "But of course I love you." God's forgiveness and God's love far outshine even a grandmother's idea of them.



# Editorials

Harold Doan  
Editor

## THE COST OF WAR PREPARATIONS

Today, armaments and armies are costing the people of the world more than fourteen million dollars *an hour*. This is about \$40.00 per year for every man, woman, and child on the earth. A total of eighty billion dollars is spent each year by the United States and the Soviet Union.

If these same funds were used for peaceful purposes, they would provide adequate housing for 240,000,000 families in underdeveloped countries; a substantial nutritional diet for the two billion half-starved people of the world; and the ninety million men in armed services and supply industries could engage in useful occupations for the good of mankind.

In the United States, an average of about one sixth of each wage earner's total income goes into taxes which are used for "defense." Almost another one third of his total income goes into taxes, direct and indirect, for other purposes.

One of the blessings of the Kingdom of God to be established upon the earth after the return of our Lord Jesus Christ is brought out in the phrase, "neither shall they learn war any more" (Isa. 2:4). When the productivity of man under ideal conditions is turned to peaceful pursuits, amazing changes will be made in the social and economic structure of the world.

## BIGGEST DOES NOT MEAN BEST

Mail order catalogs of Montgomery Ward and Company are about one inch longer and one inch wider than the catalog of Sears, Roebuck, and Company. A Sears advertising man explains that people usually have both catalogs, and, because "Sears" is a little smaller, it is invariably on the top of the pile, and thus the first one picked up by the prospective customer. "Wise as serpents, and harmless as doves," is the way Jesus spoke of the mind of man.

In the realm of religion, the small church has many advantages, if it will only recognize them and capitalize upon them. The friendliness, opportunity for participation in the work of the church, adherence to Bible preaching, and sense of being important to the group are factors of church life that are appreciated by many in the small church.

As was true when He chose David over his older and larger brothers, God is not impressed by size. To Him, even the nations are as grasshoppers (Isa. 40:22), so quantity and volume are the least of His concern. The Lord is most interested in motives, the condition of the heart, obedience to His Word and His will, and zeal in faithful service.

## MORE FREEDOM IN SPAIN?

The treatment of Protestants in Roman Catholic Spain has always been a "bone in the throat" of better relations between Protestants and Catholics. In spite of Rome's claims to belief in religious freedom and its protestations

that, if it were in the majority and in control of America, Protestants would not be persecuted, Spain has been tangible evidence that this is not true. Spanish laws theoretically grant the thirty thousand Protestants in Spain "religious freedom," but Protestant churches have no legal standing, cannot advertise, cannot put out a sign, cannot distribute literature, cannot conduct marriages or funerals without harassment, and are subject to the closing of churches and schools without cause, or on the basis of obscure civil laws. Dictator Franco has been kept in power with the help of Rome.

Before suggesting new laws that would grant more freedom to Spain's Protestants, Foreign Minister Castiella (who feels that anti-Spanish feeling in the world is partly due to the Spanish government's treatment of Protestants) went to Rome to get the go-ahead signal from Pope John XXIII.

The new laws now being suggested, while still prohibiting Protestants from the right to proselytize, would give them legal recognition; allow them to run schools, seminaries, and printing presses; operate hospitals, and have their own cemeteries. Protestants will even be able to hold public office. While it is doubtful that the law would be upheld and observed on a local level, even if passed, it would give Protestants recognition on paper so Romanism could present a better "image" to the world.

#### AN AMERICAN VATICAN

Tourists who go to Washington, D.C., to see our historic national monuments may soon find the Potomac skyline dominated by a set of towering edifices owned largely by the Pope.

Watergate Towne, a ten-acre complex of high-rise luxury apartments and town houses to be erected at a probable cost of \$75 million by Societa Generale Immobiliare, an Italian corporation created by the Vatican, will, if present plans go through, dwarf the near-by Lincoln Memorial by fifty feet.

While other private structures in the Capital are carefully restricted to low heights that will not distract from the beauty of Federal buildings, the District of Columbia Commissioners and other officials are permitting an exception for these foreign-owned buildings. When it looked

for a while that the height limitation might not be lifted, Immobiliare flew in a trouble-shooter from Rome, Professor Luigi Moretti, who quieted all official objections, including some from the White House, which wanted the buildings to halt at ninety feet instead of one hundred thirty.

Most newspaper stories on Watergate Towne ignore the fact of Vatican ownership. As a result, not many people have given thought to what this huge investment means. This \$75 million is equal to the "fair market value" of about half the already immense holdings of the Roman Catholic Church in our nation's capital. According to official tax records for fiscal 1961, the "fair market value" of real estate owned in Washington by the Roman Church through its religious agencies only, totaled \$145,344,620.

Figures for the value of holdings through its secular fronts, such as Immobiliare, are not available.

The expenditure of this vast sum of money (\$75 million) takes on new meaning in the light of another ruling by the Washington, D.C., Commissioners, permitting Watergate Towne to rent space for offices, but to "non-profit" groups only. Presumably this means that many of the Roman Catholic agencies and organizations already in Washington will establish offices in the project, making it something of an American Vatican.—By Gaylord Briley, from *The Wesleyan Methodist*, and *The Bible Advocate*.

#### TAX DEDUCTIBLE PENSIONS FOR SELF-EMPLOYED

Under recently adopted tax laws, self-employed persons, including ministers, can deduct from their income money set aside for pension plans. Under this law, the minister pays no income tax on that portion of his income set aside for retirement. Up to one sixth of a minister's total income may thus be set aside under this tax-sheltered annuity plan. This program should be established with the assistance of a competent insurance agent or tax specialist to be sure that it is understood and properly done. This is an opportunity for a church and its pastor to share in a retirement program.



Hope Chapel Church of God  
Arkansas City, Kansas

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Church of God

# FORGIVENESS

**T**HE possibility of the forgiveness of sins is grounded in the very nature of God. The covenant of God in regard to the forgiveness of sins is unchangeable. God's will for man includes devotion and obedient living. When men transgress the will of God, or His covenant, God is at the same time wrathful and gracious. The Scriptures call upon all mankind to put faith in God, who completely forgives sin.

Though the sins of Israel were numerous, yet God was willing to accept them back into His love and favor. In Hosea 14:1, 2 we read, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." In the fourth verse we have these words: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him [Asshur]."

## *Old Testament*

In the Old Testament sin was immediately followed by its consequences, which on many occasions was death. In the seventh chapter of Joshua is the account of Achan's lust for gold. The men of Israel embarked upon what appeared to be an easy battle against the city of Ai. They lost the battle because the Lord was not with them. The Lord could not be with them because Achan had taken what belonged to the Lord. As punishment for his sin, not only was Achan stoned to death, but also "all that he had." The well-remembered story of Uzzah is recorded in 2 Samuel six. He was judged immediately, by death, for his "mistake" of touching the ark.

The leaders of the people, chosen by God, often interceded for the sins of Israel. Moses pleaded with God not to destroy the people when, after coming down from the mountain, Moses discovered that they had made a golden calf. Chapters nine of Ezra, Nehemiah, and Daniel all contain prayers of these prophets in behalf of the children of Israel.

The prophets taught that it was in keeping with the nature of God to forgive. They also insisted that the experience of the grace of God must be accompanied by a change of heart and life. In Isaiah, the first chapter, the Lord said through the prophet, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword" (Isa. 1:19, 20).

## *New Testament*

In the New Testament, one Greek word that is used for forgiveness means "the bearing away of sin"; or, an-

other way we would say it, "remission." Yet another Greek word means "to treat graciously." This term is used when forgiveness comes as a result of being baptized into Christ. Both of these terms stress the initiative of God in forgiveness. Forgiveness, then, is more than the remittance of a penalty. It is the establishment of a warm, personal relationship with God.

Like the prophets, the New Testament writers emphasize the need of change on the part of men who are forgiven. By properly understanding Mark 1:4, we know that faith, repentance, and baptism must come before forgiveness can ever take place. It is possible that we can be forgiven because Christ, in the act of giving His life as a penalty for sin, provided the way whereby God can forgive mankind.

We can only pray and ask for forgiveness as we are willing to forgive others. The example prayer that Christ gave states, "Forgive us our debts as we forgive our debtors."

## *Forgiveness for the Unsaved*

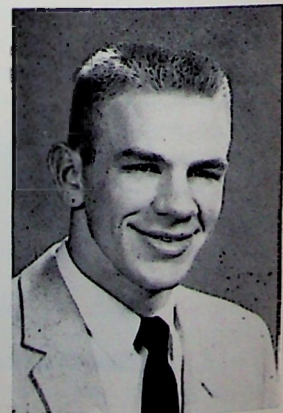
Forgiveness must not be considered alone. It is an integral part of the entire divine undertaking for man called salvation. Forgiveness is just one important transformation that is wrought by God in the response of the sinner to Christ. The forgiveness of sin is not the equivalent to salvation. While Christ was yet teaching upon the earth, He told several that their sins were forgiven. This meant that only their past sins were forgiven, and not the future ones that they would commit.

When we are baptized into Christ our past sins are forgiven, but there is more to it than this! Not only are our past sins forgiven, but we also have the opportunity to have our future sins forgiven. We are now in a position where we can be "treated graciously."

*By Pastor*

*John Lewis*

*Eldorado, Illinois*



THE RESTITUTION HERALD

### *Believers Who Sin*

For those who are in Christ, and remain in Christ, we have the words of Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The unbeliever, as pointed out in Colossians two, is "dead-in-law" and liable to the punishment for sin.

When a believer weakens and sins he is subject to the chastisement of the Father, but not to the world. The believer is to humble himself, just as David did in his sin with Bathsheba, and the Lord will chastise him. By his confession, the Christian is forgiven and restored to fellowship.

### *The World Condemned*

The world was in a condemned state and could not

rescue itself. God provided for the rescue and salvation of the world by giving His Son to die for it. (John 3:16-21.) No man is saved through this sacrifice unless he believes; i.e., accepts Christ as his personal Saviour. Those who accept Christ will not perish in the second death, and they will be given eternal life.

Those who reject Christ after hearing the gospel preached are condemned already because they despise the salvation which God has provided for them.

They will not perish because they were born sinners. All of us were born sinners. They will not perish because they lived in sin for many years, but because they refused the salvation which God ordained for them. They did not come into Christ, and therefore they could not be placed in the position where they could be "treated graciously," or, in other words, "forgiven."

## SUBMISSION

*By Pastor Timothy Pearson, South Bend, Indiana*

**I**SN'T it difficult to give in to another person? It is not only embarrassing but humiliating and no one likes to do it. However, there are times when you can give in and still be the winner. The batter who takes two strikes *may* get an easy pitch to hit as a reward for waiting. In battle, an army may have to retreat in order to trap an unsuspecting enemy. A husband or wife may find it necessary to admit defeat in an argument in order to save the day and eventually come out the winner.

In our relationship with God it is also necessary for us to submit ourselves to Him if we expect to be blessed. One of God's rules is that he who will exalt himself shall be brought low, but he who humbles himself shall be exalted.

The kind of submission that God expects is like that of a girl who lived in Old Testament days. Her father was a great warrior of the desert and, as he went into battle against his enemies one day, he promised God that if victory came he would devote to God the first thing that met him upon his arrival at his home. When Jephthah returned home a conquering hero, the first to greet him at the door was his only child, his young daughter. The father was considering breaking the promise he had made with God at that moment, but the girl spoke up, "My father, if you opened your mouth to the Lord, do to me according to that which you have said." In a very submissive manner she accepted her fate, not questioning the wisdom of her father nor the wisdom of God.

*This* is submission. It is necessary, because *our* knowledge is limited, while God has all knowledge. *Our*

strength is limited, but God is all-powerful. *Our* lives are limited in length, but God is eternal.

No one ever gave up more or humbled himself more than did the Son of God. He was poor and was a friend of the poor. He befriended the unfortunates and was not too proud to be seen with sinners. He spent much time among the sick. He washed the feet of His followers. He did many things that the average man would avoid doing, but in so doing He was exalted to the right hand of God.

While Jesus was a servant, and a shepherd of men, now He is a king and a high priest. So for Him, humility was rewarded, and His promise is that Christians may look forward to exaltation to high places in the eternal Kingdom, if they learn to submit themselves to the will of God and to one another today.

Let us consider some ways in which we should be submissive to the will of God. Whenever we make a decision that involves ethics or morals, we will pray that God's will may be done. As we open our pay envelope, we will recognize that it all belongs to God and we will set aside part of it for His work. When choosing our life's work and in selecting a mate, we will be guided by prayer and by God's Word, the Bible. We will try hard to have a high degree of respect for the rights and opinions of others and will treat them like brothers.

These rules may sound somewhat difficult, but submission is never easy. However, when the reward is considered, is it really asking too much? A life of submission will make you so much more happy than a life of pride!

# when the judge dies

IT IS said of Israel, "When the judge was dead, they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them" (Judg. 2:19).

The Book of Judges is in many ways one of the most exciting Old Testament books because it tells of the first four hundred years Israel spent in the Promised Land. Israel's history between the death of Joshua, the warrior, and the birth of Samuel, the prophet, is worthy of the Christian's consideration. For many years Israel had been greatly abused by Egyptian bondage. The writer makes sure the fact that "in those days there was no king in Israel, but every man did that which was right in his own eyes" (17:6; 21:25).

The fourteen judges who ruled Israel for nearly three hundred years were not always the most righteous men. They were all warriors who usually ruled till death. One thing that we notice almost immediately is that the judges did not have full control. Although they were raised up by the Lord, they seem to have been men flung up by the occasion to deliver a people in trouble. The willful neglect of God's own people brought about the need of a deliverer. Each generation arose without knowledge of the Lord or His works for Israel. (2:10.) Shortly after the judge died the people returned to their own ways and soon felt the sting of oppression again. We get the impression that Israel was interested more in deliverance than in serving God.

While the judge lived, the people were rebellious, and

their obedience to God was of short duration. Israel was oppressed successively by the Mesopotamians, Moabites, Canaanites, Midianites, Ammorites, and Philistines. Her deliverers were Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson. God supplied the man for each case, but a definite weakness is noticeable in God's people. While her judge lived, Israel would seldom hearken, but when he died she completely corrupted herself. This is indicative that some of God's people were not willing to govern themselves.

There are two questions which need answering relative to the failure of God's people in ages past. Are we to understand from such examples of failure that people are absolutely incapable of ruling themselves properly without human leaders?

In answering this first question we must recognize a quality in human nature that is just as old as the human race itself; namely, that man was created a free moral agent and has the option of *being* or *not being* subject to God. If man wants to be subject to God he can rule himself properly without the aid of human leadership. We need only cite the cases of Abraham and Moses as evidence of this thought. On the other hand, if a man does not want to obey God the best human leadership available will not change his attitude. Further, even the power of God will not override a man's stubbornness in this respect.

When God gave the first man the right of choice, He also gave him the right to be wrong. Adam refused to be subject to God, and God gave him that privilege. So we believe that man has within himself the capacity to respond favorably to God's Spirit apart from the encouragement of godly leaders. In past centuries, those who pleased God in this way have been few, but man is not entirely dependent upon human leadership.

The common way to come to God is by the aid of human leaders. All of us today will attribute the beginning of our faith to parents, Sunday school teachers, pastors, or others who have explained the Word to us. Should we fall away from the faith now, we cannot hold our forefathers or God responsible. Neither should we feel abused if our leaders fail to lead us, since we are capable of finding our own way with God's Word and Spirit. Leaders are important and almost indispensable in church groups, but they are not absolutely essential to individual salvation. Unless people learn to stand by themselves, they will never be able to give account of themselves to God. (Rom. 14:12.)



By  
Pastor  
C. Jesse Pestle  
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Illinois

The general trend today is that when leaders go astray or when there are no leaders, the people corrupt themselves. There is, however, no law which says that man must respond in this manner. God's people are not left entirely in the hands of their leaders.

The second question concerns the judge, or the minister. Is it the primary purpose of the minister of God to compel God's people to toe the mark? The popular concept of a leader is one who keeps everybody in line and under control, and we are prone to think that if we have no leader the group will of necessity be unruly and eventually dissolve. While it is true that one of the leader's responsibilities is to keep the group intact, this is not his primary duty. He should not be more interested in controlling people than he is in teaching people to control themselves.

The Sunday school teacher's aim is not to think for the pupils, but to get them to think for themselves. The pastor's job is not to study for the people, but to encourage people to study. God wants His people under control, but He desires a voluntary and not a forced control. The pastor wants every parishioner to attend church every Sunday, and such things are in the will of God, but this cannot be accomplished by passing laws or establishing a church police force. Unless people see the need, govern themselves, and obey from their hearts, leaders can but fail.

Occasionally we see a thriving organization which seems to be making great strides forward. Then, suddenly, something happens to its leader and everything comes to a halt. Such an organization was probably not built properly. No organization can last if it centers around and depends too much upon one human leader. Consider, for example, the activity of the early church. Jesus was and is the center of the church, but when He ascended to heaven the church did not close its doors. Why? Jesus, the greatest Leader of all ages, had taught His people to depend upon God and not upon human leaders.

Much can be learned from the early church that was not practiced in the times of the judges. When the judge died, the people fell away, but when Christ ascended, His work continued to prosper. The work of the Apostle Paul was not to make sure that every convert grew to spiritual maturity. He left each church soon after it had a few members, and he trained people to control themselves and to be led by the Word of God. Had the Asiatic churches been dependent upon Paul personally for their success, they would have failed, because Paul's visits were sometimes years apart.

A big mistake is made today by Christian leaders who teach people to depend entirely upon them. The healthy Christian is one who can stand alone and be his own leader, one who can feed himself from the Word, one who can control himself and not have to be controlled,

one who will not return to his old ways when the preacher's back is turned.

Israel relied too much upon her fallible leaders and not enough upon her infallible God. She cried out to God only when in trouble, and was subject to Him only until deliverance was accomplished. This behavior on Israel's part tells not only of a weakness in human nature but also of a great lack in leadership technique. Failures existing in the Christian church are nearly always traceable to faulty leadership.

Every Christian should have as his goal to become a leader. He must become a leader sometime, even if it is only of himself, if he is to please God. Perhaps the reason we have a numerical lack of leaders today is because we have trained our youth to be followers rather than leaders. One must be a follower before he can hope to become a leader, but to remain a follower of others all one's life is not good. Christians are admonished to be followers of God but leaders of men.

In the days of the judges, "there arose another generation . . . which knew not the Lord" (2:10). This very thing happens now because too much responsibility is placed upon leaders and not enough on individual Christians. Some Christian parents expect the pastor and Sunday school teacher to provide all the religious training necessary for spiritual growth for the children. This duty must be shared by church leaders and parents alike. Every Christian parent should be led of God and in turn be a leader of his children.

It would appear that the leader's primary role is not to compel God's people to obey Him, but rather to enlist followers of God and train them to be leaders of others. Unless a Christian group has many who are able to govern themselves and lead others, when the leader dies the people will return to their old ways.

Believing as we do in the priesthood of all believers, let us go forth with the zeal and the determination to train each one to be a leader so that we shall not be left without leaders and leadership ability.

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#### ADVICE FOR THE YOUNG (AND OLD)

How would you like to own an automobile that would run like a top one day and merely cough and sputter along at ten miles an hour the next? And what would you think if your mother gave you breakfast at eight o'clock this morning, then let you wait till ten tomorrow, and completely forgot about breakfast the next day? That wouldn't be so good, would it?

No, we like to be able to *count* on things—to *depend* on them. And we like to be able to depend on persons just as much. Dependability, or reliability, is a worth-while virtue. We should be consistent about things we do, so that others can count on us, and, just as important, so that we can count on ourselves.

**I**N PILATE'S judgment hall, Jesus stood alone against the world. His disciples had forsaken Him and fled, though Peter did follow Him afar off. His heavenly Father seemed remote, and He was left, as it were, to His own fate. Pilate, trying to get at the crux of the accusations against Jesus, questioned Him quite thoroughly. Jesus' answers were somewhat disturbing to the monarch. When Pilate came to the ultimate question, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (John 18:37, 38).

Pilate's question is one that has burdened men's hearts from the dawn of history: what is truth?

We will attempt to explain, from the Scriptural viewpoint, what God's Word has to say concerning the understanding of truths vital to a man seeking salvation.

One of the most important, and almost universally misunderstood, truths of God is that of the mortality of man. By the mortality of man we mean that man is a creature subject to the complete ravages of death, that he is under the condemnation of death because of sin, and that he has no hope for sustained life short of the coming of Jesus and resurrection from the dead.

Remember, Jesus, in His prayer to God recorded in John 17, said, "Sanctify them through thy truth: thy word is truth" (v. 17). In John 8:32, He said, "Ye shall know the truth, and the truth shall make you free."

We must know God's truth—His Word—to be made free from sin and the ultimate scourge of endless death. No amount of substitution by man can bring about a promise of redemption. To repeat, we *must* know God's truth to be made free from sin and the ultimate scourge of endless death.

Let us, then, delve into God's Word to see what He has to say about you and me in our present condition.

One of the scriptures basic to an understanding of this subject is Genesis 2:7, which shows that man is a created soul. Notice that the combination of dust and the breath of life comprises a soul. In other words, man does not *have* a soul; man *is* a soul. Now the text: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Study this text carefully, for once you have mastered it, many puzzling texts fall logically into place.

#### *Man Is a Soul!*

Man, then, is a soul—a living soul. Take the breath of life from him and he becomes a *dead* soul. Perhaps you have been taught from infancy that the soul cannot die. Listen to God's Word. "The soul that sinneth, it shall die" (Ezek. 18:4, 20). This simply means that the person who sins shall die.



# the mortal

*A Series of Radio Sermons  
By Baton*

We often speak of the soul as being the person, even though theologians try to change our common sense on the matter. We hear of a ship being ripped to pieces by a raging sea and all souls aboard being lost. Immediately we know that the souls lost were people and not something within the people.

Joshua 10 records several wars Joshua and Israel fought against their enemies and six times a statement similar to this is made: "Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, *and all the souls that were therein*; he let none remain." Joshua 11:1 shows Joshua's defeat of Hazor: "They smote all the souls that were therein with the edge of the sword, *utterly destroying them*: there was not left any to breathe."

Do you see from these texts how the word "people" could be used in place of the word "soul" without doing violence to the thought expressed?

#### *What Happens at Death?*

Everybody wants to know what happens at death. Will we really continue to live, as so many teach? If we have been righteous during life, will we actually go to heaven to be with God and His Son? If we have been wicked during life, will God condemn us to an eternity of indescribable suffering in a fire that cannot be quenched? Let us say at the outset that there are a number of scriptures that seem, without thorough investigation, to lend support to these beliefs.

Though most peoples of the world have been instructed to believe the righteous go to heaven at death, *the Bible gives no such hope!* Scripture shows plainly from Genesis to Revelation that the return of Jesus to the earth and resurrection from the dead is the only hope open to man. The curse of death cannot produce a real hope for life. Life and death are opposites, as are light and darkness; they cannot go together.



# of man



Pastor Gordon Landry  
Louisiana

Again, let us see what Holy Writ has to say concerning the subject. Remember, first, God's solemn warning to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Along came the wily serpent with the statement to Eve, "Ye shall not surely die" (Gen. 3:4). Actually, that's the same question we have before us today: do we die, or don't we die? God says we do; the devil says we don't. Whom do you believe?

Some say death is simply a separation from God. Notice, however, God's definition of death to Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art. and unto dust shalt thou return" (Gen. 3:19). It was after placing this curse upon Adam that God cast man from the Garden of Eden. "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22). That's when separation from God came into effect, yet the death sentence was not withdrawn. To make sure man would not continue to live forever, God "placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (v. 24).

Let me pose this question: "If man possessed an immortal soul from the very beginning of his creation, what was the necessity of a sacrifice on the part of Jesus? It appears to us that the death of Jesus on the cross was a waste of human life if man already could go to his Maker at death!

Genesis 5:5 records this: "All the days that Adam lived were nine hundred and thirty years: and he died." Did he die, or did he not die? There is not one particle of evidence to support any theory that he went to be with God at death, or that he went to an underworld, there to suffer eternally for his faults. Scripture says, "And he died."

So man, though created on a plane higher than animal life (Gen. 1:28; Psa. 8:4-8), is on a par with animals in death. Read Ecclesiastes 3:19, 20: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

Man, then, in death is no better than a cow, or a mule, or a dog. "All go unto one place." What happens to a cow at death happens to man at death. "All are of the dust, and all turn to dust again."

I'll grant you it may sound better to hear a preacher say our loved one who has died has gone on to a brighter, fuller life with God and His Son. No matter how comforting the thought, however, it simply is not true. It is a false hope, and a false hope is no hope. It gives a false sense of security, and turns people from the truth that God so often repeats within His Word: "All have sinned, and come short of the glory of God" (Rom. 3:23); and, "The wages of sin is death" (Rom. 6:23).

## *Where Did Abraham Go?*

This doctrine—that man dies because of sin—is brought out forcefully in the accounts of some of the Bible's faithful men and women. For example, Abraham was a man of exceptional faith. In Romans 4, Paul said, "Abraham believed God, and it was counted unto him for righteousness" (v. 3). Also, Paul said of Abraham that "he should be heir of the world" (v. 13). Now, let's look into the pages of the Old Testament and see what happened to this man of faith when he died. Genesis 25:8 records: "Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Young's Concordance says, concerning the giving up of the ghost, "To gasp out, expire." Where did Abraham go when he died? Scripture says he "was gathered to his people." Is that another way of saying he went to heaven at death? Let's see!

Near the end of Joshua's life, he gathered all Israel to Shechem, and called for a summit meeting of tribal leaders. To them he said, "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods" (Josh. 24:2).

If you believe that Abraham, because he was faithful, went to heaven at death, and that his father, because he was an idolater, went to a burning hell at death, you are confronted with this perplexing statement: Abraham "was gathered to his people" at death. How can this seeming contradiction be explained?

There is no contradiction of Scriptural terms when you throw out preconceived ideas and believe the simple statement of the Bible. Remember again Ecclesiastes 3:20,

"All go unto one place: all are of the dust, and all turn to dust again." So when Abraham was gathered to his people, it simply means that, as they had died, so he died; as they had returned to dust, so he returned to dust.

There was nothing within Abraham that lived on after his death. Indeed, Jesus showed that for Abraham to live would necessitate a resurrection. In Matthew 22, the Sadducees, who did not believe there would be a resurrection, tried to trap Jesus with one of their favorite hypothetical questions: a certain woman outlived seven husbands. Whose wife would she be in the resurrection? Jesus answered, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (vv. 29-32). Jesus spoke of the fact that faithful Abraham will live again after the resurrection, and did not imply that he continued to live after death. God is still Abraham's God, because Abraham shall live again.

Returning again to Joshua, this time to verse 14 of chapter 23, Joshua said, "Behold, this day I am going the way of all the earth." "All the earth," then, goes the same way at death, for Joshua referred to his approaching death. Which way does all the earth go at death? Is it upward, to heaven? Then the wicked must be included, for "all the earth" goes the same way. Is it downward, into a pit of eternal fire that burns and sears but does not destroy? Then the righteous must be included, for "all the earth" goes the same way. Is it back to dust again? Then both righteous and wicked must return to their dust, for "all the earth" goes the same way.

King David was a man who set his heart to know God. Though occasionally he lapsed into sin, and started turning from God, his earlier training and the great amount of faith that was his brought him to his senses, and with profound shame and humility he returned to his God, and was forgiven his sins. Of him God said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will" (Acts 13:22).

#### *No Remembrance or Work in Death*

Notice what the man after God's own heart had to say about death in Psalm 6:5: "In death there is no remembrance of thee: in the grave who shall give thee thanks?" When we die, then, we won't be able to remember God, nor will we be able to thank Him. This is just the opposite of the commonly accepted belief in death, and it points out very clearly how far man has gone in substituting his own plan of salvation for God's plan of salvation. God says that if you are faithful you can be saved

when Jesus returns. Man says that if you are faithful you can find life in death. David, in Psalm 17:15, implied that death could not satisfy him. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Since there is no remembrance of God in death, death cannot satisfy. Solomon said, in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." If Jesus does not return before we die, death will claim us. With death comes a long, unconscious rest until resurrection. In death, there will be nothing—no device, no knowledge, no wisdom.

Solomon did not intimate that "the real you" would escape death and the grave and go to be with God, while only the body returned to dust. He said concerning the grave, "whither *thou* goest."

Returning to David, notice this plain statement of his concerning the fact that there is no knowledge and no wisdom in the grave: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:3, 4). David understood that death robs man of all he possesses. He cannot think in death, for death attacks the brain within a few brief minutes after man breathes his last. Some people whose hearts were massaged back into activity, after having stopped shortly before, never recovered complete use of their brains. One, we remember, had digressed to the age-level of a twelve-year-old as far as his mind was concerned. A few minutes without a normal blood supply, and the brain would have been rendered completely useless as, indeed, would have been the heart. David, one of the holy men of God who spoke as they were moved by the Holy Ghost (2 Pet. 1:21), said that when man dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Now, let's find out what happened to this man after God's own heart when he died. If it were possible for faithful men and women to go to be with God when they died, surely David should have been among that number. Scripture records his death in this way, "So David slept with his fathers, and was buried in the city of David" (1 Kings 2:10). Notice that it was David who was buried, and not a shell he had been occupying since birth. The real man died, and the real man was buried. This is quite evident from Peter's sermon on the Day of Pentecost, recorded in Acts 2. "Men and brethren," he said, and we're quoting verse 29, "let me freely speak unto you of the patriarch David, that *he is both dead and buried*, and his sepulchre is with us unto this day." In other words, Peter told the multitude assembled before the apostles, "We can prove David is dead, because we can show you his grave." (Please turn to page 13)

# "I WILL BUILD MY CHURCH"

By Pastor Lyle Rankin  
Cashmere, Washington



**T**HE WORD "church" refers to "called out" ones, called of God by the "gospel" or "word of the kingdom" (2 Thess. 2:14; Matt. 13:19.)

The church (called out ones) is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). Therefore, the chief cornerstone being Jesus indicates that the church must stand on His teaching, or doctrine, for it. The truths concerning Christ and His Kingdom, as taught by the prophets, are in the foundation, and the doctrines of the apostles are in the foundation. The teaching of the prophets was the Word of God as He, by His Spirit, moved them to speak. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). The teaching of Christ was also God's Word, spoken as Christ was also moved by God's Spirit. (See John 3:34.) The apostles were personally instructed by the Christ; and, when they wrote the letters which later were called the New Testament, they wrote by inspiration. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

They—the prophets, Christ, and the apostles—taught harmonious truths. Christ did not try to alter any truth uttered by the prophets; neither did the apostles try to change truth as set forth by the prophets or Christ. The example is clear—neither should anyone suppose to alter the truths as taught by those inspired men of God in either Old or New Testament.

Jesus called out His apostles (Matt. 10:1-4), and later commissioned them to preach the Word that would call out others. In their writings to the "called out," or church,

is found a record of the things for them to believe, obey, and teach. (See 2 Pet. 1:3.)

Peter wrote: "Moreover I will endeavour that ye may be able after my decease [death] to have these things always in remembrance" (2 Pet. 1:15). This inspired writer indicated the doctrine of the church was not to be changed by any one man, or set of men, after his death.

The building of the church *did not precede* the giving of the doctrine for it. The prophets wrote their messages long before Jesus said, "I will build my church." Jesus gave His teaching prior to the Day of Pentecost when so many were called out, added to the Lord, and numbered with the disciples. The apostles wrote after Pentecost, but they gave the doctrine of Christ; for Jesus said that He would send the Comforter, or Holy Spirit, which would bring all things to their remembrance that He had taught them. (John 14:26.) Therefore, let no one think the church was established prior to its foundation (the doctrines upon which it stands).

God gave commandments to the Israelites and then commanded that they should not add to them or take from them. (See Deut. 4:2.) In due time, God made all the necessary changes. Again, He has given commandments which contained some that had been in the laws given to Israel, and added new ones. These are also associated with the admonition that they are not to be added to or taken from. (Rev. 22:18, 19.) To add to, or to take from, perverts the Word.

Jesus Christ, the Master Builder, laid down God's blueprint, and woe to those who alter it! "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The plain gospel, simple and beautiful, is basis of the church Christ is building.



# The Pulpit and the Press

Brief Messages for Busy People



## THE MISSING LINK

By Sterling Russell, Cleveland, Ohio

Ever consider this? There are only the bread and the fruit of the vine in the eucharist to denote and signify the body and the blood of our Lord and Saviour Jesus Christ. There is absolutely nothing in the Lord's Supper that any religious mythologist can manipulate that represents His supposed and fanciful immortal soul or spirit. Why not, if true? Unnecessary, if false!

## PILTDOWN MAN AND SILT-UP MAN

By Sidney Hatch

For many years we heard about the Piltdown man. He was supposed to be evidence that man evolved. Piltdown is a place in Sussex, England, and there some bones were found thought to belong to an extinct species of man.

So "Piltdown Man" was constructed. He had a retreating, apelike chin, thick cranial bones, and a human-like cranium.

But horrors! Several years ago Mr. Piltdown was proven to be a fraud. There had never been any such "critter." Somebody had taken a modern ape's jaw, doctored it up chemically to look old, and had "planted" it in the ground. Then someone else fell for the prank and "discovered" the remains of this "extinct species of man."

Well, so much for the Piltdown man. But there's another man we can't dispose of so easily. Science has not solved all the riddles connected with him. Only God can. Let's call him "Silt-up Man." We take his name from the Hebrew word *tame* (pronounced "tah-may") which represents the unclean, polluting effects of sin upon man. Its original sense was "to silt up," as a river or stream is silted up with scum, mud, or trash.

You see, since Adam sinned we have all become Silt-up men. The stream of humanity is clogged with the dregs of sin. Isaiah uses this same word (found over 250 times in the Old Testament) when he cries, "Woe is me . . . I am a man of unclean lips" (6:5). So does Job when he cries from the ash heap, "Who can bring a clean thing out of an *unclean* [or silted-up creature]?"

Well, there's a solution to the problem of Silt-up man too. He can be washed simply "by the washing of water by the word" (Eph. 5:26); the washing here referring to

Christ's death and its results. He died for you. Faith therein is the solution for the silt in your life.

## DEATH TO THE RE-BAPTIZERS

It is hard for us to realize that just a few hundred years ago those who practiced believers' baptism and opposed the practice of sprinkling were condemned to death. This was not only the order of Roman Catholic officials but also Presbyterians and Lutherans as well.

Here is a part of an edict published in the city of Zurich in 1526:

"Whoever confesses re-baptism to be wrong and infant baptism right, and admits that he has erred shall be released on a solemn oath, on which occasion it shall be solemnly said to him that he shall have nought to do with re-baptism by word or deed, nor speak or teach about it anywhere; he shall keep away from clandestine preaching, and attend the regular parish church; similarly shall not visit the Baptists in house or home, and afford them neither hiding place nor support, and this in a form, either food or drink or abode. And if he transgress this, and show himself disobedient, he shall again be seized and forthwith without mercy be drowned."

And this law, in the name of Christ, was put into effect!—*The Plea*.

## DON'T QUIT

"When things go wrong as they sometimes will,  
When the road you're trudging seems uphill,  
When the funds are low and the debts are high  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest, if you must—but don't quit.

"Life is queer, with its twists and turns,  
As every one of us sometimes learns,  
And many a failure turns about  
When he might have won had he stuck it out;  
Don't give up, though the pace seems slow—  
You may succeed with another blow.

"Success is failure turned inside out,  
The silver tint on the clouds of doubt;  
And you never can tell how close you are,  
It may be near when it seems afar:  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you must not quit."

## THE MYSTERY

All around me is mystery. There is so little I can understand. I cannot explain the simplest motions, nor how the solar systems are held together. Light baffles me, and so do the cross currents of my own heart. I plead: if I could only understand! I try to think. My finite mind will never have complete and final understanding. It is not so ordained. It is enough that there is One who knows, and Him I trust, who created and sustains all. And I am assured I shall in due course understand all I need to understand. That is my trust.—Adapted from *The Open Window*.

## THE MORTALITY OF MAN

(Continued from page 10)

Peter went further than this, though, to prove the fact of David's demise. In verse 34, he said something that cannot be overemphasized, for it shows to all open-minded truth seekers that man does not go to heaven at death. Listen to this: "David is *not* ascended into the heavens." How much plainer could Scripture be written to show the mortality of man? David, a man after God's own heart, *did not go to heaven at death*. Why didn't he? Because "all the earth" goes the same way; because "all go unto one place; all are of the dust, and all turn to dust again"; because "all have sinned," and "the wages of sin is death."

This, then, is the truth of God's Word: man has sinned; death is the result of sin; man is condemned to death. Only in the return of Jesus to the earth and resurrection of the dead does man have hope for life eternal.

Study carefully these texts, and open your eyes to the wonderful truth God has revealed to man.

(To be continued)

## Precious Promises

By Beth Briggs

*"Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).*

Many of us seek God halfheartedly, and so we never find Him. He does not wish halfhearted service; He requires wholehearted devotion, and this only will He accept.

God will not reveal Himself to us as long as we are unwilling to place ourselves and everything we possess on the altar of sacrifice, and walk, if need be, entirely alone with Him. Are we doing this, or are we keeping back just one little indulgence that "couldn't possibly hurt anybody anyway?" Are we dallying with the world and holding on to some of its pleasures, while professing to be the children of God?

God has told us how to find Him. He has said: "This is the way. Walk ye in it." There is no other way for us to know Him.

In the fever of the battle,  
When the enemy would smite,  
We will find that He is waiting  
In His majesty and might.  
He is walking on the waters  
Of the fateful sea of life,  
And will calm their direful roaring,  
Bringing peace from wind and strife.  
We will find Him when we seek Him,  
Giving all to Him to keep,  
And His ever-dwelling presence  
Is the blessing we shall reap.



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# Joshua Captures Jericho

By Mildred Dennis

Last month we heard how the two men of Israel went into Jericho for Joshua. Rahab helped them escape from the king. They slipped down the rope from her house on the wall and disappeared into the night.

Running through the darkness, they made their way into the hills. They hid among the rocks for three days.

The king's soldiers searched all along the roads. Finally they gave up and returned to Jericho empty-handed.

The two Israelites left the hills. They crossed the Jordan River. When they reached the camp site they went straight to Joshua's tent.

Joshua greeted them. "What news? What news?" he asked.

The men told Joshua all that had happened to them. "The people of Jericho have heard of us," they said. "They seem to be afraid."

Early the next morning, Joshua and all the people of Israel began to move toward Jordan. There were mothers and fathers and many, many children. How could so many ever get across the great river? There were no bridges.

God had been helping the Israelites since they left Egypt so many years before. He helped them again. He caused the river to stop flowing. There, before the people's eyes, appeared a dry pathway to the other side. The people started crossing over. When the last person was over, God started the river on its way to the Dead Sea again. The dry pathway was covered with the rolling waters.

The people gave thanks to God for His help. Their new camping place was called Gilgal.

Joshua looked into the west, thinking of Jericho. How would they get into the city? All of the gates were closed. The people inside wouldn't open them. They didn't know the Israelites. They were frightened.

God gave Joshua a plan.

Early the next morning Joshua chose seven special men. The seven men were to find seven trumpets made from ram's horns. Then Joshua, the seven men, and a group of soldiers left Gilgal.

When they reached Jericho, they marched around the city. First there was a group of soldiers. Next were the

seven men. As they marched, each man blew on his trumpet. Behind the seven men came some more soldiers. After marching around the city one time, they returned to camp.

They did this each day for six days. On the seventh day they started marching just as the sun came up. This time they didn't stop after one time. They went around again and again until they had circled the city seven times. Then Joshua told all the men to shout very loud.

As they shouted, they had a great surprise. All the walls of the city tumbled right down. The Israelites went into Jericho through the broken walls.

Joshua said to the two men who had been to Jericho earlier, "Go to Rahab's house. Bring her and her family to me."

The men hurried to the house with the red cord tied in the window. Rahab and all her family were made welcome by the Israelites. She stayed with them the rest of her days.

As for Joshua, he continued to lead the Israelites. People throughout all Canaan heard of what a good man he was.

## MY FRIEND

There's a friend who lives outside my door  
High in the walnut tree.  
When the soft white snow covers the ground  
Then he depends on me.

I scatter bits of crisp brown toast  
A few each day will do.  
A whirr of wings soon lets me know  
He's having breakfast, too.

A flash of red, he's gone again.  
Have you guessed his name?  
A cardinal whom I can feed.  
Will you do the same?

---

*Stories to Grow On*

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March 15, 1963



# RESTITUTION

## *Herald*

**ISRAEL,  
GOD'S SIGNPOST  
OF THE TIMES**

(Page 4)

VOLUME 52, NUMBER 11

MANY ARTICLES OF  
INTEREST!

What Part Hath Light  
With Darkness?

The Days of Vengeance

Only One Gospel

The Mortality of Man

And short features and  
editorials of current  
importance.

ALIGNMENT WITH THE ETERNAL

"HEAVEN AND EARTH SHALL PASS AWAY; BUT

**MY  
WORDS  
SHALL  
NOT  
PASS  
AWAY**"

-CHRIST (LUKE 21:33)

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

**HAROLD J. DOAN, Editor**  
Paul C. Johnson, Associate Editor

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"Grandma, the electricity must be off," Ellie called from the living room. The light was on over my sink, so I dried my hands and took a new bulb to her. As she screwed it in the light came on. "See," I said, "the electricity was there. It's just that you needed a new bulb so you could see it." I like to think there is always love in the world. We simply need more people who will let it shine through them.



# Editorials

**Harold Doan**  
**Editor**

## ABRAHAM LINCOLN ON THE STATE OF THE NATION

President Abraham Lincoln, reflecting upon the state of the nation in his day, set forth the following analysis. Were he speaking today his observation could not be more astute.

"We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown—but we have forgotten God.

"We have forgotten the gracious hand that preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

"I still have confidence that the Almighty, the Maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through present difficulties as He has through all the other difficulties of our country."

Lincoln's confidence was borne out in his day, and the nation survived the self-destructive Civil War. The lesson Lincoln was teaching here, however, must be learned again. Narrow escape from destruction in World Wars One and Two has not taught the nation a lasting lesson. When will we learn to humbly pray for clemency and forgiveness?

## THE INHERENT RIGHT TO LIE

The Shreveport, Louisiana, *Times* has reported that Assistant Secretary of Defense, Arthur Sylvester, in a speech to Sigma Delta Chi—national fraternity of journalists—said that the Federal Government "has the inherent right to lie." This was in defense of the obvious fact that it did lie to the American people during the Cuban crisis and later ransom operations. In fact, manipulation of the news is now standard procedure.

There is a passage about the last days in 2 Timothy which reveals that deceit will be commonplace as this age nears its end. "In the last days perilous times shall come. . . . All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived" (vv. 1, 12, 13).

As the leadership of the world falls into the hands of people who practice deceit as a routine part of life, one can expect that there will be a developing conflict with children of God who insist upon such old-fashioned virtues as honesty, truth, sincerity, and straightforwardness. Thus "those

who would live godly" can expect persecution, and growing problems with those who love lies and deceit.

The religious background, or lack of it, in the lives of many world leaders is such that it is probably difficult for them to know the difference between lies and truth. Trained in the theories of mental reservation and "the end justifies the means" a lie is a minor matter.

We remember the prediction of the Prophet Daniel concerning world leaders of the end times who will "speak lies at one table" (11:27). This day is now upon us. The inherent right to lie has been announced.

### THE ACCOMPLISHMENTS OF THE AGED

In our times the emphasis is on youth. In many churches the emphasis is upon youth. Certainly, there is wisdom in looking to the church of the future, and the church which neglects its youth is cutting short its own future.

On the other hand, many churches are today wasting the valuable contributions that can be made to its program by its senior citizens. Some facts and figures about the contributions made by older people show that sixty-four per cent of the great achievements of this world have been made by men older than sixty years of age. The decade between the sixtieth and seventieth years contains thirty-five per cent of the world's great achievements. Between the ages of seventy and eighty we find twenty-three per cent of the world's great achievements, and after eighty years of age eight per cent of the great acts.

No one doubts the need of the vigor of youth—its enthusiasm, its vision—nor should we doubt the value of age with its wisdom, accumulated experience, background knowledge, and mature judgment.

### PRE-LENTEN ORGIES

The forty days before Easter, considered the Lenten season by some, are sometimes piously kept with rigors of self-denial and outward shows of religious fervor. In actuality, the forty days are often a sobering up and rehabilitation period for revelers who spend the days preceding Lent in orgies of drunken immorality.

*Time* magazine (March 8, 1963) describes a typical pre-Lenten festival in Rio de Janeiro, Brazil. Its reporter describes this as "the wildest, the biggest, the craziest mass

blast in the world." Other such celebrations at the Riviera, Valencia, Mardi Gras (New Orleans), and in Germany, Austria, and many other places, are lesser versions of the same thing. During the three days and four nights, "thousands of bottles of liquor . . . vanished down thousands of dance-parched throats. . . . At one blowout alone, 110 revelers needed first aid treatment."

On Ash Wednesday, the day following the orgy, the streets were practically deserted except for the debris left from the three days of riotous living during which "all restraint had been tossed to the warm breeze that blew in over Guanabara Bay."

Now there will be forty days of pious pretention, climaxed by celebration of the death, burial, and resurrection of the Son of God.

### ELECTRONIC COMPUTER VERSUS THE BIBLE

Dr. G. H. C. MacGregor, professor of Bible criticism at Glasgow University, Scotland, and Pastor A. Morton, used an electronic computer to convince themselves that the Apostle Paul was actually the author of only four of the fourteen New Testament Books supposed to be authored by him. They programmed the machine with about 250,000 Greek words and phrases, stating, "Authors have certain habits of style deeply ingrained. For the present study we have considered such things as the space between the uses of the word 'and,' repetitive uses of the word, sentences beginning with the word, and so on." They concluded that Paul wrote only Romans, Corinthians, and Galatians.

These grandstand plays by a sick church (they try everything from jazz masses to shocking statements about the church and the Bible to get attention) are actually too silly to comment upon. It is rather pathetic to see religious leaders committing spiritual suicide by hammering and digging away the foundations of their own faith.

Having destroyed for themselves their own Biblical authority, they wander aimlessly about wondering why the vast majority of professed church members have nothing to do with the church. Can you imagine a doctor telling his patient, "You are taking your chances listening to me, because I am pretty sure that the medical books from which I studied are full of errors and cannot be trusted"?



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# ISRAEL

● By Pastor James Mattison  
Hammond, Louisiana

## God's Signpost of the Times

**T**HE GREATEST sign of the nearness of the end of the world is the re-establishment of Israel in Palestine after nineteen hundred years without a land and without a government. One of the greatest messages of the Old Testament prophets is the restoration of Israel. Today who can deny the existence of the nation of Israel? Israel has always been God's signpost of the times. If we trace Israel in prophecy, we can tell whether or not the end of the world is near. We cannot know the day nor the hour, but we can know the generation.

The rebirth of the nation of Israel was prophesied in Isaiah 66:8, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" It is unheard of for a nation to spring into existence overnight; yet that is exactly what happened May 14, 1948. Overnight Israel became a nation, fulfilling Isaiah 66:8.

The manner of Israel's rebirth was also prophesied. Joel 3:2 prophesied that just before Armageddon all nations would band together and divide or "part" the land of Palestine. This has taken place. The United Nations Organization, composed of representatives of all the great nations of earth, did divide the land of Palestine, this decision going into effect May 14, 1948. The land of Israel was partitioned into two parts—one part for the Arabs, and one part for the Jews. The Arabs received the old city of Jerusalem where God's temple used to stand as was prophesied in Ezekiel 36:2 and Obadiah 16. Israel received more or less the western and southern portion of Palestine.

"Behold the fig tree, and all the trees," said Jesus. "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:29-32). The fig tree refers to Israel (Joel 1:7), and "all the trees" refer to the other nations.

When Israel "shoots forth" and begins to bud and grow leaves, you know that summer, or the end of the world and the coming of the Kingdom of God, is near. It is said in this prophecy that other nations will "shoot forth" and grow during this same time. Never before has there been such a rash of nations becoming independent, sep-

arating from the powers that have had dominion over them for many years. Jesus said that when we saw this "shooting forth" of nations, the Kingdom of God is "nigh at hand." "Israel shall blossom and bud," said Isaiah. (27:6.) Truly Israel and other nations are shooting forth buds and leaves today.

Ezekiel also records how Israel will be dwelling safely in "the land of Israel" when the great northern army invades the land of Palestine just before God's wrath is poured out. (Ezek. 38:8, 16, 18.) Today Israel *is* such a nation in Palestine, established, growing. Therefore, the Kingdom of God cannot be far off.

Many are the prophecies that speak of Israel's regathering. Some of them are: Isaiah 11:10-13; 27:12, 13; Jeremiah 16:14, 15; 23:3-8; 29:14; 32:37-44; 33:24-26; Ezekiel 4:11-31; Amos 9:15. Israel shall be partly regathered in this age, and completely regathered after Jesus returns.

In a number of the above verses, Israel is spoken of as being a "remnant" people. In other words, many of Israel shall perish. This end-time condition of Israel is prophesied in several places. Jeremiah speaks of "the time of Jacob's trouble," an awful destruction that shall overtake Israel at the hand of other nations and from the hand of God at the end of the age. (30:7, 11.) Daniel told Israel that at the end of the world "there shall be a time of trouble, such as never was" (12:1). This shall take place just before the resurrection.

Zechariah prophesied, "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (13:8, 9). Jesus also spoke of this time of abomination of desolation, calling it "the great tribulation" (Matt. 24:15-21).

Whether Jacob's trouble has begun or not we do not know. It is a well-known fact that at the beginning of Hitler's persecution of the Jews in World War II, the world Jewish population was numbered at eighteen million. Hitler and Eichmann were responsible for the death of six million Jews. Whether or not these deaths make up one third of the two thirds that Zechariah

prophesied would be destroyed, we cannot tell. If this is true, it remains that another six million Jews shall be destroyed. It is entirely possible that the northern invasion of Palestine, predicted in Ezekiel 38 and 39, shall accomplish the final destruction of the ungodly Jews. At that time, Israel's spoil shall be divided in the midst of her land. (Zech. 14:1.)

God will continue to correct, chastise, and punish Israel until she sees and accepts the Christ and mourns for her sins. (Zech. 13:6; Rev. 1:7; Mark 14:62; Zech. 12:10-14; Jer. 31:9; Ezek. 20:42, 43.) Then Israel shall be cleansed from her sins, a new covenant shall be made, and she shall inherit the land of Canaan forever, as promised in the Abrahamic covenant. (Ezek. 36:24-28; Zech. 13:1; Jer. 31:31-34; Ezek. 37:25; 47:13-48:29.)

Some time in the future Israel shall fulfill a prophecy made by Isaiah in 11:14. "They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." (As we shall see in chapter 8, the "Philistines" are synonymous with the Gaza Strip.) Study reveals that Edom, Moab, and Ammon are now the modern-day, hatchet-shaped nation called Jordan. The time is coming when Israel's army shall lash out at Jordan and the Gaza Strip at the same time, and conquer them. Whether this prophecy in Isaiah is the same as the one in Zechariah 12:1-8, we cannot say, but both passages do show Israel strong in might, and both speak of the end of the world. Zechariah records, "In that day will I make Jerusalem a burdensome stone for all people: all that

burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about. . . . In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God."

At any rate, we see awful things and great things ahead for Israel. First was to be her re-establishment, which has taken place; next her prosperity and peace and growth; then her destruction; and finally the salvation of her remnant through Christ and her everlasting inheritance in Canaan in the Kingdom of God.

Israel is God's example nation. Israel will show all nations, by the way God deals with her and her reactions to God's dealings, how all nations may come to God in the reign of Christ. (Ezek. 36:23; 38:23; 39:21-23.) Israel shall be a blessing to the world. (Rom. 11:12, 15.) She shall help lead earth's heathen to God. (Zech. 8:23.) She will be the leading nation in the Millennium, "the head and not the tail" (Deut. 28:13).

In speaking of the budding of the fig tree, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.*" We have seen the budding of Israel. We can expect, then, that this generation in which we live shall not pass away till all is fulfilled. Are you prepared for the coming of God's Kingdom?

## "What Part Hath Light With Darkness?"

*By Dennis Baldwin, Whitnel, North Carolina*

**T**ODAY there are many crusades, revivals, ministerial boards, and things such as these in this nation of ours. There is a great trend of wanting to come together and be one. In our studies of the Roman Catholic universal movement we find that the Pope, when he made the announcement of the Vatican Council, had the idea of bringing all the churches into one. Look how the people of the world, particularly of the United States, grasped at this as being a movement towards unity. The people want to unite!

Our question is, What is the stand of the church of the living God going to be toward these crusades and revivals? The only answer is brought out in flaming letters, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). We of the Church of God of the Abrahamic Faith have a battle of truth to fight, and the odds are overwhelming. How

can we fight against "Immortal Soulism," "Trinitarianism," and the like if we join and help them in any way? We of this group go on record as being one of the few groups in the United States which does not uphold the doctrines of the trinity and the pre-existence of Christ. How can we overcome these doctrines and sit back in the seat of a crusade which upholds them?

Brethren, we cannot! Elijah admonishes us, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal then follow him." Let me, by the Word of God, assure you that compromisers will not enter into the Kingdom of God. This fight for the truth may end up taking our life, but if we lose it for the sake of the gospel we shall gain it when the Lord comes. You will say that you do not see how our life could be taken in this country. Let me assure you, brethren, that great  
*(Please turn to page 14)*

# The Days of Vengeance

By Francis E. Burnett, Tipp City, Ohio

## PART ONE

### *The End Shall Be*

AS JESUS and the apostles were viewing the rebuilt temple, Jesus told the apostles, "There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). In anticipation of this disastrous time to come, the apostles asked, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" (Matt. 24:3). The apostles definitely associated the prediction of Jesus concerning the destruction of the temple with the "time of the end."

The word "end" as used in Matthew 24:3 means *cutting off, consummation, or utter destruction*. Each generation has heard the warning of the "time of the end," but, in reality, who actually believes that it will happen in his day?

The end of this age is definite in the plan of God. In explaining the Parable of the Tares, Jesus referred to the "end of the world." In Matthew 13:39, 40 we read, "The enemy that sowed them is the devil; the harvest is the end of the world. . . . As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world." Again in Matthew 13:49, we read, "So shall it be at the end of the world."

Daniel has long been recognized by Bible students as a prophet telling of the "end." God with great surety caused Daniel to know that an "end" of this present age would come. Let us notice the following scriptures: "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:19). "The end shall be at the time appointed" (Dan. 11:27).

### *Sign of the End*

The Apostles asked, "What shall be the sign?" This is natural, and we often do the same when confronted with lack of knowledge or with lack of faith. What is a sign of the "end of the world"? As Mark wrote about it, he associated it with the time "when all these things shall be fulfilled" (Mark 13:4).

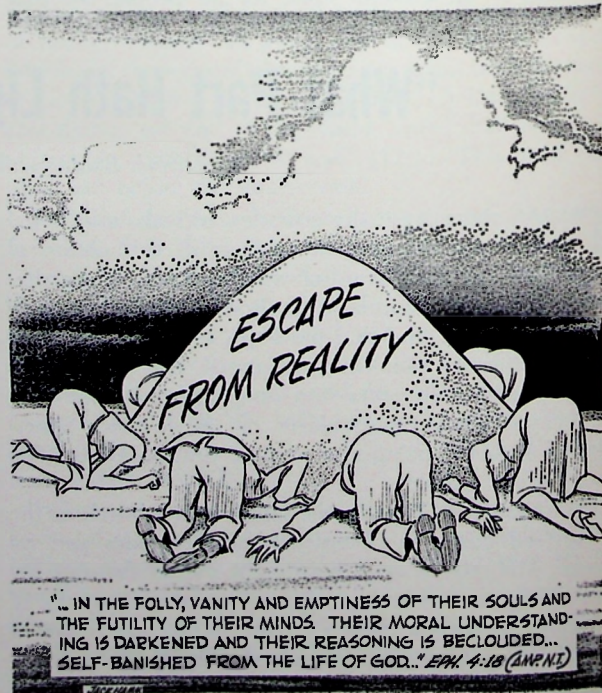
We read in Luke 21:8-11, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. . . . Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful

sights and great signs shall there be from heaven." Mark added, "These are the beginnings of sorrows."

During the week of February 18, Libya experienced a severe earthquake. An estimated seven hundred fifty people were killed by it. Can we let this go unheeded as we analyze the truth of God's Word! During this winter of 1962-1963, Europe has wrestled with one of the most severe and disastrous winters in weather history. Could such a thing not be a part of the "fearful sights and great signs from heaven"? We believe that it can be. We, too, often look for the supernatural and in so doing tend to delay the proper time of fulfillment in our own minds. But let us beware of the fact that such disturbances throughout the earth are only the "beginnings of sorrows." The closing months, which could be three and one half to seven years, of the "time of the end" will be "days of vengeance."

### *Jerusalem — a Place to Watch*

One definite sign which is given is in Jerusalem. Jesus said, "When ye shall see Jerusalem compassed with



armies, then know that the desolation thereof is nigh" (Luke 21:20). In these times, Jerusalem is a city that should be watched constantly, for it is a key to God's time-clock.

Some people, many people, hesitate to accept the Bible facts that an "end" will come to this age. These people are content with the arrangements that man has made, most of which are for the satisfaction of himself. Such an attitude will not keep the Lord God from bringing to pass all the things that He has caused to be written. It cannot be said that the world has not changed.

There must have been such an attitude in the time of Peter, for he wrote of this attitude and showed that a change had taken place and, furthermore, that another change was to take place. "Be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of . . . the heavens and the earth which are now . . . are kept in store, reserved against the day of judgment and perdition of ungodly men" (2 Pet. 3:2-7). We read further, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be . . . hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved?" (2 Pet. 3:11, 12). Again we read the words of Peter, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. 4:7).

We sincerely believe that "the end of all things is at hand." But each generation must ask, Will it be in my time? in my generation? The signs are around us, and Jesus said, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33). This He had said in reference to the fig tree. Surely the Fig Tree Parable is in its fulfillment stage, if not already fulfilled.

We have also many other signs that are being fulfilled every day. Luke expressed the admonition to be watchful in this manner: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Let us add, that the coming of Jesus is near. As His coming is near, so is the fulfillment of the events of the "end of the world."

Reader, are you ready for the redemption that is promised through Jesus? Are you prepared to resist the events of the evil days that are before you? The closing days of the "end of the world" will be "such as never was since there was a nation even to that same time" (Dan. 12:1). Let us "look up" that we might be saved from the *wrath* of God in these "days of vengeance."

## Only One Gospel

By Alfred Anthon, Corvallis, Oregon

**I**F ANY man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions . . . whereof cometh evil surmisings . . . of men of corrupt minds, and destitute of the truth" (1 Tim. 6:3-6).

"I besought thee to . . . charge some that they teach no other doctrine, neither give heed to fables . . . which minister questions rather than godly edifying which is in faith . . . from which some having swerved have turned aside unto vain jangling; desiring to be teachers . . . understanding neither what they say, nor whereof they affirm" (1 Tim. 1:3-7).

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, that tickle their ears; and they shall turn away the people's ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4).

"A bishop must be blameless . . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . who subvert whole houses, teaching things which they ought not" (Titus 1:7-11).

"Now I beseech you, brethren, mark them which cause divisions . . . contrary to the doctrine which ye have learned; and avoid [turn away from] them. For they that are such serve not our Lord Jesus Christ . . . and by good works and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

"I marvel that ye are so soon removed . . . unto another gospel: which is not another [for there is but one gospel]; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

Why is God this hard, this harsh, with persons who do not strictly teach the identical thoughts that God had written in His original Bible—especially that part of the Bible included by the word "gospel" of Christ, the good news that Christ manifested and faithfully taught? (Please turn to page 11)

**WE** HAVE noted from the Scriptures that the faithful are not privileged above the unfaithful in death. Abraham, a righteous man, called "the friend of God" in James 2:23, was gathered to his people at death. (His father had been an idolater.) Joshua went the way of all the earth at death, and was not privileged to take a flight from Pisgah's lofty heights. David, a man after God's own heart, did not ascend to heaven at death. So these three—three of the most faithful men God has ever rallied to His side—could not escape the condemnation passed upon all men because of Adam's sin. These three faithful men died, and returned again to dust.

That Abraham believed resurrection would afford a reward for the faithful is evident from Hebrews 11:17-19: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." When Abraham held the knife and raised it to strike a fatal blow into the breast of his child, he had no thought of any disembodied soul or spirit within Isaac escaping the moment the death blow was dealt; rather, he believed God could bring Isaac from the dead and fulfill the promises made through him.

Joshua knew his reward was not in death, for in death he would be going the way of all the earth.

David knew he would not remember God in death, and that all his thoughts would perish. Only when he awoke victorious from the tomb in the likeness of God would he be satisfied. (Psa. 17:15.)

Job was another of the ancients who believed in the mortality of man, and that immortality would only be granted to man at resurrection—and then only upon certain conditions.

Job, you will remember, withstood the onslaught of every temptation of the devil. A very rich man, with a good-sized family, he nevertheless was a very faithful man. Yet God allowed troubles to come upon him, and when it rained it poured. Word came that his working animals had been captured by raiding tribes, and that the servants keeping those animals had been slain. On the heels of that report came one that fire had fallen from heaven and destroyed his sheep and their attendant shepherds. Another report said the Chaldeans had taken his camels and slain his servants. And next came word that a wind had collapsed his eldest son's house, and all ten of his children lay dead as a result. Job's faith remained staunch in the face of all these calamities. Scripture records, "In all this Job sinned not, nor charged God foolishly" (Job 1:22).

Personal afflictions came upon Job next, and he was stricken with boils all over his body. His wife added the final straw that would have broken the spirit of an or-



## the mortal

*A Series of Radio Sermons  
By*

inary man: "Dost thou still retain thine integrity? curse God, and die" (Job 2:9). Still his faith remained as a beacon light, and his hope was not dimmed. He cursed the day of his birth, but he did not curse God. "Let the day perish wherein I was born," he said. "Let that day be darkness; let not God regard it from above. . . . Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:3, 4, 11-19).

Job, then, saw death as a great leveler. All people are equal in death, from the unborn infant to the mighty king; from the servant to the master. Death is no respecter of persons. It claims all alike, and returns them to their dust.

Job 14 brings out again the reality of death. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (vv. 1, 2). James, seventeen centuries later, said somewhat the same thing: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

Back in Job 14 once more, some people believe man here is compared to a tree. The reverse is true. Man is *contrasted* to a tree. "There is hope of a tree," Job said, "if it be cut down, that it will sprout again, and that the . . . branch thereof will not cease. . . . But man dieth and wasteth away: yea, man giveth up the ghost, and where



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Pastor Gordon Landry  
Louisiana

is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (vv. 7-15).

Job, then, firmly believed in a resurrection. He did not ask, "If a man die, shall he continue to live?" but, "If a man die, shall he live again?" And immediately he answered his own question by the hope that pervaded his life, "All the days of my appointed time will I wait, till my change come." The days of his appointed time referred to the days of his death; his coming change referred to the resurrection, as is evident from this next statement: "Thou shalt call, and I will answer thee."

This same thought is borne out again by the man of patience in his nineteenth chapter: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (vv. 25-27). Though worms destroyed Job's body, though he returned to his dust, though his thoughts perished, yet in his flesh he would see God. Nothing is even hinted about his seeing God when he died. At resurrection, when his flesh comes together again to re-form him, he will see God with his own eyes. What a wondrous hope Job possessed! Oh, that we might possess this true hope!

Let us go now to Ecclesiastes 9, and note the additional testimony Solomon gave concerning the mortality of man. "To him that is joined to all the living," he said, "there is hope: for a living dog is better than a dead lion. For

the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (vv. 4-6).

Perhaps you have seen the picture of a little dog bravely barking at the carcass of a dead lion. It speaks eloquently the truth of God. We have hope while we are alive, as the little dog had hope that he was superior to the dead lion. But when death's shadow passes over us, we lose consciousness, and with it all hope, love, hatred, and envy.

These passions — love, hatred, and envy — are the most powerful possessed by man. If Solomon's statement is true, and we have every reason to believe it is, these strong passions disappear at death. In death, then, we cannot love God, so it would do us no good to be in heaven. In death, if we were committed to an eternity of blistering fire, we would not particularly mind it, for all hatred is gone. And we could not envy those in heaven, because envy has been destroyed once death takes over. How easy it is to understand the simple truth of God: that man in death loses all consciousness, all knowledge, all wisdom, all thoughts, all love, all hatred, all envy. Why attempt to make an unexplainable and impossible situation from something that has been so clearly revealed?

But our study in Ecclesiastes 9:5 was not completed. "The living know that they shall die," asserted Solomon, and we believe he spoke the truth. Even the man who stands before a casket and says, "Our friend is not here, but is in heaven with his Maker" knows very well that death is real. He need only peer into the coffin and there is mute testimony to the truth of God that man dies. "The living know that they shall die," regardless of the number of times they claim to believe otherwise. Yes, even those who so strongly hold to the pagan belief in the immortality of the soul really believe they will die. To grasp at straws in order to escape death is normal, and believing that man in his present nature possesses immortality *is* grasping at straws.

Again, this is so simple a statement that anyone from the age of four can understand it: "The living know that they shall die: but the dead know not any thing."

Continuing our search into the Scriptures to learn what God has to say concerning man's present condition, we turn to Isaiah 38. Hezekiah was king of Judah at the time, and he was a very righteous man. He restored the worship of God to its rightful place, destroyed the heathen images previous kings had erected, and sent emissaries to the northern kingdom of Israel, asking Israel to return to Jerusalem to worship the God of the Hebrews. He gave himself completely to know God and to follow His way of righteousness.

God honored this king of Judah by sending His angel to destroy 185,000 soldiers of the Assyrian horde that had invaded the land promised to Abraham and his seed. When Hezekiah became sick and neared death, Isaiah, God's prophet at that time, was sent to him with these words, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (v. 1).

Herein we have God's own definition of death: it is the very opposite of life. Hezekiah would die, and not live. How can anyone derive from the statement a belief that Hezekiah would die but continue to live and, in fact, live more completely than he had before? The truth of the literality of death is extremely plain and simple in the declaration to the king.

Hezekiah, though he was righteous, did not rejoice at the news of his impending death. He did not relish the thought of returning to dust, for he realized that that is exactly what happens at death. So he turned his face to the wall, and prayed that his life might be spared. As he prayed he wept, knowing that death is an enemy, and that it would rob him of all his senses. God heard the prayer of this devout man, and God answered his prayer. Isaiah returned immediately to Hezekiah with God's new proclamation: "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add to thy days fifteen years" (v. 5).

Hezekiah was overjoyed that God had seen fit to honor his prayer for an extended life, and his prayer of gratitude expressed his remarkable knowledge of man's nature in this life and his condition in death.

"O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord" (vv. 16-20).

Did you notice in the reading the difference between those who die and those who live? Those who die cannot praise God, cannot celebrate God, and cannot hope for His truth. Now, is it not taught by the majority of Christendom today that when a righteous person dies he can praise God more fully, can celebrate Him more completely, and has God's truth entirely opened up to him? Do you see the difference between what God's Word teaches, and what man teaches for God's Word?

By way of contrast to the dead not knowing anything, and not being able to praise God, Hezekiah rejoicingly

proclaimed, "The living, the living, he shall praise thee, as I do this day." Had he died of his sickness, Hezekiah could no longer have praised God. Since God granted him an extension of life, he could and did praise God.

This one example should be sufficient to show God's true message concerning the plight of man. It emphasizes again that man, aside from the return of Jesus to this sin-cursed earth and His resurrection of the dead, has absolutely no hope for life eternal.

We have studied at length from the Old Testament concerning this all-important subject of the mortality of man. But the truth, as you must realize, is not confined to those pages of Holy Writ. A truth as eternal as this one, and as basic to the understanding of man's need for a Saviour as this one, must have roots in the New Testament as well. And so it does.

From Matthew 4:12-17, we read: "Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

The land of Galilee was the region of death; it was the shadow of utter dejection begin to move from the land, and the people began to see that death, though still a curse upon man, would be overcome at the resurrection.

Jesus preached the "kingdom of heaven," and told the people to repent, for it was at hand. Now, if He referred to a kingdom *in* heaven to which all righteous went at death, the phrase "is at hand" means nothing. If the faithful from the day Abel was slain by his brother had been going into a kingdom *in* heaven, what good did the preaching of Jesus do?

The Kingdom to which Jesus referred was a "kingdom of heaven"—*from* heaven, if you will. In other words, it would be the Kingdom of God—a kingdom God Himself would cause to be established on the earth.

You may say, "This preacher is trying to twist the Bible to say what he wants it to say." But let us study the evidence that shows the Kingdom will be upon the earth.

Jesus Himself said, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). That is not true today. It was not true in Jesus' day. It will be true, however, when God's Kingdom is established upon the earth. Jesus will see to it that His words come true—through a resurrection of the faithful dead, and through a change to immortality of the faithful living at His return. To-

day, the oppressor, the mighty man, the dictator, the ruthless of the world grab everything from the meek, but at the establishment of God's Kingdom, the meek truly shall inherit the earth.

The Angel Gabriel announced to Mary that the Child she would bear "shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). The throne of David upon which Jesus shall sit is also called the throne of the Lord in 1 Chronicles 29:23: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." Jesus called this same throne the throne of His glory in Matthew 19:28: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The regeneration to which Jesus referred, by the way, has to do with resurrection and the restoration of the earth to its former glory and beauty.

That Jesus does not now sit upon His throne is evident in several places. The most notable of these is Revelation 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus today sits with God, on God's throne. David's throne, the one Jesus will occupy when He returns, has been overturned until the establishment of God's Kingdom upon this earth. God said, concerning this throne, "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27).

King Nebuchadnezzar of Babylon dreamed of a great image which represented the various world-wide kingdoms from his day forward. Daniel, called in to interpret the dream, mentioned a small stone cut out without hands, which smote the image upon the feet, and destroyed it. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:35). In the interpretation, Daniel said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (v. 44). Of the same Kingdom, an angel told Daniel, "The kingdom and dominion, and greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

God's Kingdom, then, will be established upon this earth, as the Scripture of God so aptly explains.

(To be continued)

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## ONLY ONE GOSPEL

(Continued from page 7)

In doing this God positively condemns denomination-ism, condemns people who contradict God's written Word. To illustrate: Some people say that God says in His Word that the very day a person dies, that dead person knows more than he knew while alive; that the righteous dead ones are in heaven watching the yet living people; that the wicked dead ones are alive in a lake of burning sulphur, excruciatingly suffering.

Thus these people accuse God of being such a cruel king, while God has written in His Bible:

Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Surely, to so falsely accuse God deserves rebuke. God says that He will rebuke those who contradict Him.

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# The Pulpit and the Press

**Brief Messages for Busy People**



## HISTORICAL TRUTH

*By William Wachtel*

The salvation of Christians is not a matter of mere philosophical enlightenment. It is, rather, a concrete experience based on a series of down-to-earth *historical events* which culminated in the death and resurrection of Jesus Christ. These events did not take place "in a corner," as the Apostle Paul reminded the Roman governor Festus and the Jewish king Agrippa. (Acts 26:26.) They took place as a matter of public knowledge. All Jerusalem, and ultimately the whole Roman Empire, learned of these things before the first century had passed away.

Some misguided theologians of our day like to speak of these events as being "beyond history," as though they never actually occurred in a tangible and visual manner on this world's scene. This is to take the very heart out of the gospel. Paul and the other apostles would never have understood such pompous theorizing, and had they heard it they would have rejected it utterly!

No, they *knew* whereof they spoke! They had *seen* and *heard* these things for themselves. They had witnessed the dying Saviour's agony on the cross for our sins. They had seen Him breathe His last, had watched as He was taken down and buried in Joseph's new tomb. After His resurrection they had seen and handled Him, had talked with Him, had eaten with Him. These are not events "beyond history"—they are real experiences of real people on this earth, and they are the ground of your salvation and mine!

## GOOD PRACTICE

One of America's most famous educators was Alice Freeman Palmer, known as "the ambassador of sunshine." Once, when she was conducting a round-table discussion, she was asked to reveal the secret of her cheerfulness.

"I will give you three simple rules," she replied.

"First: Commit something to memory every day—something good. It need not be much—just a pretty bit of poem, or a motto.

"Second: Look for something fine every day. And do not miss a single day, or it will not work.

"Third: Do something for somebody else every day—every day!

"This is all that is necessary."—*Sunshine Magazine*.

## CHOICE QUOTES

"Footprints in the sands of time," were not made by people who stood still.

The three most difficult things to observe are: to keep a secret; to forget a fault, and to make good use of leisure time.

## PRECIOUS PROMISES

*By Beth Briggs*

"Though he cause grief, yet will he have compassion according to the multitude of his mercies" (Lam. 3:32).

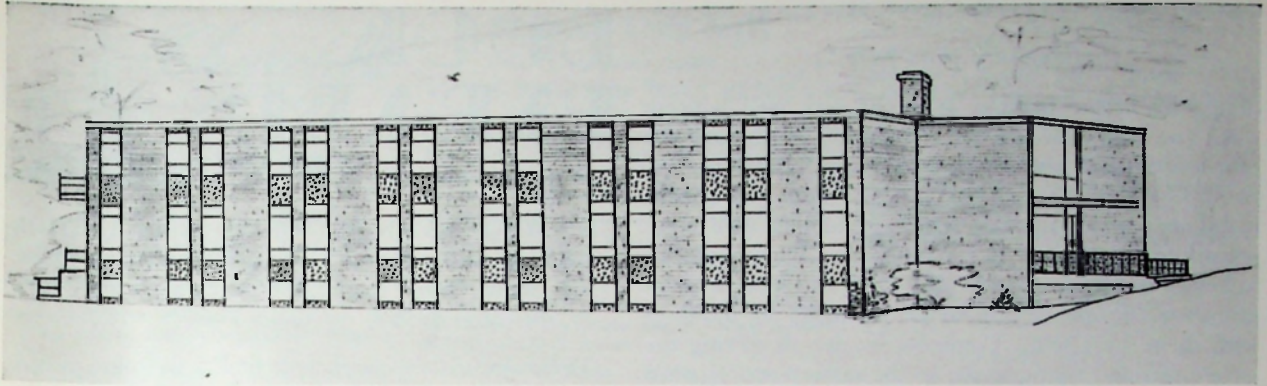
This scripture informs us that God sometimes causes grief. At first glance it may seem strange that such should be the case. Some have argued that since God is a God of love, He never brings anything but joy and happiness to His children.

God does not cause grief directly, but He allows us to experience it if He sees that we are in need of His chastening. Let us remember that if we are not chastened "we are bastards and not sons."

We all know how parched the earth becomes and how vegetation dies if sunshine is continuous and there are no clouds, fog, or rain to refresh the ground. How the farmer watches for the rain and how much lovelier everything is after it has gone and the sun comes out again!

How much brighter the sunlight in our life is, and how much more we appreciate it after our wearisome journey through the shadows! How much more quickly we succor our associates who, like the Samaritan, wait for the man or woman who will not pass by on the other side! God's overshadowing love will see us safely through any perplexity and we will come forth, no longer a diamond in the rough, but to sparkle and shine as a guide to others groping in the dark and anxious to find the light.

What is grief, but God's own message  
Leading us to heights unknown,  
That we may adorn in beauty  
That fair city as foreshown?  
It may be He wants to mold us,  
That our virtues may unfold,  
And affliction form a vessel  
Not of dross, but purest gold.



## ALMOST READY TO BUILD

At this writing (March 1) it appears that it will be possible to build the new dormitory-library-cafeteria building sketched above *this year*. Bids were opened last night, and were lower than the architect's most recent estimates.

The Lord has blessed in the choice of an architect and in providing many interested contractors whose bids were very realistic (and a source of amazement to suppliers and builders in the area). We are certain that the prayers of many have been answered as we have progressed in what is for us a new and different type of building program.

The plans call for a building of which every person in the Church of God can be proud. It will be well-built and equipped for low maintenance, durability, safety, attractive appearance, and utility of space. There will be room for expansion, with unallocated space that may later be used for classrooms, recreation, or other purposes as the need arises. It will be constructed so that another floor can be easily added later to duplicate the dormitory space. It will be so situated on the site that it can be enlarged and co-ordinated with future building.

On the basis of previous actions by the Board of Directors, it seems probable that contracts will be signed this month so that construction can begin April 1, or as soon as excavation is possible at the site.

The building and its furniture will require contributions of \$155,000.00 for the building, furniture, and financing costs. Of this amount, we have received \$133,000.00 in cash and commitments. Thus, we still require \$22,000.00 in commitments and gifts to meet the costs of this building.

If you have not given, or have been waiting for a definite start before giving, now is the time to act! If you have a commitment, but have not yet begun to give, now is the time to act! The well-known fact of economic life is that the more cash of our own we have as we build, the

less we will have to borrow and the less we will have to pay in interest costs.

We are not investing in bricks and mortar, or in desks and books, but in the lives of our young people, and in the future leadership and ministry of the Church of God. This building is but a tool that will be used to further the education of men and women who will preach and teach the gospel of the Kingdom of God and the name of Jesus Christ—young men and women who may come from your church or who may someday serve in your church. We have confined the fund-raising efforts for this building to the membership of the Church of God, because this is a spiritual undertaking, a work for believers. Will you help?

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## WHAT PART HATH LIGHT WITH DARKNESS?

(Continued from page 5)

things are in the making. It might very well happen.

As you have read in the account of Elijah and the prophets of Baal, there is to be a distinct difference between God's people and Baal's. There was even a commandment under the law which prohibited such compromising. We find it in Exodus 23:2, "Thou shalt not follow a multitude to do evil." Does this not fit compromisers? People, trying to get us to go to meetings with them, have said, "Come on, we are all serving the same Lord and trying to get to the same place." I must rebuke them at this point. First of all, we are not serving the same Lord because they are serving a lord which could not die for their sins. Second, we are not trying to get to the same place because they are trying to get to heaven. Just because the majority of the world believes and stands for something does not mean that it is right. "Let God be true and every man a liar." Brethren, I am ready to go God's way if it takes my life. Are you?

The wise man Solomon said in Proverbs 1:14, 15 that sinners will say, "Cast in thy lot among us; let us all have one purse." Solomon said, "My son, walk thou not in the way with them: refrain thy foot from their path." I ask you, brethren, could anything be more plain. Don't people today ask you to join with them that you all may put your talents together and serve the same Lord and try to get to one place? People will think you selfish, hard-boiled, and ignorant, but if we suffer with Him we shall also reign with Him. It might be hard to do, but we must refrain our foot from their path.

Paul put the whole thing very nicely in 2 Corinthians 6:14-18. Let me ask you some of the questions that he asked.

1. What fellowship hath righteousness with unrighteousness?

2. What communion hath light with darkness?

3. What concord hath Christ with Belial?

4. What agreement hath the temple of God with idols?

If people in the world would take this simple test and answer it truthfully there would be a lot more people standing for the truth today. Paul even gives the answer to these questions in the seventeenth verse. Notice the powerful command. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The Lord said it, and the Lord will not receive you until you do this very thing.

Our last thought to you is this. "He that cometh to God must believe that he is (not *they are*), and that he is a rewarder of them that diligently seek him." The only way that anyone can come to the Lord is through believing in the one Jehovah God, and His Son Jesus Christ.

## BOOK PARADE

By  
Wm. M. Wachtel

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY, edited by Merrill C. Tenny (Zondervan Publishing House, Grand Rapids, 968 pages, \$8.95 until March 15, thereafter \$9.95)

This colorful new work will find a welcome place in many a Bible student's library. Edited by an outstanding conservative Bible scholar, this complete dictionary of the Bible contains more than 5000 entries. Many of the articles are accompanied by pictures, making the text seem to come alive. There are also 40 pages of new maps in full color, complete with index. The student in search of information to clarify some word or topic of Scripture is sure to find help by consulting this volume.

THE THEOLOGY OF THE OLDER TESTAMENT, by J. Barton Payne (Zondervan Publishing House, Grand Rapids, 554 pages, \$6.95)

Biblical theology is receiving renewed interest in many quarters these days. A number of works have appeared which endeavor to set forth the theology of the Old and New Testaments as that theology unfolds itself in the historical process of revelation. Unfortunately, most of these works are liberal or neo-orthodox in approach. Very few have appeared that are, on the one hand, conservative and, on the other, scholarly. Dr. Payne's recent work on Old Testament theology is a worthy exception. It breathes a reverence for Scripture and for the authority of Scriptural teaching. There is no question of the author's commitment to the Bible as the Word of God. Yet, the problems which this commitment gives rise to are not ignored or brushed aside, but are handled with competence and learning. This does not mean that the reviewer agrees with the author's theology on all points. Indeed, with reference to Dr. Payne's professing to see a pre-existent Christ in the Old Testament, for example, one must take serious exception. Also, his view of man as conscious in death cannot be accepted, despite the author's effort to find Scriptural support for this error. On the other hand, his consistent premillennial interpretation of prophecy is to be highly commended. This book may be studied with profit by all serious students.

(These books may be ordered from THE RESTITUTION HERALD, Box 231, Oregon, Illinois, at the prices listed, plus postage. A limited number of the Bible Dictionaries are on hand at the reduced price.)



**CALENDAR OF EVENTS**

- March 30, 31 — Illinois Spring Conference at Ripley
- April 6 — Indiana Quarterly Conference, Kokomo
- April 6 — Meeting of Board of Directors, National Sunday School Department, Kokomo, Ind.
- April 15-26 — Post-Easter Services at Macomb, Ill. Harvey U. Krogh, Jr., guest speaker
- April 19-21 — Nebraska Spring Youth Rally, Chappell
- April 26-28 — Southwest Conference, San Jose, California
- May 24 — Commencement, Oregon Bible College
- June 16-22 — Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 4-9 — Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 9-15 — National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.

**CHURCH OF GOD RADIO BROADCASTS**

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Le-noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Church of God Broadcast," Station KCLW, Gatesville, Texas, 7:15 a.m., Sunday, Dean Moore, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker

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March 30, 1963

*the*

# RESTITUTION

## *Herald*

### THE ANTICHRIST

(Page 4)

VOLUME 52, NUMBER 12

#### ARTICLES IN THIS ISSUE!

Our Use of the Truth

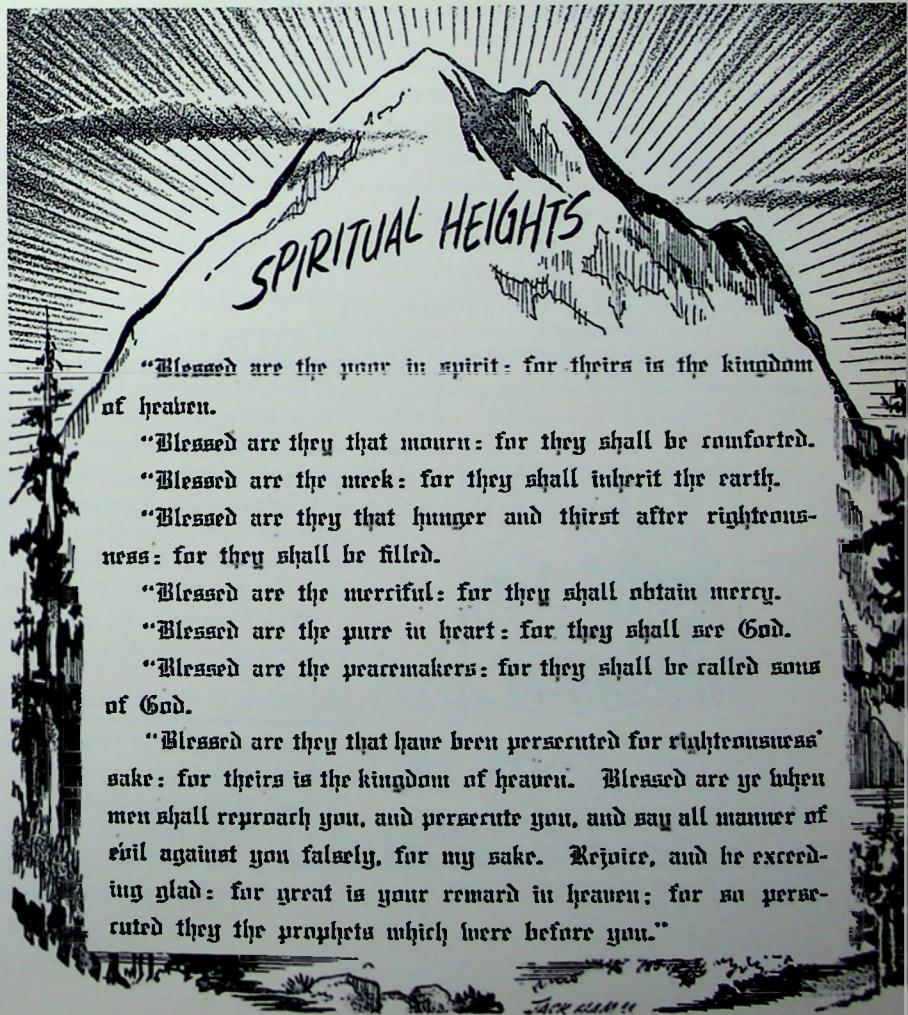
The Mortality of Man

The Bible Was Bought With  
Men's Lives

Holy Spirit and Water Baptism

"You Should Have Joined  
Hands Sooner!"

And other features of current  
interest for all the  
family!



"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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Si Hubbard is one of the bird lovers that has always bought a lot of birdseed at the store to feed to the birds in his yard during the winter. "I've 'bout given up," he told Pa the other day. "Pesky squirrels get as much as the birds do." "Birds still get hungry, don't they?" Pa asked. As long as people are in need, it is our duty to try to meet that need, even if some of our gifts to them are misused.



## Editorials

Harold Doan  
Editor

### WORKER FIRED FOR REFUSING SUNDAY WORK

Jesse Hemby, St. Louis, Missouri, was fired from his job because he refused to work on Sunday. A Sunday school teacher and member of the Pentecostal Church of God, Hemby said, "I lost almost \$50.00 for not wanting to work Sunday, and I was fired. I work six days, and I want the seventh day for the Sabbath," he explained. He worked for a firm which hauls automobiles. His employer explained that the union contract required the men to accept Sunday work, and if he let one off there would be others who would also want the day off.

One can only have admiration for a man, father of three children, who would put his allegiance to the Lord and the church above his well-paying job. While some would cry that this is "legalism," it is such "legalism" on the part of the faithful that builds churches and maintains their work. Those who look upon faithful attendance at church services and regular participation in the work of the Lord as optional are the weak links in Christianity. We know people who excuse their undependability by calling it Christian liberty; whose alibi for a poor testimony is that they are "free"; and whose lack of Christian works is attributed to "justification by faith." Usually fruitless, they are well whitewashed by theological theories.

Show us simple Christians who love the Bible, take their church-going seriously, are careful of their testimony to the world, and are faithful in obedience to the Lord and His Word, and we will show you a strong church pleasing to God and to His Son.

### A LETTER FOR KHRUSHCHEV

The *Minneapolis Morning Tribune*, March 13, 1963, carried an item under a Rome, Italy, dateline, as follows: "Soviet editor Alexei Adzhubei was quoted Tuesday (March 12) as saying that Pope John handed him a sealed envelope to deliver to his father-in-law, Premier Nikita Khrushchev. The weekly magazine *Tempo* quoted Adzhubei, chief editor of the Soviet government newspaper *Izvestia* as saying of his historic Vatican audience with Pope John last Thursday (March 7): 'I can tell only that I received from the hands of the Pope a packet closed with many seals.'"

Only time will tell what negotiations are transpiring between two top contenders for the dominion of the world.

### RELIGIOUS SCHOOLS HAVE DIFFERENT PURPOSE

Speaking at the Fifth Annual Meeting of the Council of Protestant Colleges and Universities, Dr. Landrum R. Bolling, president of Earlham College (Quaker), Richmond, Indiana, said, regarding federal aid for church-related colleges, that such institutions are committed to values, standards, patterns of operation, traditions, and goals which go beyond ordinary purposes of state institutions, are not acceptable to all citizens, and

should not be supported by public funds. Dr. John Howard, president of Rockford College (not church related) recently stunned the educational world by stating that Rockford College would not use government money in its planned eighteen-million-dollar expansion program. Many colleges today find that up to one half of their income is from the government through grants, scholarships, special research programs, etc.

A Seventh Day Adventist pastor recently explained his thinking on church-related schools on the elementary and secondary level. He said to me, in effect, "We operate Seventh Day Adventist day schools to provide the atmosphere and education that we think will make our children good Seventh Day Adventists, as well as educated citizens. Why should you, or anyone else outside our faith, be expected to support this program when you are not in agreement with our teachings?" He is honest in acknowledging the purposes of his program and honest enough to want to support what he believes in. If all administrators of church-related schools had this same honesty and integrity, we would not now be supporting programs through our taxes that we find unacceptable in belief.

### LABORING TOGETHER

This clipping from the October 31, 1962, issue of *The Wesleyan Methodist* has an excellent lesson.

"The Carpenter's tools had a conference. Brother Hammer was in the chair. The meeting had informed him that he must leave, because he was too noisy. But he said, 'If I am to leave this Carpenter's shop, Brother Gimlet must go too; he is so insignificant that he makes very little impression.'

"Little Brother Gimlet arose and said, 'All right, but Brother Screw must go also; you have to turn him around and around again and again to get him anywhere.'

"Brother Screw then said, 'If you wish, I will go, but Brother Plane must leave also; all his work is on the surface; there is no depth to it.'

"To this, Brother Plane replied, 'Well, Brother Rule will have to withdraw if I do, for he is always measuring

other folks as though he were the only one who is right.'

"Brother Rule then complained against Brother Sandpaper and said, 'I just don't care, he is rougher than he ought to be and he is always rubbing people the wrong way.'

"In the midst of the discussion, the Carpenter of Nazareth walked in. He had come to perform His day's work. He put on His apron, and went to the bench to make a pulpit. He employed the screw, the gimlet, the sandpaper, the saw, the hammer, the plane, and all the other tools. After the day's work was over and the pulpit was finished, Brother Saw arose and said, 'Brethren, I perceive that all of us are laborers together with God.'

"There was not an accusation against one of these tools that was not absolutely true; yet the Carpenter used every one of them and there was not a place where He used one where any other would have done at all. How careful we should be not to find fault with any of God's tools.

"'For we are labourers together with God' (1 Cor. 3:9)."

### WHAT TO DO WITH THE BIBLE

One of the problems facing a group of leaders from six churches contemplating merger (United Presbyterian Church, U.S.A.; Protestant Episcopal Church; Methodist Church; United Church of Christ; Christian Churches; and Evangelical United Brethren) is to determine what the status of the Bible would be in such a merged church. If the merger is completed it will include twenty-one million members of the six churches and become the largest Protestant denomination in the United States.

Prof. Elmer J. F. Arndt, delegate from the United Church of Christ, suggested this definition of Biblical authority: "The church, guided by the Holy Spirit, has acknowledged certain writings containing the tradition of God's revelatory acts to be canonical. Thus, the canonical Scriptures of the Old and New Testaments are declared to be normative for the life and work of the church, which thereby acknowledges its responsibility to be a faithful witness to God's saving acts."



Hope Chapel Church of God  
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You Are Welcome  
at the  
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## THE DAYS OF VENGEANCE

### PART TWO

# THE ANTICHRIST

By Pastor Francis E. Burnett  
Tipp City, Ohio

**T**HIS word, "antichrist," which has been used so widely in Christian teachings concerning the "last days," is found only in the writing of John. Of course, in meaning it is found in other words or phrases such as "man of sin," "son of perdition," "that Wicked," and others. John wrote, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (1 John 2:18). John's reasoning was not contrary to God's Word when he said, "Even now are there many antichrists." In reality, anyone who is against God, His Son, and the teachings of the Word is *anti*. To refuse

to accept the plan of salvation which God has provided through Jesus, His Son, is to be against Christ, or antichrist.

For centuries, however, the Christian *faiths* have believed and taught that a future world leader will appear who will fill the role of antichrist. Men still believe the antichrist will come and rule. We quote from the 1962 edition of the World Book, "Antichrist is a power or person opposed to Christ. The Bible says that the antichrist will rise to power before the last judgment. It is also used to refer to the one who will oppose Christ in the final battle between good and evil." This was written by Mr. Fredrick Grant and Bishop Fulton J. Sheen.

Paul wrote his second letter to the brethren in Thessalonica to warn them of this coming "wicked" ruler. We read, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped" (2 Thess. 2:3, 4). In 2 Thessalonians 2:8, Paul referred to this same one as "that Wicked," and stated, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (v. 9).

John was shown this leader of the world to come in Revelation 13. "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1). This leader is to have power "over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him" (Rev. 13:7b, 8a). This "power" will be in the hands of a person or combine of persons. This was suggested by Bro. Harold Doan in an article in *THE RESTITUTION HERALD*, July 25, 1955, and we agree with him.

Daniel was shown the many things that would happen in the "time of the end." God made it very definite to Daniel that an "end" would come to the order of rule as we know it today. God also revealed to Daniel how His people Israel would be affected by this time of trouble. A vision similar to the one witnessed by John was first shown to Daniel. Daniel saw his vision by looking forward in time, and John was shown the past as well as the "time of the end."

The vision of Daniel is in chapter 7: "Four great beasts came up from the sea, diverse one from another" (Dan. 7:3). The fourth beast was much different from the others and could hardly be described. It has often been referred to by Bible students as the *nondescript beast*. This beast is generally believed by Bible students of prophecy to have had a fulfillment in Rome. Assuming that this is true, we yet see that a part, or the effect, of the government of the fourth beast was to last, or be found in the very end of this age. The things that the leader of the

fourth beast of Daniel will do are the same as described by Paul. He "shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. 7:23). "He shall speak great words against the most High, and shall wear out the saints of the most High" (Dan. 7:25a). "He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (Dan. 8:24).

Associated with the "beast," who is commonly called antichrist, will be what Bible students generally call the *false prophet*. This one is also referred to by Daniel and John the Revelator, as well as by other Bible writers. Daniel shows that the fourth beast "shall be mighty, but not by his own power" (Dan. 8:24). Also, in Daniel 7:8, we read of "another little horn . . . and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." In Revelation we read, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Rev. 13:11).

The "two horns like a lamb" indicates that this person will try to imitate Christ. Let us be reminded that Jesus said, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). This prophecy of Jesus has probably had some fulfillment in different generations of the past, but its

complete fulfillment is yet to come. It will be in the person or motivating force (which we think will be a unified world church—and more will be written about this in a later article) who will work hand in hand, side by side with the antichrist.

Jesus told the Jews, "Ye shall know the truth, and the truth shall make you free" (John 8:32). It may be that many of us would rather not face the *truth* of the "last days" because of the seriousness of it, but the prophecies written about the fourth beast of Daniel, the "vile person," the "little horn," the "man of sin," the "son of perdition," "that Wicked," and the "beast out of the sea," and "the beast out of the earth" are not written as fiction or figures of speech. They are written as *truth* concerning the "time of the end" and the ones who will be in control. Daniel wrote, "The wise shall understand" (Dan. 12:10).

Reader, now is the time to become "wise" about what God has foretold in His Word that shall come to pass. Also, it is time to *heed* God's Word to obey it; for the Word of God is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15b).

The *truth* that will make us *free* is the *truth* that will come from following Jesus. Many will be enticed in the "time of the end" to follow the beast and false prophet. Their end will be destruction. Where will we stand—with Jesus or the antichrist?

## BRIEF HISTORY OF THE LORD'S DAY

By Guthrie Davis Dean  
From "The Truth"

### What the Bible Says

*Mark 16:9.* "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

*John 20:19.* "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

*Acts 2:41, 42.* (Pentecost was on the first day of the week, Lev. 23:15, 16.) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

*Acts 20:7.* "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

*1 Corinthians 16:1, 2.* "Now concerning the collection for the saints, as I have given order to the churches of

Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

*Revelation 1:10.* "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

### What Church History Says

*The Epistle of Barnabas* (100 A.D.). "Wherefore also we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead."

*The Epistle of Ignatius* (107 A.D.). "And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days."

*The Writings of Justin Martyr* (145 A.D.). "Sunday is the day on which we all hold our common assembly, because it is the first day of the week and Jesus Christ our Saviour on the same day rose from the dead."

*Apostolic Constitutions* (Second Century). "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together without fail, giving thanks to God, praising Him for those mercies God has bestowed upon you through Christ."

(Please turn to page 15)

# OUR USE OF

# TRUTH

● By Pastor C. Jesse Pestle, Dixon, Illinois

**T**RUTH is perhaps the greatest gift God has made available to man. The truth of God as revealed in His Word is unknown to a majority of people, and is quite often misused by those who possess it in part. Truth can be man's most valuable possession if it is used properly.

Dr. E. W. Bullinger defined truth as follows: "verity, revealed reality lying at the basis of, and agreeing with, an appearance; the manifested, veritable essence of a matter." Jesus, speaking to God, said in John 17:17, "Thy word is truth." The Scriptures are referred to at least five times as "the word of truth." (See Psa. 119:43; 2 Cor. 6:7; Col. 1:5; 2 Tim. 2:15; and Jas. 1:18.) Because of its subject matter and because of its infallible Author we can say that the Bible is truth. God cannot lie, and the truth of His Word is verified by its own testimony. The purpose of truth is found in the Scriptures, and it remains the responsibility of the reader to let the purpose of truth find its fulfillment in his life. The question is, "How can and should the Christian best use the truth of God?"

The Scriptures condemn those "who hold the truth in unrighteousness" (Rom. 1:18), those "who change the truth of God into a lie" (Rom. 1:25), those who "do not obey the truth" (Rom. 2:8), those who "receive not the love of the truth" (2 Thess. 2:10), those who are "never able to come to a knowledge of the truth" (2 Tim. 3:7), those who "shall turn away their ears from the truth . . . unto fables" (2 Tim. 4:4), and those who "sin wilfully after [they] have received the knowledge of the truth" (Heb. 10:26).

Peter spoke of those by whom "the way of truth shall be evil spoken of" (2 Pet. 2:2). In spite of the fact that some people disfigure the truth and make it appear undesirable, the truth remains forever in all its glory. In spite of its neglect and misuse by many people, it does not suffer harm. Those who handle it improperly are only harmed themselves. Paul realized that truth cannot be harmed by evil when he wrote these words: "We can do nothing against the truth, but for the truth" (2 Cor. 13:8).

There are three ways the child of God should use truth in order that he might be blessed of God and be a blessing to others.

## *Know the Truth*

One's first use of the truth of God is to know it. Truth is not part of one's heritage or something he already has. It is available, but man must come to know it. In 1 Timothy 2:4 we learn that God "will have all men to be saved, and to come unto the knowledge of the truth." Just as the body matures because of a constant supply of food over a period of years, so one's mind grasps the truth only after feeding upon the Word for a period of time.

It would seem impossible to come to a knowledge of the truth apart from the Word of Truth, the Bible. The Bible is the basis for truth. In 2 Timothy 2:15, Paul told Timothy that a workman would not be ashamed if he rightly divided the Word of Truth. Dr. Bullinger in his book, "How to Enjoy the Bible," comments on this verse and says that if the Word is not divided correctly one will not only fail to get the truth, but is likely to get error. This perhaps explains why there are so many false beliefs among churches today.

Every follower of Christ is obligated to acquaint himself with the truth. The Holy Scriptures will make one "wise unto salvation" because they are the truth of God. Without a knowledge of God's truth one has no choice but to perish with his ignorance and error. The Christian must take the truth into his being and let it become part of him.

When one comes to know and use truth he is often asked to give up error. It is painful to give up old ways even though they may be erroneous. Then, too, in many cases error seems to be our friend, and truth our enemy. George N. H. Peters once said, "Error, is often plausible and friendly; truth sometimes comes in the garb of an adversary."—*The Theocratic Kingdom*. Coming to know truth will often disrupt our way of life and even our very thinking. Truth at first might seem to be against us when we are so attached to error.

It has been said that the child of God must learn everything from his heavenly Father. All that he has learned from man must be tested by what comes from God. Even truth that one learns from man must be learned anew from God. The person who does not know truth is helpless in choosing right over wrong and is left in the hands of error. Truth must be chosen, purchased, and known

by the one who would please God in all things. Man's first and best use of truth is to know it.

### *Obey the Truth*

According to the Word a knowledge of the truth is only part of man's proper use of it. He must obey or act in accordance with that knowledge. God told the Israelites through the Prophet Zechariah, "Love the truth and peace" (Zech. 8:19). Not until we gain a love for it will we seek more and want to live in the truth. Paul spoke of many in the last days who will perish "because they received not the love of the truth, that they might be saved" (2 Thess. 2:10). One must be hungry for the truth and righteousness before he will seek to satisfy his need. Obedience to God is inspired by a love for God. If one loves the truth, he will also obey it.

According to 1 Peter 1:22 the result of obedience to the truth is the purification of the soul. Not until God's truth permeates our being can we see His purpose in His creation and our role as His children. Obedience to the truth of God puts purpose in life and causes one to be changed and purified. It was Jesus' prayer that God would sanctify the people through truth. (John 17:17.) Truth will separate those who hold it in righteousness, and it will always bring opposition from those of the

world. Yet, without truth one cannot be established in the ways of God.

One who obeys truth is using truth to direct him. In a sense, one is also being used by truth. David said in Psalm 26:3, "I have walked in thy truth." Truth was to David a guide by which he found his way to God. By taking heed to truth we, too, can be led to, and by, God. Only those who continue in the way of truth will arrive at the correct destination. Next to a knowledge of the truth of God is obedience to that truth.

### *Speak the Truth*

The Christian is obligated to speak the truth if he has it. Just as the witness who withholds the truth is guilty of perjury, so is the Christian guilty before God who does not speak what he knows to be true. The witness of the Christian will save lives, and failure to put forth the truth is just as bad as putting forth that which is not true. One of the six things God hates, mentioned in Proverbs 6:16-19, is "a lying tongue." Liars are to have their part in the lake of fire. Those acquainted with the truth have no excuse for not telling what they know. Every man is supposed to speak the truth to his neighbor. According to David in Psalm 15:1, 2, he who speaks "the  
(Please turn to page 15)

## YOU SHOULD HAVE JOINED HANDS SOONER

● By Mrs. Rex Cain, Cedar Hill, Missouri

THE story is told of a family who lived on the edge of a large prairie. Their young boy was missing one day, and a search party was organized. It was extremely difficult to look for the boy because the grass was so tall. After three days of tedious searching, one of the two hundred men suggested they join hands and walk back and forth across the prairie until they found the boy. This they did and on the third sweep they found the boy. He had fallen into a small gulley and was dead. When they returned to the home the mother could tell by their expression that all hope was gone. As she clung to her boy, she blurted out these words with real anguish, "You should have joined hands sooner!"

Fellow Christians, how long can we allow people to remain lost? If we would just join hands we could find them before it is too late. When I say "join hands," I also think of other ways of joining. There are several accounts in the Bible where people were joining together in fellowship. One of these times, in Acts 2, the unity they experienced was magnified by the pouring out of the Holy Spirit. How wonderful for them to be bound together in Christ's love! At the Last Supper we also can sense this same unity. Even though some of their hearts were saddened, and some were bewildered, their love for their

Master drew them close together, not only spiritually, but physically.

How many times has a fellow Christian come up to you, with a real Christian greeting? It's so warming to know the perfect love of Christ is binding you together. There have been many times when I have been in a worship service and tears have come to my eyes because of fellowship and the joy I felt.

Our worship services, Bible studies, and prayer meetings will never thrill us unless we join hands and hearts and allow the love of Christ to bind us together. One of our more common gospel songs comes to mind: "Blest Be the Tie That Binds." The next time you sing this song, think of this message and pray that we will all feel this uniting power.

### JOINING HANDS

When your daily cares and troubles  
Come between you and the Lord,  
Do you realize you're paying for something  
Your Christian life can't afford?

Ask God to help you conquer  
The burdens that weigh down your heart,  
Then join hands with your brother,  
And God will help you do your part.



## THE BIBLE WAS BOUGHT WITH MEN'S LIVES

● *By Pastor Timothy Pearson  
South Bend, Indiana*

SINCE the Bible was first written on parchment and skins, men have been "moved by the Holy Spirit" to copy it, defend it, and to preserve it. In fact, nothing short of total devotion could have saved it from its enemies, translated it into difficult tongues, and taken it into remote outposts of the world.

We now can read of the slow advances of the gospel in the jungles of Ecuador, for example, only because five brave men gave their lives to open the door. Time finally has revealed that this tragedy was all a "mistake." The Aucas were afraid, thinking that the missionaries had come to do them harm. Now they are sorry and are trying

to make it up to the widows who saw their men die because of ignorance and fear.

This sort of thing has been going on for centuries. Look at the fourteenth century when John Wycliffe in England attempted to translate the Latin Bible into the common speech of the English. He was violently opposed and many heretics were burned at the stake with copies of Bible books that he had made hung around their necks. Such was the opposition to the translator of the English Bible that his bones were dug up in 1428, burned, and the ashes were cast into the River Swift.

But the struggle for the preservation of the Word continued. The next century was to see the rise of that excellent scholar and minister, William Tyndale. He fled to Europe to do most of his work and met one discouragement after another. Once when he was sailing from Antwerp to Hamburg "upon the coast of Holland he suffered shipwreck, by which he lost all his books, writings, and copies, his money, and his time, and so was compelled to begin all again." (*Fox's Book of Martyrs.*)

Such was the success of the New Testament printed in English that the prelates of England sent envoys to the continent to arrest Tyndale. After a brief trial this brave man was tied to the stake, choked, and then burned to death at Vilvorde, Belgium, in 1536. One more life . . . that we might have the Bible.

There were several times in history when parts of the Bible were lost. One such event, recorded in the Book of Ezra, mentions a diligent search being made by Darius, king of ancient Babylon, for a scroll that was missing. This document was said to record the decree of Cyrus of Persia regarding the rebuilding of the city of Jerusalem. When this lost scroll was found it was in the royal treasury at Ecbatana, capital city of Persia. It now forms part of the Book of Ezra, chapter 6.

During the reforms of Josiah, about 600 B.C., the book, or scrolls, of the law written by Moses were found in the temple. It would appear that they had been lost for many years, for King Josiah was ignorant of what they contained. This faithful young man and his workers were responsible for finding and preserving what was probably most of the first five books of the Bible.

The hundreds of now unnamed ascetics who lived at Qumran, and patiently copied hour after hour the ancient writings, have saved for the twentieth century what could easily have been lost and forgotten. Popularly known as the Dead Sea Scrolls, these are the oldest copies of the Bible that we have today. These men lived during the first two centuries, B.C., in the area where John the Baptist roamed and where Jesus is thought to have been tempted.

The writers of the New Testament also bought with their lives the right to write for God. The Apostle James was caught by Herod Agrippa and killed before he could leave us his written message, but James, the brother



of our Lord, was successful in writing a letter before his death.

Paul had a whole team of writers who helped him. He was successful in writing most of the letters in the New Testament. Among his helpers who gave their lives or their time were Tertius, Stephanas, Fortunatus, Achaicus, Timothy, Titus, Luke, Tychicus, Epaphroditus, and Onesimus.

Later, scribes living in the Negev Desert compiled and copied all the books into a manuscript which is called

Sinaiticus. In the fourth century Jerome succeeded in translating the Bible into Latin while he lived in a cave near Bethlehem.

History is filled with the names and exploits of those who lived, worked, and died in order that we might have the Bible. This Book was bought with blood. We have something in common with the Bible; we are bought with a Man's blood also. Any object as valuable as this Book should be used, especially by those who claim to live by the Word of God.

## HOLY SPIRIT AND WATER BAPTISM

*By Herbert Edmister, Eldorado, Illinois*

THE Greek word *baptizo* has not been translated, but has been incorporated into the English Bible. To baptize means to consecrate by "pouring out on, or putting into." Two baptisms were put in operation on the Day of Pentecost, A.D. 33. Each was for a different purpose, and was administered in a different way. Holy Spirit baptism came first, by which God poured out His Spirit on about one hundred twenty persons who were gathered in the upper room at Jerusalem. (Acts 1:13-15; 2:1-18.) They were gathered in obedience to Christ's command to not depart from Jerusalem, but to wait for the promise of the Father. (Acts 1:4.) The pouring out of God's Spirit was noised about and a multitude of Jews who had come to keep the Feast of Pentecost, rushed in to see what the noise was about. Peter seized the opportunity and delivered his wonderful sermon by which he convinced them that they were guilty of crucifying their Messiah. They said to Peter and to the rest of the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). Three thousand were baptized and added to the church.

In the year 64, Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). The purpose of Holy Spirit baptism was to confirm the Word by the working of miracles. (Mark 16:20.) The Word was confirmed, then written so that you and I might learn of God and His plan of salvation that is through His Son Jesus Christ. After the Word was confirmed, the baptism of the Holy Spirit had filled its mission and was no longer needed.

Paul, in his letter to the Corinthians, enumerated the gifts of miracles and showed that they had ceased. "Now abideth faith, hope, [and] charity, these three, but the greatest of these is charity" (1 Cor. 12:27-31; 13:1-13).

Holy Spirit baptism was direct from God, and preceded water baptism at Pentecost, and at the home of Cornelius. At other times it came through laying on of the apostles' hands, on those who had been baptized in water.

We have two records where others received Holy Spirit baptism by the laying on of the apostles' hands. The apostles received a greater measure of the Spirit than others received. They could bestow the power to work miracles on those upon whom they laid their hands. Philip was preaching in Samaria and baptized for the remission of sins. He also performed miracles of healing. The apostles at Jerusalem heard that the Samaritans had received the Word, and sent Peter and John to investigate. They came and prayed and laid their hands upon them and they received the Holy Spirit. Simon the Sorcerer saw that the Holy Spirit was given by the laying on of the apostles' hands. (Acts 8:5-18.) Philip was sent forth to preach, but he did not have power to bestow on others the working of miracles. Peter and John came and did the work that only the apostles were qualified to do.

Paul, passing through the upper coasts, came to Ephesus and found certain disciples who were baptized into John's baptism, but when they heard Paul, they were "baptized in the name of the Lord Jesus." Paul laid his hands on them, and they received the Holy Spirit. (Acts 19:1-7.) When the apostles died and those upon whom they had laid their hands had died, the working of miracles was no longer necessary to confirm the Word. Water baptism for remission of sins is the only baptism left in operation.

God poured out His Spirit on the household of Cornelius, for the purpose of teaching Peter and other Jews that God was no respecter of persons, and that salvation was for the Gentiles as well as for the Jews. (Acts 10:34, 35, 42-48.)

Can a person be saved without being baptized? Let us go to the Bible for the answer. "He that believeth and is  
(Please turn to page 11)



# the mortality of man

*A Series of Radio Sermons by Pastor Gordon Landry  
Baton Rouge, Louisiana*

**J**ESUS taught, in several dissertations, that the soul is not immortal. Some of these same discussions are used by those who teach immortality of the soul to support their theories. Let's examine them and see what the Scriptures really teach—what Jesus really taught.

## *"Destroy Both Soul and Body"*

First, turn with me to Matthew 10:28. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Though many theologians claim this text teaches the soul cannot be destroyed, it actually teaches just the reverse. "Fear him," said Jesus, "which is able to destroy both soul and body in hell." The word "soul" in the New Testament comes from the Greek word *psyche*. "It occurs 105 times, and is rendered 'soul' 58 times, 'life' 40 times, 'mind' 3 times, and 'heart,' 'heartily,' 'us,' and 'you' once each." — Bullinger's *Companion Bible*. It corresponds exactly to the Hebrew word *nephesh* in the Old Testament, and has to do with the complete man, or the life of man. The word "hell" comes from the Greek word *geenna*, an offshoot of *gehenna*, and refers to the lake of fire that will destroy the wicked at judgment. (Rev. 20:14, 15.) So Jesus taught, as always, not to fear man, who can only take this life from us, but who will have no authority in God's judgment. Rather, fear God, for He can take not only this life, but any hope of life eternal from us by casting us into the lake of fire which, Revelation 20:14 says, "is the second death."

## *The Thief on the Cross*

The account of the thief on the cross, related in Luke 23:42, 43, does not teach that man possesses an immortal soul. The thief said to Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Neither the word "soul" nor the word "heaven" appears in the account. The word "spirit," likewise, does not occur. To believe this account teaches that an immortal soul or spirit from within the thief would go to heaven that day with Jesus stretches the Word of God

to the breaking point. Besides, if the soul of the thief did go to heaven that day, it went alone, for Jesus' soul went to hell when He died. (Acts 2:31.)

Some say Jesus went to hell first, there to preach to spirits in prison (1 Pet. 3:19), and then ascended to heaven. But these same ones take the Parable of the Rich Man and Lazarus literally, and in the parable Abraham said to the rich man in hell, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). To learn the true meaning of the account, simply keep in mind the request of the thief, "Lord, remember me when thou comest into thy kingdom." Jesus, in His reply, answered that request. The same word translated "to day" is more often translated "this day." "This day," said Jesus, referring to the day He will come in His Kingdom, "thou shalt be with me in paradise." The word "paradise" means "garden," and nowhere refers to heaven. When God's Kingdom is established on this earth, the conditions man enjoyed in the Garden of Eden will revitalize the earth. That will be "the times of refreshing" and "the times of restitution of all things" Peter referred to in Acts 3:19-21.

## *The Rich Man and Lazarus*

The story of the rich man and Lazarus is a parable and cannot be taken literally. Besides, in the parable an immortal, immortal soul cannot be referred to, because the words "eves," "tin of his finger," "tongue," and "bosom" are mentioned, and all these are parts of the human body.

As we mentioned before, Jesus went to hell when He died. Said Peter in his sermon on the Day of Pentecost, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that

## HOLY SPIRIT AND WATER BAPTISM

(Continued from page 9)

his soul was not left in hell, neither his flesh did see corruption." Jesus' soul—that is, Jesus Himself—was in hell, but did not stay there. "Hell" here is the Greek word *hades* which corresponds to *sheol* in the Old Testament, and means "the grave." Jesus was put into a grave after His death, and stayed there until His resurrection. If He did not die completely, He was not a complete sacrifice for us. If only His body died, and an immortal soul within Him continued to live, the sacrifice of a body for a lost immortal soul would be an unequal one, and would be of little value, as far as we can determine.

Peter, in this same sermon, gives conclusive proof that man does not go to heaven at death. David, remember, was a man after God's own heart. (Acts 13:22.) Concerning him, Peter said, "David is not ascended into the heavens" (Acts 2:34). Now, that statement is about as plain a statement as one can find to show that man's destiny at death is not in heaven. Man dies, is buried, and returns to dust; he knows nothing through the death period. At the resurrection, his body will come from the dust, his breath will enter again into his nostrils, and his senses will once again bring him into contact with his Maker. This thought is brought out forcefully in many of the Scriptures we have presented to you in these articles. If you want good, concise evidence of the necessity of a resurrection, and the fact that one will take place, read First Corinthians 15 in its entirety.

### *The Raising of Lazarus*

In John 11, Lazarus was taken ill, and died. Jesus told His apostles plainly, "Lazarus is dead" (v. 14). When He arrived in Bethany, Martha met Him and told Him, "Lord, if thou hadst been here, my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Again, this account does not teach that man has an immortal soul. The term "though he were dead" proves this to be true. The subject, as introduced by Martha, was the resurrection at the last day. That is exactly the time to which Jesus referred. When Jesus comes again, those believers who were dead will hear His voice, and be resurrected. Those faithful ones who are still living when Jesus comes will be changed to immortality; therefore, they will never die. That, plainly, is what Jesus taught Martha, and that coincides with Scriptural truth from Genesis to Revelation. That Lazarus really was dead is proved in verse 44, "He that was dead came forth."

If Lazarus had been in heaven, did not Jesus do him an injustice by bringing him back into this temporal life?

(To be continued)

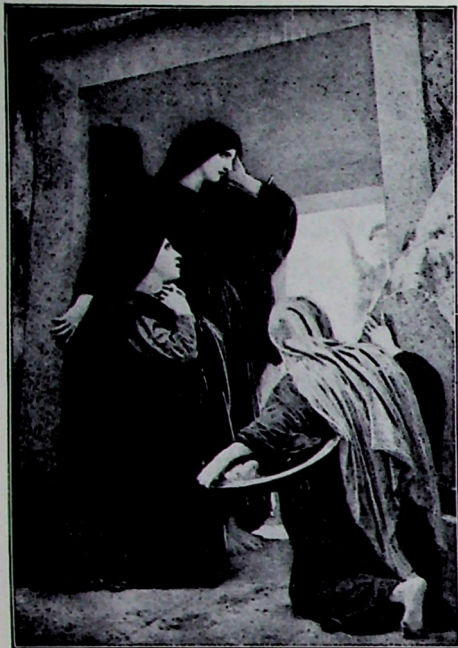
baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Christ died for our sins. (1 Cor. 15:3.) Salvation comes only through His name. (Acts 4:12.) If our sins are not remitted, we will not be saved! When we put on Christ, we have a covering for sins that are past. (Rom. 3:25.)

Baptism by immersion only was practiced until the Roman church began to baptize infants. Immersion was dangerous to them; therefore sprinkling was substituted. Some time later the church began to sprinkle adults who were sick, or crippled to the extent that immersion was considered to endanger their lives. Then it was allowed by the pope, providing it was administered in the name of the trinity. Sprinkling was not legalized for baptizing able-bodied adults until the fifth century, or one hundred years after the doctrine of the trinity was forced into the church creed by the Roman emperor Constantine.

Sprinkling in no way symbolizes baptism, which is a burial, or planting. (Rom. 6:4, 5.) Baptism is for believers. (Mark 16:16; Acts 2:38; 8:12, 37.) It is not for infants, for they have not developed to where they can choose Jesus as their Saviour. Baptism is the seal of faith. (2 Cor. 2:11-14.) Faith is established by belief in the things that pertain to Jesus Christ. "Jesus" means "Saviour," and "Christ" means "anointed." Jesus asked Peter, "Whom say ye that I am? . . . Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16:15, 16).

Christ was anointed to be King. He said to Pilate, "To this end was I born, and for this cause came I into the world" (John 18:37). That Jesus is God's Son and coming King was believed by those at Samaria. (Acts 8:12.) This was the confession of the Ethiopian eunuch. (Acts 8:37.)

In whose name are we to be baptized? God has placed man's salvation in His Son, and there is salvation in His name only. (Acts 4:12.) Peter told the Jews who were gathered at Jerusalem, to be baptized in the name of Jesus Christ. (Acts 2:38.) Philip baptized the Samaritans in the name of the Lord Jesus. (Acts 8:16.) Peter baptized the household of Cornelius in the name of the Lord. (Acts 10:48.) At Ephesus, Paul baptized in the name of the Lord Jesus. (Acts 19:1-7.) In Jesus Christ, we find the one Lord, one faith, and one baptism that lead to salvation. Jesus commissioned His apostles to baptize in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:18.) A majority of churches baptize in three names, but there is no Scripture that shows that the apostles baptized in any name other than the Lord Jesus Christ. In baptism, we are buried into Christ's death, and raised to walk in the likeness of His resurrection. (Rom. 6:3-5.)



# THE EMPTY TOMB

## STORIES TO GROW ON

By Mrs. Mildred Dennis

*"Lo, I am with you alway" (Matt. 28:20).*

CAROL laid her bright yellow dress carefully over the chair. She tucked her yellow stockings into her shiny shoes and put them under the chair.

She ran to the window and pulled back the curtain. As she looked out and saw the stars twinkling, she gave a little laugh.

"Oh, goody, there are no clouds!"

Carol had a reason for being happy. Tomorrow was Easter Sunday. For the first time Carol was going to the outdoor sunrise services. She would get up very early, before the stars disappeared. Mother came in.

"I see you have your clothes all ready."

"Yes," replied Carol. "I wouldn't want us to be late in the morning."

"Let me tell you a story about another morning. Here, hop into bed."

Carol jumped into the bed and scooted over so that Mother could sit down beside her.

"Our story begins many, many years ago in the hours before dawn. Many of Jesus' friends were awake. Very sadly they were getting ready to walk to the garden of Jesus' tomb. They were so lonely since Jesus was no longer with them.

"You see, Carol, Jesus had told them many times that He would come back to them. But when they saw Him put into the tomb, they seemed to forget His promise.

"Now they were taking spices to the place, as was the custom in those days. Just before the dawn's breaking, sev-

eral small groups began to make their way toward the garden. As the sun came up, Mary Magdalene and the other women came near the tomb. They wondered who would be able to roll the stone from in front of the door.

"As they came through the trees, they stopped and stared. Someone had already rolled the stone away. The guards were gone! Jesus was gone!

"Mary Magdalene ran quickly to tell Peter and John that Jesus was gone. Could someone have stolen Him away?

"As the day grew brighter, the other women came closer. An angel dressed in shining white robes sat at the door. The angel said, 'Do not be afraid. You are looking for Jesus. He is not here, but has risen as He promised. He will meet you in Galilee. Go quickly and tell the others.'

"With great joy the women turned and ran to find the disciples. Soon Peter and John came running into the garden. John reached the tomb first and looked in. Sure enough, just as Mary Magdalene had said, Jesus was gone. Peter looked, too. How could this be? The two left the garden.

Mary Magdalene stayed behind. The tears were streaming down her face. Where could Jesus be?

"Then, suddenly, an angel was standing before her and said, 'Mary, why are you crying?'

"'Because they have taken my Lord away,' she sobbed.

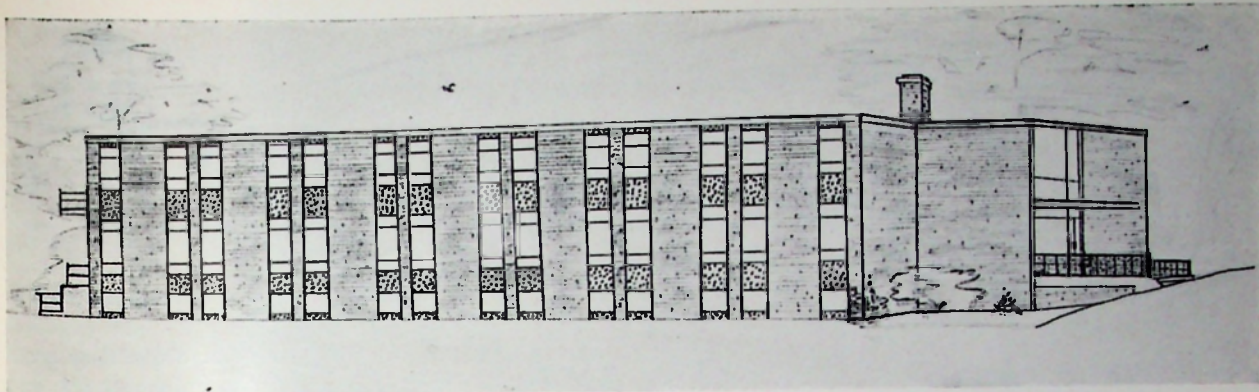
"A man standing behind her said, 'Who are you looking for?'

"Mary thought it was the gardener and said, 'Please tell me where Jesus could be, if you know.'

"The man answered, 'Mary.' Mary looked up. It wasn't the gardener at all. It was Jesus!

"Mary was so happy. Here was Jesus whom she thought was lost. He was alive and with them again."

Mother took Carol's hand and continued. "Carol, this was the first Easter morning. Jesus is still our very real and living Friend."



## CONSTRUCTION NOW IN PROGRESS

Construction has begun on the new dormitory-library-cafeteria building sketched above. V and E Construction Company, Galena, Illinois, will be doing the general construction work, and will make every effort to have the new building ready for use in September, 1963, for the beginning of the fall term of Oregon Bible College. The building, designed by Marshall Munz, architect, will give much-needed dormitory-library-cafeteria facilities.

The building will be entirely of masonry and steel construction. It should be very attractive to the eye, as well as functional, durable, and easy to maintain. Every effort has been made to insure quality, safety, economy, and provision for the future. We are certain that the building will be greatly appreciated by the students and faculty, by the Church of God membership, and by the Oregon community.

This new College building will be built entirely with private funds. Government loans and tax money are not available for this purpose. Those who believe in the value of Bible colleges, and see and receive the benefits of Bible college educations must make the funds available through contributions for this purpose.

We praise the Lord for the many who have already seen the need and felt the burden to help. They have made commitments and have given cash gifts totaling \$134,000.00. About \$21,000.00 more will be needed to complete and furnish this new structure.

### *An Investment*

In many ways, the contributions to the Silver Anniversary Building Campaign of Oregon Bible College constitute an investment in the future. The product of Oregon Bible College is leadership for the Church of God. Buildings and equipment are needed to produce these leaders—in addition to the intangibles that are a part of Bible college education. The contributions made are an investment. The “interest” and “dividends” are ministers,

missionaries, ministers' wives, Christian musicians, teachers, and lay members.

Other returns from this investment in the work of the Lord include His blessing; the knowledge that one has done something to help young people who may be instrumental in winning many, many people to Christ through their ministries; and the somewhat selfish knowledge that one has made provision for the future need of his own church for pastors and leaders.

We urge you to invest in this worth-while undertaking that is now reaching the final stages of accomplishment. Within the next five months, with the Lord's blessing, a work undertaken in faith and continuing on faith will find fulfillment. We trust that you will take this opportunity to participate with prayers and giving.

### SPECIAL GOAL FOR SILVER ANNIVERSARY GIVING TO BE REACHED BY SEPTEMBER 30 \$22,900.00

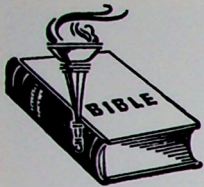
New commitments and gifts in February  
and March \$2,100.00

- I am enclosing a contribution of \$..... for the Silver Anniversary Building Campaign for Oregon Bible College.
- I intend to give \$..... by September 30, 19..... for the Silver Anniversary Building Campaign for Oregon Bible College.

Name .....

Address .....

City ..... Zone ..... State .....



# The Pulpit and the Press

Brief Messages for Busy People



## MY HURT

By Ann Lunderby

This is my hurt:  
God, let me ever know  
The sorrow that is mine today,  
For thou wouldest have it so—  
That he who would Thy Kingdom gain,  
Must of this world provoke disdain.  
This trial, then, is mine to bear,  
If I would in that Kingdom share,  
For, God, thy Word reveals it so,  
That I first must tribulation know.

## THREE TESTS OF GOD'S WILL

Mr. F. B. Meyer was crossing the Irish Channel one dark, starless night. He stood on the deck by the captain and asked him, "How are you able to head the ship safely into Holyhead Harbor on so dark a night as this?"

The captain said, "Do you see those three beacon lights in yonder village? We must line our ship up with those lights so that they look like one light, and when we see them so united we know the exact position of the harbor's mouth."

When we want to know God's will, there are three things which always occur—God's power working within us, God's Bible instructing us, the trend of circumstances working out according to God's way.

## RIGHTEOUSNESS OR SELF-RIGHTEOUSNESS

By Pastor Curtis Simpson, Troy, Ohio

Let us not confuse the two. It is only by the grace of God that we are what we are, or have what we have. It is only when we come to the place in life when we feel helpless and dependent upon the Lord that He can work most effectively in our lives. As Paul stated in 2 Corinthians 12:9, 10, "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

How can this be? Only by letting our own selfish desires die, and by letting the power of God be strong in us,

realizing that any righteousness we have in ourselves is as filthy rags in the Lord's sight.

To see men boasting of their great deeds, their goodness, and how much they have accomplished must seem ridiculous in the Lord's eyes, for He knows we are only dust, and each breath we take is only by His grace.

Understanding these things, let us walk in all humility in righteousness, not the self-righteousness we can see all about us in the world, but "the righteousness which is of God by faith" (Phil. 3:9).

## PRECIOUS PROMISES

By Beth Briggs

*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened"* (Matt. 7:7, 8).

Let us take note of the positiveness of these verses. They do not inform us that *perhaps* we will receive, *possibly* we will find, and it just *might be* that the door will be opened. They tell us that we *shall* receive, we *shall* find, and the door *shall be* opened.

Of course, these verses refer initially to spiritual gifts, but they also include such material things as God, in His wisdom, sees can be safely entrusted to us. There are three things that we must do.

First: we must ask. God is not going to dispense His favors unless we are interested enough to ask for them.

Second: we must seek. Seeking means much more than merely looking for something. It means a diligent search on our part.

Third: we must knock. This seems to infer that we must knock on the door of knowledge; in other words, we must search the Scriptures for an understanding of God and His sometimes mysterious, but always just and mighty, works. When we have thus asked, sought, and knocked in faith, believing, the door will be opened and the riches of God's love and grace will be abundantly bestowed upon us.

God, our loving Father, will give us what we need, Ask in prayer, believing, and He will always heed; No matter what befalls us, if we are strong or weak, The door will open for us, if in faith we seek.

OUR USE OF TRUTH  
(Continued from page 7)

truth in his heart" is the one who will dwell in God's holy hill. Truth must be in the heart if it is to come forth from the heart.

Jesus once said of John the Baptist that "he bore witness unto the truth" (John 5:33). John went before Jesus, giving testimony to the Son of God. John pointed to the truth as it was more fully revealed in Christ. When Jesus said, "I am the way, the truth, and the life," He was merely stating that in Him truth was verified. Truth found its fulfillment in the Christ. Paul says in Ephesians 4:21 that "the truth is in Jesus." It was to Pilate that Jesus said, "I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). The Son of God merely testified to the truth of God. He was well versed in the Scriptures, and He used them often in His discussions with people.

After we come to know and obey the truth, then we are obligated to bear witness of it. It is our duty to see that people far and wide at least hear the Word.

It is not our job to convert. We need only tell the truth of God, and God will accomplish all His work through His Word. We need only draw attention to the Word and offer it to those who have not known. How the truth is used determines one's reward from God. Those who fail to use the truth they possess shall be asked to give up even what truth they have. Truth "laid up in a napkin" will do others absolutely no good, and it shall be taken from the one who should have used it.

Perhaps you profess to have at least a partial knowledge of the truth, and are convinced that your belief is based upon the truth of God, and if followed it will lead you to the Kingdom. It remains to be seen whether or not you will speak that truth to others. Only by taking heed to ourselves and to the doctrine can we expect to save ourselves and those who hear us. As Christians, let us be outstanding in our knowledge of the truth; let us

obey the truth without exception; and let us be diligent to always proclaim the truth in this age.

BRIEF HISTORY OF THE LORD'S DAY

(Continued from page 5)

*Dionysius of Corinth* (170 A.D.). "Today we keep the Lord's Holy day in which we read your letter."

*Melito of Sardis* (175 A.D.) wrote a treatise on "The Lord's Day."

*Irenaeus* (160-200 A.D.). "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day, and on this alone should we observe the breaking of the Paschal Feast."

*Clement of Alexandria* (174 A.D.). "The old seventh day has become nothing more than a working day."

*Bardesanes* (180 A.D.). "On one day, the first of the week, we assemble ourselves together."

*Cyprian of Carthage* (250 A.D.). "The eighth day, that is, the first day after the Sabbath and the Lord's day."

*Victorinus, On the Creation of the World*, section 4, (300 A.D.). "On the Lord's day we go forth to our bread with the giving of thanks—lest we should appear to observe any Sabbath with the Jews, which Christ Himself the Lord of the Sabbath in His body abolished."

*Peter, Bishop of Alexandria* (306 A.D.). "The Lord's day we celebrate as the day of joy because on it He rose again."

*Dr. Mason* (as quoted in *Church History for Busy People*, by G. A. Klingman). "Weekly communion did not die with apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries. . . . Communion every Lord's day was universal, and was preserved in the Greek church till the seventh century; and such as neglected three weeks together were excommunicated."—*Firm Foundation*.



CALENDAR OF EVENTS

- March 30, 31—Illinois Spring Conference at Ripley
- April 6—Indiana Quarterly Conference, Kokomo
- April 6—Meeting of Board of Directors, National Sunday School Department, Kokomo, Ind.

- April 15-26—Post-Easter Services at Macomb, Ill. Harvey U. Krogh, Jr., guest speaker
- April 19-21—Nebraska Spring Youth Rally, Chappell
- April 26-28—Southwest Conference, San Jose, California
- April 27, 28—Ohio Spring Conference, Cleveland
- May 24—Commencement, Oregon Bible College
- June 16-22—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 4-9—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 9-15—National Borean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

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**EASTER ISSUE**

April 13, 1963

*the*

**RESTITUTION**

*Herald*

VOLUME 52, NUMBER 13

**HOPE OF THE WORLD**

**ARTICLES IN THIS  
EASTER ISSUE**

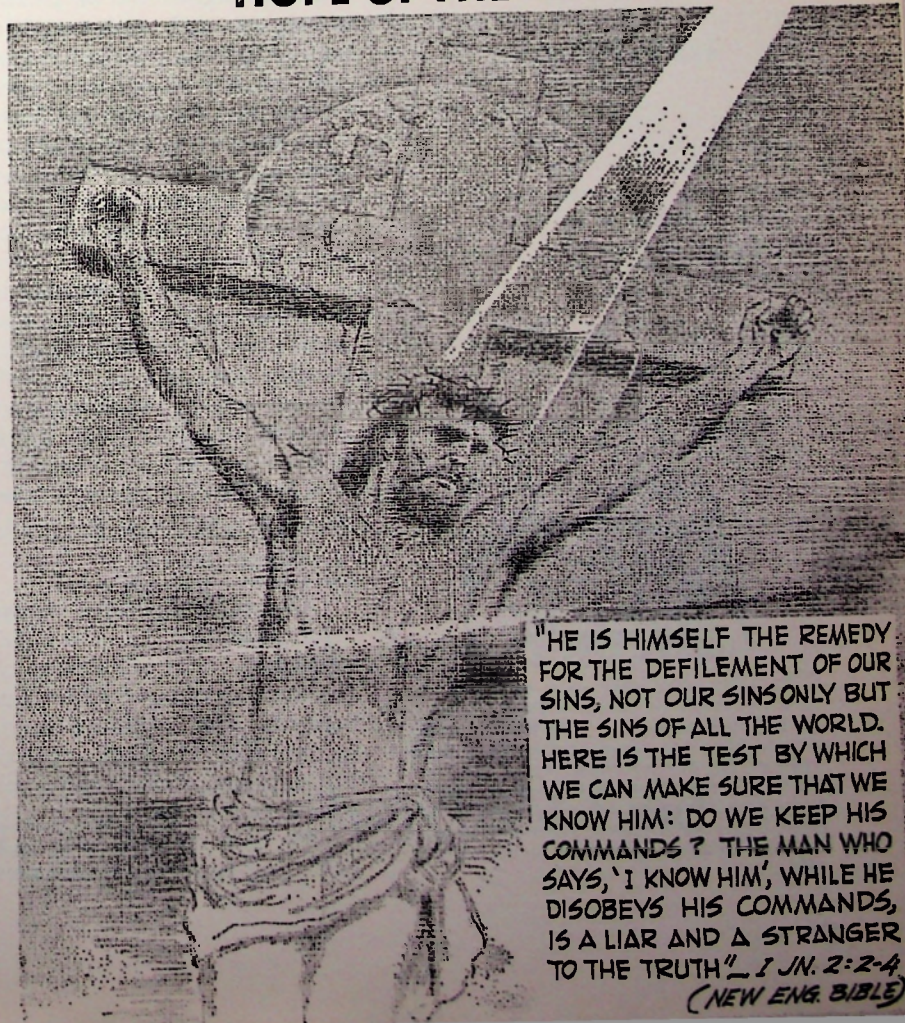
Get Ready for Death

Resurrection, Man's Only Hope

Arising With Jesus

The Mortality of Man and the  
Resurrection

Easter Meditations and Many  
Short Features of Interest



"HE IS HIMSELF THE REMEDY  
FOR THE DEFILEMENT OF OUR  
SINS, NOT OUR SINS ONLY BUT  
THE SINS OF ALL THE WORLD.  
HERE IS THE TEST BY WHICH  
WE CAN MAKE SURE THAT WE  
KNOW HIM: DO WE KEEP HIS  
COMMANDS? THE MAN WHO  
SAYS, 'I KNOW HIM', WHILE HE  
DISOBEYS HIS COMMANDS,  
IS A LIAR AND A STRANGER  
TO THE TRUTH" 1 JN. 2:2-4  
(NEW ENG. BIBLE)

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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The paint store gave us a new yardstick when we bought the paint for the back porch. Mary Beth used the new stick and I used an old one when we measured my dining room windows for new curtains. We couldn't get our measurements to make sense at all, till Mary Beth discovered the new yardstick had forty inches on it. Using other people as a yardstick to measure ourselves is not reliable, either.



# Editorials

Harold Doan  
Editor

## "THEY . . . BELIEVED NOT"

As we read Mark's account of the resurrection of Jesus, we are impressed with the fact that those closest to Jesus at first could not believe that He had been raised from the dead. When Mary Magdalene returned to tell the disciples that she had seen the risen Lord, "they, when they had heard that he was alive, and had been seen of her, believed not" (Mark 16:11). Later, when Jesus had shown Himself to the two men on the road to Emmaus, "they went and told it unto the residue: neither believed they them" (v. 13). "Afterward he [Jesus] appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (v. 14).

Unbelief and hardness of heart in regard to bodily resurrection continued. When Paul later found himself appearing before King Agrippa to defend himself and his preaching, he asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Of all Christian doctrine, that which concerns the nature of man and his hope of resurrection, seems most difficult for some to accept. From the extreme liberal concept that the resurrection of Christ was a fantasy dreamed up by the apostles to give impetus to the early church, to the fundamentalist view that resurrection is the reuniting of the immortal soul with the body, to the Watchtower Society view that God snatched the body away, there have been endless variations on the simple truths of resurrection revealed in the Word of God.

Jesus was mortal. He died. He slept in the tomb for three days and three nights. This same Jesus was raised to immortality, talked, ate, and walked with His followers, and was bodily received into heaven to sit at the right hand of God. The followers of Christ likewise are mortal. They die and sleep in an unconscious state awaiting the call of the Lord to immortality when they, too, will be raised from the dead with new bodies to live eternally upon the earth made new with their risen Lord.

The articles of this issue bring out in detail these simple truths as they are fully explained in the Word of God.

## "HONEST TO GOD"

An English Episcopal Bishop, Dr. John Robinson, has written a book, "Honest to God," in which he attempts to do away with most of the foundation truths of Christianity. Denying the virgin birth of Christ, the physical ascension of Christ into heaven, and other Biblical truths, the book has raised a storm of controversy. A fellow bishop, Dr. Edward Morris, said that "the book can lead only to bewilderment" and repeats old British heresy. Other church leaders commend the book as stirring Christians from their lethargy.

The book not only seeks to undermine faith in some basic theological truths, but also proposes that the church should refrain from applying hard

and fast moral rules to every situation. An Anglican newspaper, *The Church Times*, observes, "It is not every day a bishop goes on public record as apparently denying almost every fundamental doctrine of the church in which he holds office."

Defenders of the thought that the church needs to be shaken, and that books of this type will do the shaking, seem not to have considered the novel idea that the church might be shaken and moved by the preaching of the gospel, the firm and sincere teaching of truth, and the work of the Holy Spirit of God.

#### A CONDITIONALIST ELEVATED

Robert McAfee Brown, a Presbyterian and professor of religion at Stanford University, will soon write a regular column for the Roman Catholic weekly, *Commonweal*. Dr. Brown will also be an observer at the next session of the Vatican Council, replacing J. H. Nichols of Princeton. Dr. Brown, according to *Present Truth Messenger*, is a conditionalist, believing in the truth that immortality is a gift of God to be given at resurrection and is not inherent in all people.

#### MISSIONARIES KILLED IN VIET NAM

The days of martyrdom are not over in the world. American missionary Elwood Jacobson and Filipino missionary Gaspar Makil and their families were returning home from several months of missionary work among primitive Vietnamese people when their Land-Rover was stopped about fifty miles north of Saigon, South Viet Nam capital. Ordered out of the car by twenty soldiers, the missionaries were at first not frightened. Without warning these Communist Viet Cong soldiers opened fire on them and then disappeared into the woods. The two missionaries and one of the children were killed instantly, and another child was wounded. Within minutes government soldiers appeared, but by then the Viet Cong Communist band was gone.

In remote mission fields, men and women are daily facing death from hostile Communist-inspired revolutionaries, from disease, from uncivilized people, from heat and overwork. As the Hebrew writer reminds us, in

this land of plenty and ease "ye have not yet resisted unto blood, striving against sin" (12:4).

#### THE NET IS CLOSING

President Nasser of Egypt, who has visions of ruling the Arab world, is slowly closing the net around Israel. Syria, Iraq, and Yemen have fallen into Nasser's hands, and he seeks constantly to incite rebellion in Saudi Arabia, Jordan, Iran, Sudan, and Tunisia, and waits patiently to see his puppets in power in these nations.

One of the first planned moves of this alliance would be to try to push Israel into the sea. One Arab fear is that Israel would move her troops directly to the Jordan River and take Old Jerusalem if any serious uprising appears to threaten Jordan. The Middle East is still *the* place of greatest world interest to prophetic students.

#### THE PLACE OF JUDGMENT

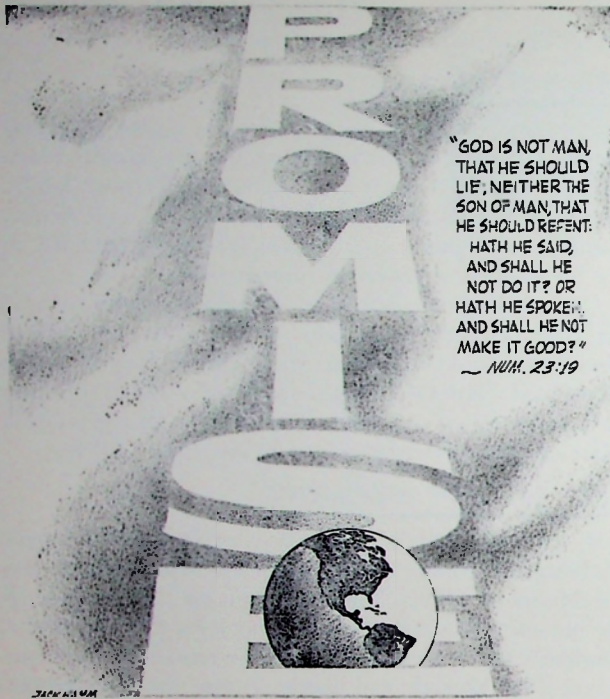
In a booklet of the government of Israel Department of Religious Affairs is an interesting article concerning the Mount of Olives. This mountain on the east side of the old city of Jerusalem is sacred to Jews, Christians, and Moslems. The Jews look upon the mountain as the place where their Messiah will appear. It was the place where David worshiped when he fled from Absalom. They believe that the dove found the olive branch here and then returned to Noah's ark. Throughout Old Testament history it was the site of religious feasts and rites. It was generally believed that the Valley of Jehoshaphat, which is between the mountain and Jerusalem will be the scene of the last judgment. Moslems also teach that this valley between the Mount of Olives and Jerusalem will be the scene of the last judgment, where all men will be gathered to hear their fate. Moslems and Jews and Christians are buried on the hillside, because of this common belief in the site of judgment. (Joel 4.)

Christians also look upon the Mount of Olives with special interest. Here Jesus began His triumphal entry into Jerusalem. Here He gave the famous Olivet discourse. Here He was praying when He was arrested and taken to trial. From here He ascended into heaven, and to this spot Jesus will return at the end of this age.



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unto the Lord" (v. 2). God added fifteen years to his life, but at the end of those years he died. (2 Kings 20:21.)

Preparedness is the watchery of our time. The government spends millions of dollars in preparation against the enemy. Social Security and insurance are to prepare us for sickness, emergencies, accidents, and old age. Men plan for vacations, new homes, and new cars, but little or no thought is given to the inevitable—death. As it is written, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). This is not only the Word of God but the experience of all mankind. Obituary pages confirm this statement from the Bible. Death and judgment are sure! In fact, every man's experience eventually confirms this. No amount of strength, wisdom, or eagerness to live can turn aside death. Praise God, the good news of the gospel of Jesus Christ has taken the sting out of death for those in Him.

"To day [not tomorrow] if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). Doubtless the implication is that God will not always be near. "Now is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6:2). Feel the

## Get Ready for Death!

By Pastor Hollis Parlouwe  
Macomb, Illinois

**G**OD did not ask you if you wanted to be born. Neither will He ask you if or when you would like to die. When death strikes there might not be time to call the preacher, or open the Bible, or even fall on your knees in prayer to God. Throughout Scripture we are reminded of the brevity of this life. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away" (Jas. 4:14). The average life span, moreover, is seventy years. (Psa. 90:10.) "The living know that they shall die: but the dead know not any thing" (Eccl. 9:5). Further, we are reminded to work diligently for God while we have life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). It hardly seems necessary to remind people that in death it is too late to make peace with God or to do any work for Him.

God said to Hezekiah, "Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). Is your house in order? Perhaps some who read these lines will be in the death state and "know not any thing" before another week passes. It is not a pleasant thought, but it is an ever-present possibility. The words of God's prophet to Hezekiah were really, "Get ready for death." What did he do? He "turned his face toward the wall, and prayed

urgency in these words! My friends, this is a life-and-death matter.

### *What Is Man's Condition in Death?*

Let us use the man Abraham as an example. He died and "was gathered to his people" in the grave. (Gen. 25: 8.) Although his people were idolaters, they were with him in death. The same language was used of Ishmael. (V. 17.) "David, after he had served his own generation . . . fell on sleep, and was laid unto his fathers, and saw corruption" (Acts 13:36). Observe that David saw corruption. He did not go to heaven. (Acts 2:29, 34.) Notice also that the dead are asleep. (See 1 Thess. 4:13; 1 Cor. 15:51). They await resurrection. Observe, moreover, that David served his own generation. How well do we as Christians serve our generation? No special talent is needed, only our availability.

Since no one knows when death will come, it is only common sense to prepare and be ready any moment. One of these days, as surely as we were born, we will close our eyes for the last time in this world. "Set thine house in order"! Get ready for death! Certainly at the great day many will come under Jeremiah 8:20: "The harvest is past, the summer is ended, and we are not saved." What a sad condition!

Someone has well said, "There is nothing more certain than death, nothing more uncertain than the time of dying. I will, therefore, be prepared for that, at all times, which may come at any time, must come at one time or another." Death is a trespasser, an enemy in this world because of sin. Indeed, God does not call people to be with Him at death. The dead go to the grave and remain there until the coming of the Life-Giver.

It is natural to fear death somewhat, but Jesus has removed the reason for fearing it. He died to "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). He has, moreover, "abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Believing on Christ, we can say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23:4). Without Christ, however, we are justified in fearing death.

When Paul "reasoned of righteousness, temperance, and judgment to come," Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). This was the golden opportunity for Felix, and he missed it. The more convenient time never came, as far as we know. Don't make his mistake! Voltaire, having spent a life of blasphemy, said to his physician as he neared the end, "I'll give you all my fortune if you'll give me six months to live."

Yes, all men love life, but few are seeking it. Get ready for death! Seek life!

## RESURRECTION, MAN'S ONLY HOPE

● *By Pastor Harry Sheets, Ripley, Illinois*

DEATH, in itself, holds neither promise nor consolation for a Christian. Death did, and still does hold a false hope and comfort for the pagan and for Christians whose doctrines have become contaminated with paganism and other error.

The American Indian considered death to be the beginning of his journey to the "Happy Hunting Ground." The Egyptian saw death as a journey fraught with many perils. Victory over these perils was gained only by the use of many and varied charms. (These charms became more and more expensive as a greedy priesthood learned to exploit the uninformed people.)

Pagan teachings have infiltrated Christian doctrines until many who name the name of Christ look upon death as a door opening to a new and more glorious life, if they have lived righteously; if not, the door opens into hell, where suffering is for all eternity.

Some teach that no one is quite good enough to go directly to heaven, but can get there eventually by being cleansed, purified, and made ready in purgatory. Purgatory is Latin for a place of purging—a place of fire quite comparable to hell.

It is thought, but no one really knows, that one's stay in purgatory is shortened by the number of indulgences received while living, and by the number of prayers (all paid for) offered in one's behalf after death. (In this case, expensive relics have been replaced by expensive prayers.)

Death, according to God's Word, is the antithesis of life. This is evident from God's statement to Hezekiah: "Thou shalt die, and not live" (Isa. 38:1).

The righteous dead cannot praise God (Psa. 6:5; 88:10-12; 115:17), neither can they work, think, nor plan. (Psa. 146:3, 4; Eccl. 9:4-6, 10.)

All men, righteous and wicked alike, "go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). "The small and the great are there" (Job 3:19). Man is "brought to the grave, and shall remain in the tomb" (Job 21:32). The wicked are "silent in the grave" (Psa. 31:17). "Wise men die, likewise the fool and the brutish person. Man . . . is like the beasts that perish. Like sheep they are laid in the grave" (Psa. 49:10, 12, 14).

Resurrection, not death, is the beginning of the new life. Paul taught that if there is no resurrection of the dead, "then they also which are fallen asleep in Christ are perished" (1 Cor. 15:18).

"We have hope toward God, . . . that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15). "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order [rank, division, proper group]" 1 Cor. 15:22, 23).

"Marvel not at this," said Jesus, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

The resurrection of Jesus, which we commemorate at this season of the year, is a guarantee that all people will be resurrected. It is also a guarantee of judgment, "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

There are only two groups in resurrection—the good, who are raised at the coming of Jesus (1 Cor. 15:51-55; 1 Thess. 4:13-18), and the "rest of the dead," who are raised one thousand years later (Rev. 20:5). We select our  
*(Please turn to page 14)*

# ARISING WITH JESUS

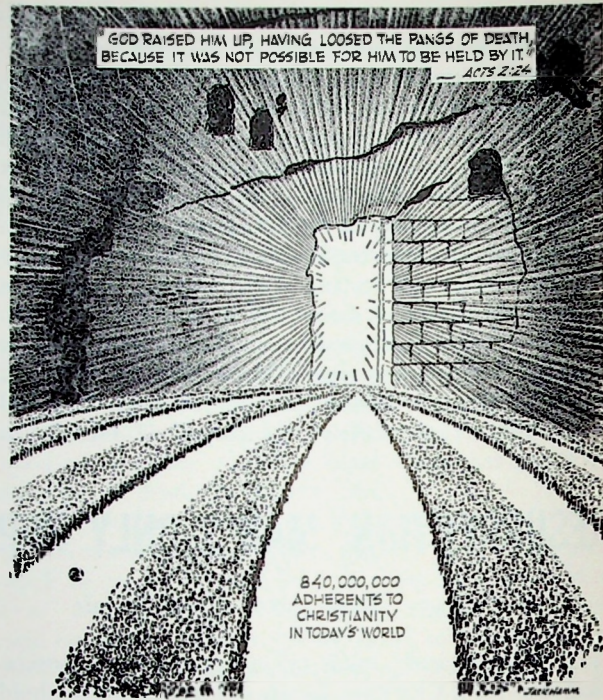
● *By Sterling Russell, Cleveland, Ohio*

**B**ETRAYAL night for our Lord and Saviour Jesus Christ was at hand. The supper being ended, Jesus spoke words of comfort to His disciples before He said: "Arise, let us go hence" (John 14:31). "When they had sung an hymn, they went out into the mount of Olives. . . . Then cometh Jesus with them unto a place called Gethsemane. . . . And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. . . . And he came and found them asleep again: for their eyes were heavy. . . . Rise, let us be going" (Matt. 26:30-46).

Even then Jesus realized the work He was to do at His first coming was still unfinished. Previously, as recorded in John 4:34, Jesus had said to His disciples: "My meat is to do the will of him that sent me, and to finish his work." "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:7, 8). The Apostle Paul enlarges upon this in Hebrews 10:9, 10: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14).

It is recorded in John 19:30 that, just before Jesus died on the cross, He said: "It is finished." Moreover, Paul wrote in Romans 4:22-25 that righteousness will also be imputed to all those who "believe on him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for our justification." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:4-10).

Thus, all baptized heirs of promise in the household



of God are ever "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Forty days after His resurrection Jesus "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:50-53).

"While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-12). Accordingly, the Bible discloses many reasons for our Lord's return and second coming by the will of our Most High God.

One of the chief reasons for the return of Jesus is recorded in Revelation 20:6 and 1 Thessalonians 4:14-18: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

It is written in Daniel 12:1-3 and Matthew 24:21, 22, that at this time there shall be a "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This time of trouble will be so terrible that Jesus warned: "As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:35, 36).

For many centuries those dwelling in the world of darkness have been celebrating their own mythological Easter season. They have refused to accept the word of God revealed in the Bible, that He raised Jesus from the dead, or that when Jesus returns He will, by the power of God, fulfill what is recorded in 1 Corinthians 15:50-58: "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . The sting of death is sin. . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It is recorded in Job 14:14, 15: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Also, in Matthew 24:29, 30, we read that "immediately after the tribulation . . . the tribes of the earth [shall] mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

We have read in the Bible that those who are worthy to be in the first resurrection will escape the horrors of this tribulation on the earth and "stand before the Son of man." Therefore, where are these risen saints during


this terrible time of trouble? Does the Bible disclose what happens in heaven and earth during this period of tribulation? The books of Daniel and Revelation were written expressly for this purpose. All that is necessary for us to know about God's plans and purposes is revealed therein.

When John was in the isle that is called Patmos, an angel showed him the "things which shall be hereafter." The angel told John, as presented in Revelation 4:1-4, "Come up hither . . . and immediately I was in the spirit and, behold, a throne was set in heaven, and one sat on the throne. . . . And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

May everyone, please, notice carefully that each succeeding chapter in Revelation begins with the capitalized word "And." Revelation 5:1-14: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." This unopened book with its unbroken seven seals is extremely important to all of us. "The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. . . . [This] Lamb as it had been slain . . . came and took the book out of the right hand of him that sat upon the throne.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb. . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood

*(Please turn to page 14)*



## CHRIST THE FIRSTFRUITS

• By Pastor J. R. LeCrone

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

If there were no resurrection of the dead, Jesus' death upon the cross would have been a noble, but useless gesture. It is an easily observable fact that all men continue to die. Apart from a resurrection, Jesus' obedience even to death would have been without a reward, even for

Himself. The fulfillment of all the prophecies concerning His kingship and Kingdom hinged upon His resurrection from the dead.

By the same token, the reward or punishment of every person who has died is dependent upon his being resurrected from the dead.

The evidence indicates that many of Jesus' disciples found it difficult to believe that His resurrection would be a literal, bodily raising from the dead. Even after it had become an accomplished fact, they were slow to believe. Belief in a coming resurrection of all the dead involves much more than a mental assent that there will be such a resurrection. True belief involves an active preparation for that event. The resurrection of Jesus is assurance that our own resurrection will take place just as surely and just as literally. Whether it be a resurrection to eternal life, or to shame and condemnation, depends upon our obedience to God now and every day.

Are you prepared for the return of Jesus and the resurrection?

# THE MORTALITY OF MAN AND THE RESURRECTION

By Pastor Gordon Landry, Baton Rouge, Louisiana

**B**ECAUSE some of the converts at Corinth followed the Sadducees' belief that there would never be a resurrection of the dead, the Apostle Paul considered it imperative that he caution the brethren against this false teaching. Without the hope of resurrection from the dead, he argued, Christianity amounted to nothing. The gospel he preached was founded upon the basic concept of Jesus' death, burial, and resurrection. If Jesus did not die for our sins according to the Scriptures, Christianity is of no avail to anyone. If He did not rise from the dead the third day according to the Scriptures, we might as well forget all forms of religious thought.

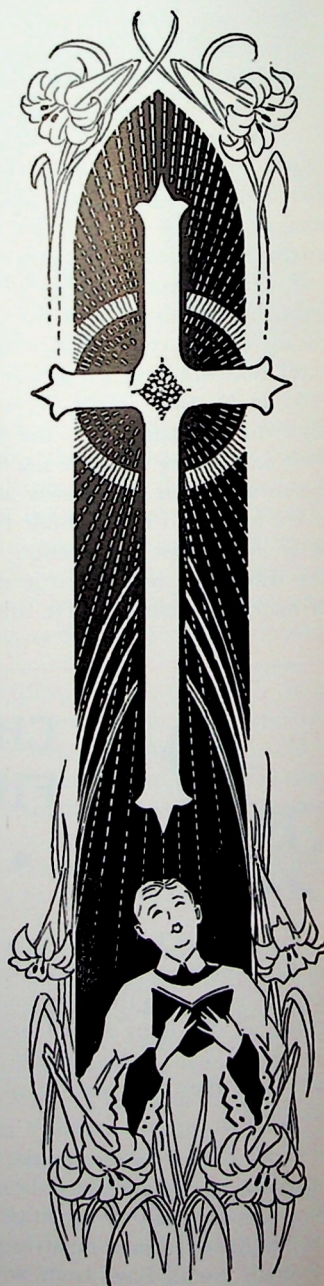
Paul said in 1 Corinthians 15:12-19, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. *Then they also which are fallen asleep in Christ are perished.* If in this life only we have hope in Christ, we are of all men most miserable."

Did you notice how important Paul considered a belief in resurrection from the dead? The Christian's hope for life eternal must be based upon a knowledge of and belief in a coming resurrection. If Jesus was not resurrected, those dead in Him are perished! That statement in itself is conclusive proof that those dead in Christ are not in heaven. Their hope, before they died, was in resurrection. If that hope had no foundation, they will never again know life.

Those dead in Christ, regardless of how faithful they were while living, now are void of all their senses. They are asleep in Christ, and no one can awaken them until He calls them from their earthly beds of rest when He returns.

The next three verses in the text under consideration, show that death and life are opposites. They prove that death is a curse, and that life eternal will be a gift of God through His Son. Notice: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Death, you see, came as a result of Adam's sin. It is a curse upon man. By no means can death ever be considered a friend, unless it be in the sense that it ends the terrible agony and pain that rack those persons unfortunate enough to contract a horrible disease. But as for bringing an eternity of bliss and happiness to the person who is faithful at death, the Scripture teaches nothing of the sort. When the faithful man dies, he is in the same category as beasts of the field when they die. (Eccl. 3:19, 20.) In 1 Corinthians 15:26, Paul joyfully exclaimed that death ultimately will be destroyed. "The last enemy that shall be destroyed," he said, "is death."





That brings to mind a similar statement Jeremiah made when referring prophetically to those mothers in and around Bethlehem whose babies were slain by wicked King Herod shortly after Jesus' birth. We will quote Jeremiah 31:15-17, and you can note the fulfillment of the prophecy in Matthew 2:16-18: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Those babies maliciously and hard-heartedly put to death under the orders of despotic King Herod did not become angels in heaven. They went to the land of the enemy, from which they shall be called at the resurrection. The enemy, said Paul, is death. Plainly, then, those poor, defenseless babies died and returned to dust. Jeremiah said, "*They were not.*" This is an expression used several times in the Bible, and always means that the person referred to was dead, or was thought to be dead. And as surely as they returned to dust, "they shall come again from the land of the enemy." They will be resurrected and given life once more. Reason this out for yourself: Can the land of the enemy refer to heaven? or could it possibly refer to a place of eternal suffering in everlasting fire? If the latter, what sin condemned them to such a constant punishment?

We return to 1 Corinthians 15 again and read verses 51-54: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Death is not yet swallowed up in victory. It still remains the chief fear of man. It is his main deterrent, his greatest limiter. Man is still corruptible, still mortal, still subject to death. But when resurrection takes place, immortality for man will become a reality, and the last enemy will no longer cause him misery and fear all the days of his life.

In verse 52, Paul brings out plainly the truth Jesus taught in John 11:25 and 26. We made mention of this text earlier. Jesus said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Jesus, remember, referred to the

resurrection at the last day in answer to Martha's statement concerning Lazarus: "I know that he shall rise again in the resurrection at the last day." His statement shows this: at the resurrection, those dead in Him shall be resurrected; those living at that time shall never die. Now this is exactly the point Paul emphasized in the text under consideration. Referring to death and resurrection, he said, "We shall not all sleep, but we shall all be changed." All will not die before Jesus returns and resurrects the faithful from the dead, but all the faithful will be changed to immortality. "The dead shall be raised incorruptible," he said, "and we [the living] shall be changed."

This first truth was brought out in his first letter to the Thessalonian brethren. To them he wrote, "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep." (The word "prevent" is used in an old way, meaning "precede" or "go before.") "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This scripture, as you noted in reading it, carries through the theme we have been discussing—that the righteous dead will be resurrected at Jesus' return, and the righteous living will be changed. Together they will be caught up in the clouds to meet Jesus in the air, and they will ever after be with Him. "So shall we ever be with the Lord" does not mean that the faithful will remain in the air with Him, but that they will be with Him from then on. Zechariah 14:4 says that Jesus' feet "shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Revelation 14:1 says, "I looked, and, lo, a Lamb stood on the mount Sion." So Jesus definitely shall return to earth, and those faithful caught up to meet Him shall return with Him. The Apostle Paul, 1 Thessalonians 4:14, said, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

That the faithful will have a body with which to enjoy God's Kingdom throughout eternity is apparent from the following scriptures. Paul wrote in 1 Corinthians 15: 41-44 that "there is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." From these words you can see the great difference

between this life and the life to come. The "spiritual body" is explained in Philippians 3:20, 21, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Jesus' body is a spiritual body, that is, an immortal body. It has flesh and bones (Luke 24:39), but is no longer subject to death. Our hope in Jesus is to be like Him when He comes. My friends, accept this hope, too, and throw off the shackles of false doctrine that keep you bound to the devil's original lie.

We have explained at length God's truth concerning the mortality of man. In view of the many scriptures presented, we know these truths cannot successfully be contradicted. God's Word plainly shows that man cannot go to heaven at death because death ends all his mental and spiritual, as well as physical, faculties. To believe that God has provided a means for eternal salvation, man *must* believe in the return of Jesus to this earth. He must believe that Jesus will resurrect the faithful who are dead and that He will change the faithful who are living when He comes. Man must believe that Jesus will establish God's Kingdom upon this earth, and he must realize that that Kingdom will be an everlasting Kingdom. That Kingdom also will bring to man his first taste of total and complete peace. No longer will he need fear war, for swords shall be beaten into plowshares, and spears into pruninghooks. (Isa. 2:4.)

The question arises then: "So man is mortal; so what? What difference does it make?" My friends, the difference is not necessarily in whether or not man is mortal; the difference is in whether or not you believe God. It made a difference to Eve—believing God meant life; believing the serpent meant death. *Immortality of the soul is the serpent's lie*. It condemns just as surely *now* as it did when Eve chose it in preference to God's truth. Which will you believe: God's truth about the condition you are

in and the need you have for a Saviour, or the serpent's lie that you are already immortal? It *does* make a difference what you believe. It means the difference between life and death.

One of the most popular doctrines making the rounds these days is that it makes no difference what you believe. It gains popularity and enthusiastic applause daily because it is an incentive to laziness. It says, in effect, that you do not need to read or study your Bible because, after all, we are all going to the same place anyhow, though maybe by a different route, so why make any effort to believe anything specific? Accept Jesus as your personal Saviour, this deception says, and that is all that matters. Everything else will take care of itself.

Accepting Jesus as your personal Saviour *is* necessary to salvation, but accepting Him entails more than simply saying, "Yes, Lord, I believe. Now I'm yours and you are mine."

To accept Jesus as your personal Saviour, you must believe that He made a complete sacrifice for your sins; that is, that He died completely. No part of Him remained alive. You must believe that He was buried, and that He rose again the third day. (1 Cor. 15:1-4.) You must believe what He taught about His return to earth. "If I go and prepare a place for you," He said, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). As the Scriptures plainly teach, and as we have read from a number of texts previously, Jesus will come to the earth, and this is where we will be with Him, if we remain faithful and true to Him. (Matt. 19:28.)

To accept Jesus as your personal Saviour, you must understand and believe what He taught concerning the establishment of God's Kingdom upon this earth. So sure were the apostles that Jesus purposed to establish God's Kingdom with Jerusalem as its capital city, that they asked Him shortly before His ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus acknowledged this as His avowed purpose by answering,



## ONCE UPON A CROSS

Once upon a lonely cross  
My Saviour died for me,  
Once He shed His precious blood  
In far-off Calvary.

He paid redemption's price in full,  
The only worthy one,  
He bore our sins, received our stripes,  
God's perfect, holy Son.

Once upon an Easter morn,  
He rose from out the grave,

And summons us to follow Him,  
For only He can save.

Eternal life He promises  
To all who will comply,  
And strength to bear our crosses,  
And power from on high.

Oh, glorious resurrection,  
Oh, freedom from all dross,  
Because my Saviour died for me,  
Once upon a cross.

—Jessie Koewing Brown.

"It is not for you to know the times or the seasons, which the Father hath put in his own power." While yet speaking with them, "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:6-11).

Recorded in Acts 8 is the fact that "Philip went down to the city of Samaria, and preached Christ unto them" (v. 5). Of the conversion of those people it is written, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (v. 12). So the preaching of the Kingdom of God is completely intertwined with the preaching of Christ. You cannot believe in Jesus as your personal Saviour unless you understand and believe what He is preparing for you. He is preparing life eternal in God's Kingdom soon to be established here upon this earth. *That* life will be given to all those who have accepted Christ *in the truth* and who have remained faithful to Him until death or until He returns again. Our life is now hid with Christ in God. (Col. 3:3.) We do not yet have eternal life. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (v. 4). (Glory, by the way, is not a place, but a condition.)

To accept Jesus as your personal Saviour, you must repent and be baptized into Him. Said Peter on the Day of Pentecost to those who were instrumental in crucifying Christ, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Baptism must be by immersion, for it is a symbol of death, burial, and resurrection. In Romans 6:3-7, Paul argued for immersion in this way: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Baptism is essential to salvation, for Peter said, "The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even *baptism doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Baptism of small children and babies is not valid in the sight of God. For one thing, sprinkling or pouring is generally submitted for immersion, and there is no Bible reason, and therefore no excuse, for such a substitution. For another thing, belief and repentance are essential *before* baptism, and it is impossible for babies and small children to reason well enough to believe and repent. We already have read Acts 2:38, which shows that repentance is necessary. Notice also Mark 16:15, 16, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that *believeth and is baptized* shall be saved; but he that believeth not shall be damned."

After you have accepted Jesus as your personal Saviour, the work of Christianity in your life is just beginning. From the moment of your baptism, trials and temptations seek to crowd Jesus from your mind and heart. That is why Paul wrote to the Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). We must throw off the yoke of fleshly lusts that lead to sin and death, and walk freely in the spirit of Christ.

Does it *really* make any difference what you believe? Some will say that if you preach specific doctrine, that there is only one way into salvation, you are narrow-minded and egotistical. They say you preach bigotry. God's Word, however, constantly affirms that the preaching of specific doctrine is necessary to keep people informed of God's singular way of salvation. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Paul said to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4). That time is with us now. Never before have so many fables been preached from pulpits throughout the world. And so feeble and pathetic is the Bible knowledge of most people that the fables are accepted as fact. Remember, this is a matter of life and death.

In 1 Timothy 4:1-6, Paul cautioned, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in re-  
(Please turn to page 14)

# EASTER MEDITATIONS

## "WHAT THINK YE OF CHRIST?"

*Matthew 22:42*

Pilate? "I find no fault in him at all."

Judas? "I have sinned in that I have betrayed innocent blood."

Centurion? "Truly this was the Son of God."

John the Baptist? "The Lamb of God which taketh away . . . sin."

John? "He is the bright and morning star."

Peter? "Thou art the Christ, the Son of the living God."

Paul? "The excellency of the knowledge of Christ Jesus my Lord."

Angels in heaven? "A Saviour which is Christ the Lord."

Father in heaven? "My beloved Son in whom I am well pleased."

"What think ye of Christ" is the test  
To try both your state and your mien,  
You cannot be right on the rest,  
Unless you think rightly of Him.

## DEATH HAS AN EXIT

*By William M. Wachtel*

*"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20).*

To the Christian, this is one of the most important truths by which he lives. He knows that Jesus, his Saviour, is not among the dead; but that Christ is alive forevermore! Jesus said, "Because I live, ye shall live also" (John 14:19). Our hope of immortality is real only because our Lord has Himself become immortal.

If we had no hope of resurrection at Christ's return, we would be "of all men most miserable" (1 Cor. 15:19). We would go down into the dust with no hope of ever rising again. Our sleep of death would be eternal. We would be as though we never had been.

But the sleep of death has an exit! This exit is the resurrection when Jesus comes back to establish God's Kingdom on earth, for "they that are Christ's" will be raised at Christ's coming. (1 Cor. 15:23.) Christ Himself was among the sleeping dead for three days, but rose immortal as "firstfruits of them that slept." He says, "I am he that *liveth*, and *was dead*; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Paul says it is essential that we believe that Jesus was actually dead if we are to be saved! (1 Cor. 15:1-4.) It will not do to believe He was only dead in body while somehow in spirit He was very much conscious and active. No! Our Saviour gave up *all* His life for our salvation, and this makes His resurrection victory all the more glorious.

We must also believe in our hearts that "God hath raised him from the dead" if we desire to be saved. (Rom.



10:9, 10.) Thus, the Christian's salvation is completely tied up with the literal death and resurrection of Christ. Knowing these things, we rejoice and thank God!

### HE LIVES!

By Mary Mae Nedrow

Our Saviour knows the hurts we oftentimes suffer,  
For cruel hands laid hold of Him that day;  
When scourged and bleeding, every hurt He suffered,  
The burden of our sins upon Him lay.

He died for sins that He had not committed,  
But death at last brought surcease from all pain;  
And in a sepulcher they gently laid Him,  
For He had conquered over things mundane.

At break of day, one glad and glorious morning,  
An angel came and rolled the stone away;  
Our Lord arose, and now He lives forever,  
The resurrected Christ, our hope today.

### RACE TO THE TOMB

By Sidney E. Magaw, deceased, former editor of  
*The Restitution Herald*

Cemeteries are not inviting. Few people find pleasure in visiting them. The Scripture tells, though, of a foot-race to a grave: of Peter and John *running* to Jesus' tomb! (John 20:1-9.) Why did they run? What were their expectations?

The record informs that Mary of Magdala had discovered that the stone was rolled away from the sepulcher. (John 20:1.) That, in itself, apparently frightened her. Further, it "was yet dark." Imagine a woman's feelings out in a cemetery in the dark, if she discovered an *open* grave. She *ran* to tell Peter and the disciple "which Jesus loved" that someone had removed Jesus from the tomb. (V. 2.) Undoubtedly she was alarmed, frightened.

"Peter therefore went forth, and that other disciple, and came to the sepulchre" (v. 3). One can almost sense the boldness of Peter. Mary had run *from* the scene, but Peter "went forth" boldly *toward* the scene. Indeed, he and his fellow disciple "ran both together," and evidently ran with all speed, because the record says: "The other disciple did outrun Peter" (v. 4). That disciple, stooping down, looked into the tomb and "saw the linen clothes lying." "Yet went he not in." Was he a little fearful, too? Then, likely puffing, Peter arrived and went fearlessly into the sepulcher. What thoughts were raging through Peter's mind?

We suggest that Peter was becoming quite convinced that Jesus was resurrected, not stolen as Mary had believed. As Peter had begun his race to the sepulcher, he probably agreed with Mary, but as he continued running

he began to meditate, to recall the Saviour's several promises of resurrection. Verse eight tells that the "other disciple" followed Peter into the sepulcher, that "he saw, and believed." The suggestion is that he, *too*, believed. Peter was the first to enter, the first to see the grave clothes, and probably the first to believe in the resurrected Lord. His race to the tomb, if started with the thought of tragedy, ended in amazement.

Verse nine, saying, "As yet they knew not the scripture, that he must rise again from the dead," simply means that they had not yet fully comprehended Christ's prophecy of His resurrection. They saw that He was raised, but were unable for a brief few moments to "put two and two together." Two other texts suggest that Peter was first to believe in the resurrected Lord. In Luke 24:33, 34, we are told that the disciples and other saints in Jerusalem were saying: "The Lord is risen indeed: and hath appeared to Simon"—that is, to Peter. Similarly, the Apostle Paul said of Christ, "He rose again the third day . . . and . . . was seen of Cephas, then of the twelve" (1 Cor. 15:4, 5). Thus Cephas, or Peter, was the first one credited with having seen and accepted the risen Lord.

Granted, though, that Peter did not grasp fully that his Lord was resurrected, and not stolen from the tomb, there is still a beautiful lesson in his race to the tomb. Dreaded as the tomb is dreaded, shun it though we will, all mankind is racing, racing, racing to the tomb. Stronger than the force of gravity, it pulls all flesh faster and faster toward its door. There is a difference, though, in those who race. Some are racing toward death and the grave with absolutely no thought, no promise, no hope of resurrection into the Spirit-born life, into immortality. Indeed, their lives are so steeped in sin that any last-minute thought of resurrection could be only of resurrection to judgment—"the resurrection of damnation" (John 5:29). Others are racing toward death and the grave—living little longer, if any longer, than those who revel in sin—but these people do have thought, promise, and hope of *resurrection to immortality!*

### EASTER PRAYER

Lord, make my heart a garden,  
As real a place of prayer  
As was night-hushed Gethsemane  
When Jesus suffered there.

Plant there the trees of kindness,  
Where all who look above  
May find the shadows softened  
By sunshine of Thy love.

Fill it with Easter gladness  
As fresh and new as spring.  
Keep it the clean, pure dwelling  
Of Christ, the risen King.

## RESURRECTION, MAN'S ONLY HOPE

(Continued from page 5)

group now while we are living. No amount of money, indulgences, or prayers can change our standing or status before God when once we are dead. "Behold, now is the day of salvation" (2 Cor. 6:2). "The night cometh when no man can work" (John 9:4).

"I am the resurrection and the life," said Jesus. "He that believeth in me, though he were dead, yet shall he live" (John 11:25).

---

### ARISING WITH JESUS

(Continued from page 7)

out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

We read in Revelation 6:1-17 about the opening of six seals: "And I saw when the Lamb opened one of the seals, and I heard . . . one of the four beasts saying, Come and see. . . . For the great day of his wrath is come; and who shall be able to stand?" The tribulation continues, for in Revelation 8:1, 2 we read: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." After this, in Revelation 11:15, 16, when the seventh angel sounded, "the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God."

It is revealed in Revelation 14:6: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Moreover, Revelation 16:16 states: "He gathered them together into a place called in the Hebrew tongue Armageddon." The following verse is also important: "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

In the nineteenth chapter at verse 4 we read again: "The four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia." The following verses of this chapter are worthy of note also. Beginning with verse 11, we read: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and

their armies, gathered together to make war against him that sat on the horse, and against his army."

It is written in Zechariah 12:9: "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." The fourteenth chapter of Zechariah unveils what happens on earth when Jesus and the risen saints stand upon the Mount of Olives. This is confirmed in 2 Thessalonians 1:5-12: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

When Jesus returns, may we all hear His sublime words, "Arise, let us go hence."

---

### THE MORTALITY OF MAN AND THE RESURRECTION

(Continued from page 11)

membrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, wherunto thou hast attained."

Speaking of the coming of Christ, John said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). Would you call John narrow-minded and egotistical?

Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (v. 3). I am sure you would say that Jude *knew* it made a difference what people believe.

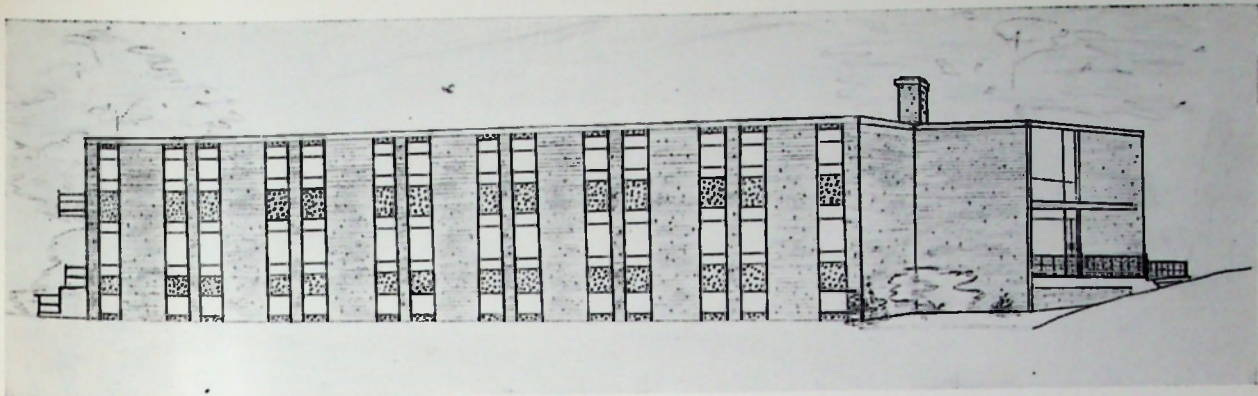
Let us each determine to study our Bibles, as did the Bereans who listened to Paul and Silas (Acts 7:10-12), and hold fast the true teachings of God. Conscientiously lived, these truths will mean life eternal to you when Jesus comes.

---

### NOT IN THE TOMB

Why do you search among the dead  
For One who is alive,  
Is life itself?  
He told you of the cross and tomb,—  
That He would live again.  
He is not here:  
Go, tell the others that He lives,  
And you will see Him  
In the upper room with them.

Not in the tomb,  
But in the fellowship of those who love Him  
Will you find the Christ.—James Asa Johnson.



## CONSTRUCTION NOW IN PROGRESS

Construction has begun on the new dormitory-cafeteria-library building of Oregon Bible College. Excavation is finished and foundations are being poured at this writing. Architect Marshall Munz and the contractors are making every effort to assure that the building will be ready for use in September, 1963, should the Lord tarry. Your prayers for this project are greatly appreciated and we know that the Lord is blessing.

The building will be entirely of masonry and steel construction. It should be very attractive to the eye, as well as functional, durable, and easy to maintain. Every effort has been made to insure quality, safety, economy, and provision for the future. We are certain that the building will be greatly appreciated by the students and faculty, by the Church of God membership, and by the Oregon community.

This new College building will be built entirely with private funds. Government loans and tax money are not available for this purpose. Those who believe in the value of Bible colleges, and see and receive the benefits of Bible college educations must make the funds available through contributions for this purpose.

We praise the Lord for the many who have already seen the need and felt the burden to help. They have made commitments and have given cash gifts totaling \$136,000.00. About \$18,415.00 more will be needed to complete and furnish this new structure.

### *An Investment*

In many ways, the contributions to the Silver Anniversary Building Campaign of Oregon Bible College constitute an investment in the future. The product of Oregon Bible College is leadership for the Church of God. Buildings and equipment are needed to produce these leaders—in addition to the intangibles that are a part of Bible college education. The contributions made are an investment. The “interest” and “dividends” are ministers,

missionaries, ministers’ wives, Christian musicians, teachers, and lay members.

Other returns from this investment in the work of the Lord include His blessing; the knowledge that one has done something to help young people who may be instrumental in winning many, many people to Christ through their ministries; and the somewhat selfish knowledge that one has made provision for the future need of his own church for pastors and leaders.

We urge you to invest in this worth-while undertaking that is now reaching the final stages of accomplishment. Within the next five months, with the Lord’s blessing, a work undertaken in faith and continuing on faith will find fulfillment. We trust that you will take this opportunity to participate with prayers and giving.

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April 30, 1963

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# RESTITUTION

*Herald*

**"Who Is Like  
Unto the  
Beast?"**

VOLUME 52, NUMBER 14

**MESSAGES OF TRUTH IN  
THIS ISSUE:**

Keep in Touch

Reasoning With God

What Is the Faith of Abraham?

Use a Little Foresight

How the Study of Bible Prophecy  
Helped Me

The Royal Law

Brief Messages and Editorials of  
Current Interest and Importance



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth week of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

**HAROLD J. DOAN, Editor**  
Paul C. Johnson, Associate Editor

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The construction foreman at the schoolhouse really has a job. If the carpenters don't get things done at the right time, the electricians can't do their work. Lately, they've all had to lay off, waiting for the steel workers to put up the beams. It's a miracle that blueprints ever become a building. No wonder the world is in such a mess, when so many do not even realize there is a Foreman, and others don't bother to consult His plans.



## Editorials

**Harold Doan**  
**Editor**

### THE POSITION OF THE BIBLE IN CHURCH UNITY

One of the most basic problems facing the church today regards the position of the Bible and tradition in the church. It was disagreement about the relative authority of the Scriptures as opposed to tradition that stopped the deliberations of the Vatican Council. This same disagreement appears to be the point of sharpest difference in the proposed merger of the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church in the U. S. A., the United Church of Christ, the Disciples of Christ, and the Evangelical and United Brethren Church.

In the disagreement, one side believes that since tradition is historically older than the Scriptures, the Scriptures should not have more authority than tradition. The other side contends that all tradition must be tested by the Scriptures, and only that which is Scriptural retained.

The problem of the authority of the Bible appears not only in deliberations on church mergers, but within churches in regard to their own statements of faith, church discipline, and ministry. There is always the temptation to circumvent the Bible, replacing it with creeds, traditions, forms, and adjustment of church teaching and practice to the times.

The church is built upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). The key to maintaining the church upon this foundation is loyal adherence to the Word of God which gives us "all things that pertain unto life and godliness through the knowledge of him that hath called us" (2 Pet. 1:13). Deviations from this foundation have become the traditions that lead away from truth and righteousness. Close adherence to the Word of God will help to keep the church true to its doctrinal and moral foundation principles and will help to make it spiritually strong.

### IRELAND AND THE COMMON MARKET

*Signs of the Times* reports an interesting sidelight on the Common Market. Irish Premier Sean Lemass recently disclosed Ireland's decision to seek membership in the European Common Market. Their decision was guided by Pope Pius XII's Christmas message in 1953 in which he called for European Union. The plea of the late pontiff came when it appeared that the economic integration was slowing down. The Irish premier stated, "The Pope's exhortation was directed to this nation as well as to others."

Many students of the prophecies of the Bible concerning the last days, the signs of the soon coming of the Lord, and prophecies about the nations which will ally with one another and be involved in the last great battle of the age, see in the Common Market a revival of the Old Roman Empire. Seeing that other nations had given an affirmative answer to the Pope's plea, Premier Lamass said Ireland could not present a "negative or half-hearted" attitude.

## DROP IN MEMBERSHIP

For the first time in nearly one hundred years the percentage of church members in the United States has decreased. In 1961, 63.6 per cent of United States people were members of a church, and in 1963, 63.4 per cent of the people claim church membership. While this is a drop of only two tenths of one per cent, it does indicate a leveling off in what was a rapid yearly increase in church membership.

There may be many reasons for this. Several years of reasonable peace (or is it simply that we have become accustomed to living in the shadow of crisis?); unmatched prosperity; the general lowering of moral and ethical standards; the failure of the church to remain true to its Biblical commission; the fact that religion is often not relevant to the realities of life; and many other factors have undoubtedly contributed to the leveling off of the popularity of the church.

## SUNDAY—FAVORITE SHOPPING DAY

Pacific Mutual Insurance Company, an investor in shopping centers, made a survey of more than 50,000 customers to determine the favorite shopping day of the week. The number one choice of consumers was Sunday. Next in line was Saturday, followed by weekday evenings. A study of 100 shopping centers showed that stores which stay open on Sunday do forty per cent of their total business for the week on that day. From fifty to sixty-five per cent of the business of the centers is done after 6:00 p.m.

Despite pressures in some states for enforced Sunday closing of business, the practice of Sunday shopping seems to be gaining favor. Most shopping centers give token recognition to the day of worship by not opening till noon. Owners, however, expect a great flood of business from churchgoers on their way home from church.

## GREAT WEALTH

Radio and newspaper commentator and columnist Bob Considine has recently said, "No electric brain on earth could compute the wealth in dollars [of the Roman Catholic Church]. The ground on which Saint Patrick's Cathedral sits in New York has been estimated to be

valued at \$25,000,000.00. But that would be a pittance when compared to the value of the treasures of the Vatican Museum, the Basilica of St. Peter's, Fatima, Lourdes, Guadalupe, St. Anne de Beaupre . . . or Michelangelo's Pietra." Mr. Considine speaks as a member of this church.

This wealth is growing by leaps and bounds with the almost daily addition of valuable "urban renewal" and "surplus" land given to it by various local, state, and national government agencies; tremendous gifts of taxpayers' money for its hospitals through the Department of Health, Education, and Welfare; huge government grants to its colleges; earnings from its secular business investments which have special privileges and tax benefits; a growing amount of public funds parceled out for various parochial school costs; and huge donations for Cuban and other welfare handled through Catholic charities.

## EGYPTIAN ROCKETS FOR ISRAEL

Two hundred German scientists have been hard at work in a factory building near Cairo building rockets for the Egyptian government. Premier Nassar of Egypt says that the range of the rockets being produced will be from Cairo "to just south of Beirut" (or the northern border of Israel). The German scientists, West German citizens, many of whom learned their skills as builders of V-2 rockets for Hitler, are the object of efforts by the Israeli government to force or frighten them back home.

In spite of German expressions of official sorrow at the murder of six million Jews by Hitler and his sympathizers, there is little tangible evidence that anti-Semitism is a thing of the past in post-war Germany.

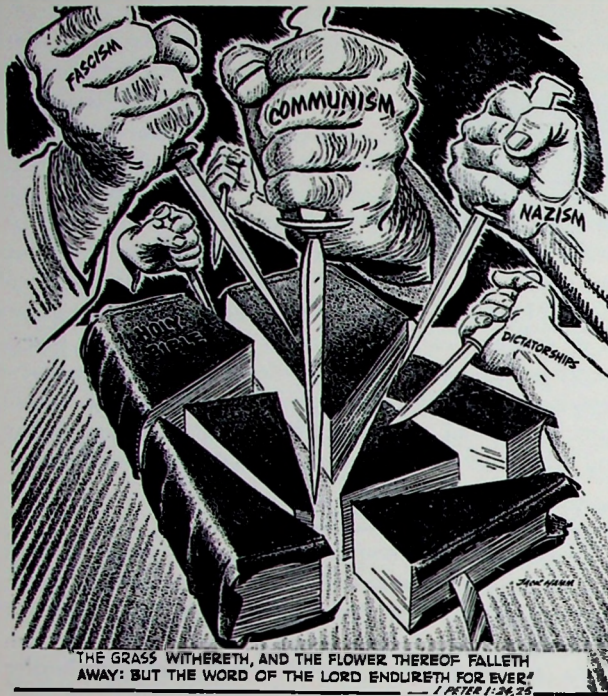
## UNREST IN JORDAN

As Egypt, Iraq, and Syria announced their plans to merge, student riots began in Jordan to overthrow the anti-Nasser King Hussein. As this news was announced, it also was announced that Israel began moving troops to its Jordanian border. It is generally supposed that revolt in Jordan might lead to Israel's seizing that part of Jordan west of the Jordan River, including the Jordanian section of Jerusalem. Of interest to prophetic students is Jesus' indication that Israel will again possess Jerusalem as Gentile times draw to a close. (Luke 21:24.)



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You Are Welcome  
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THE GRASS WITHERETH, AND THE FLOWER THEREOF FALLETH AWAY: BUT THE WORD OF THE LORD ENDURETH FOR EVER.  
1 PETER 1:24, 25

## The Days of Vengeance

### Part 3

# “Who Is Like Unto the Beast?”

By Pastor Francis E. Burnett  
Tipp City, Ohio

THE TITLE of this article, “Who Is Like Unto the Beast?” is a question that will be asked by the followers of the beast. In a literal sense, it is a proclamation of the greatness of the beast. Let us remember that this person is the same one who is called “antichrist,” “man of sin,” “son of perdition,” “vile person,” “that Wicked,” and other names that refer to him. “They worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Rev. 13:4). This leader will be so exalted and revered by his followers that one who would dare not accept him will be regarded as foolish and unwise.

This leader will have control and power over all of the world. “Power was given him over all kindreds, and tongues, and nations” (Rev. 13:8). Another description of his control is found in Revelation 17:12, 13: “And the ten horns . . . receive power as kings one hour with the beast. These have one mind, and shall give their power

and strength unto the beast.” Daniel, too, was shown the *forceful control* that would be in the hands of this leader of all nations. “The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces” (Dan. 7:23). There is not one part of the world that will not be affected and infected by the influence and control of the beast.

This time of the reign of the beast which is yet ahead of us will be one of distress, persecution, and suffering for those who will not “worship the image of the beast.” It is understandable why Jesus said, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:21, 22).

Why? What will happen? The beast and his followers, which will include the false prophet, that we before have shown to be a religious system, will make war against the saints. I am sure that now in the minds of many of you readers, you are asking, “Who are the saints? Will not the church have been taken out?” The saints will include both Jew and Gentile. They will be *believers* in God. They will be those who will refuse to “worship the image of the beast.” (We should insert this side thought that there is a difference of opinion among Bible students whether or not the Lord has come for the

church [bride] at this time. The main point in this setting is that there will be those who believe in God, serve Him, and they will be the *object* of destruction by the beast.)

For Israel, this will be the time of Jacob’s trouble which is written by Jeremiah. (See Jer. 30:7.) “I beheld, and the same horn made war with the saints, and prevailed against them” (Dan. 7:21). The little horn is the same as the false prophet. “They that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days” (Dan. 11:33). The ones “that understand” are “believers” in God. “It was given unto him to make war with the saints, and to overcome them” (Rev. 13:7a).

The entire seventh chapter of Revelation is devoted to a description of this very scene and time. We read that the “saints,” 12,000 from each tribe of Israel, and a “multitude which no man could number, of all nations, and kindreds, and people, and tongues” are separated for service to God. This includes both Jew and Gentile. We have further description of this time in this passage: “I

saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands" (Rev. 20:4). Why had these been beheaded? Because they had not worshiped the image of the beast.

The worship of the "image of the beast" will be required. He will cause "that as many as would not worship the image of the beast should be killed" (Rev. 13:15). We have an example in the writings of Daniel of an image that was worshiped. The image had been made by Nebuchadnezzar. Daniel's three companions, Shadrach, Meshech, and Abednego would not worship it. A similar thing will be done in the end of this age. In keeping with this service to the beast will be the receiving of a "mark." "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16, 17).

What is the importance of this "mark" to the servant of God? We read, "If any man worship the beast and

his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God . . . and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11). Also, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2).

Just what the *mark* may be is hard to determine. It is referred to as a number—"666." We doubt that the number 666 will be used, but it is possible. All of us are familiar with marks of distinction that are used by unions, clubs, etc. Whatever it will be, all people will have to have it. The ones who refuse will be at the mercy of the beast and he will "make war with the saints." This will bring about severe persecution which will be death for many—possibly all. This is not to be easy for the *believers*, "but the people that do know their God shall be strong, and do exploits" (Dan. 11:32). "He that shall endure unto the end, the same shall be saved."

## KEEP IN TOUCH!

By Mrs. Francis Burnett, Tipp City, Ohio

**A** FAVORITE chorus of our Church of God young people has these wonderful words of devotion: "I keep in touch with Jesus, and He keeps touch with me; and so we walk together in perfect harmony. There's not a day that passes, there's not an hour goes by, but that we have sweet fellowship, my precious Lord and I."

Oh, that we could always sing these words with honesty and confidence. Most Christians have a desire for more satisfying devotion in their lives. We long for a continued feeling of being "in touch" with Jesus and our heavenly Father. At times we are drawn much closer by means of revivals or special things. However, the cares of this world too often overcome us and interfere with that close touch. In the rush and muddle of living, the "how" to attain and hold on to this closeness escapes us. There are ways in which we can open the door to that "sweet fellowship."

"Be still and know that I am God" (Psa. 46:10). Be still! Quiet! What a rare blessing. The faster and more complicated our way of life becomes, the more confusingly noisy it is. Our factories, trains, planes are noisy. Our traffic is noisy. Our children are noisy. (No one has any use for the old-fashioned adage — children should be seen but not heard.) The TV blares or the radio roars. We shout to be heard above the bedlam.

"Be still." It is not impossible! We can control more of this noise than we think. We can eliminate some of the unnecessary noise in our homes. We can establish "quiet times" that we might listen to the "still small voice" of God. How many hours we waste with TV, for example, during which we might have been "keeping in touch" by quiet meditation. "Be still and know that I am God."

"Let the word of Christ dwell in you" (Col. 3:16). We can keep in touch by listening more often to what God has to say to us. How can we walk together in perfect harmony with Christ without *knowing* Him through daily reading the Bible. We must let family devotions be only the beginning. Then, when everyday trials consume our thoughts, taste that sweet fellowship of God's Word. To stop and contemplate only a verse or two can set our lives on an even keel again. Keep "in touch" by letting the word of Christ—of God—dwell in you.

"Pray without ceasing" (1 Thess. 5:17). Yes, how often it has been said, but have they been just words to us? Can we, *do* we speak with God as we drive to work, as we wash the dishes, as the family gathers for meals? How sad and shameful it is that many "Christian" families do not *pray together*. We can "keep in touch" by  
(Please turn to page 13)



# Reasoning With God

By Pastor C. Jesse Pestle, Dixon, Illinois

*"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).*

**T**HESE words were given to Israel by the Prophet Isaiah at a time when they were in serious trouble. Though the words were uttered many years ago, they still offer the solution to the world's problems.

The first Adam was made in the image and likeness of God in more ways than his physical form. Adam's capacity to think and reason was also like that of God's. Man today is like God in that God has given him the ability to reason. This is an outstanding difference between man and the rest of God's creation.

From the sixth day of creation when Adam was formed until this present day in which we live, God has had a desire to reason with man. Evidence of such reasoning is found in the Bible and in the Church of Jesus Christ. From Genesis to Revelation God's plea to man is, "Come now, and let us reason together." The Creator wants His creation to be in harmony with Him.

Words are but symbols of thought, and essential to the process of reasoning. It is by the written Word that God reasons with His people. A complete revelation of God is found in His Word. The Bible is the place where man can meet with God. Apart from the Word man cannot hope to know God and gain eternal life. God speaks to man through the Bible and tells him what he must know.

God reasoned with Adam in the garden; with Abraham in Ur; with Moses in the mount; with Israel through Moses; with all the prophets and the apostles; with His Son; and with the early church. Today He is reasoning with us through the "more sure word of prophecy." God has a purpose for man and He wants man to know what that purpose is. God's ambition for man is explained in Isaiah 43:26: "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Other translations use the word "argue" in place of "plead." Man is encouraged to argue it out with God.

Not all men like to reason or labor with the mind over important matters. Some do not want to reason with men, let alone with God. God has given man the right not to

reason if he so chooses. Let us consider the position of those who do not reason with the Lord.

Speaking of His own people Israel, God said, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:3). How the heart of God must have wept when the Israelites refused to reason and understand. Even animals know their masters and their place of safety, but God's people were different. They did not know or consider. Israel was a "sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1:4).

God said through Hosea, "My people are destroyed for lack of knowledge. The people that doth not understand shall fall" (Hos. 4:6). The reason Israel did not know was because she shunned the counsel of God. She did not reason with her Lord. Isaiah spoke of Israel and said, "They regard not the work of the Lord, neither consider the operation of his hands" (Isa. 4:12). Israel went her own way and was not concerned about God or His mighty works. She placed herself in a dangerous position because she refused to reason with God.

It seems that every generation of mankind has its majority which does not know God. In Israel's day those of her number who reasoned with God were few. Today the picture is every bit as dismal. People in general are not interested in the Word of God. Even among Christians we see a great lack of knowledge concerning the Creator. Those who search His Word daily and worship Him regularly are in a minority.

We are living in a materialistic age of science. Reason and logic are essential for our space program. The average person would probably find it difficult to even comprehend the reasoning it took to place United States astronauts in orbit. Intelligent men had to reason together for years before such a thing was possible. Just as the scientist must reason well about the elements, so the Christian must reason well with the Word of God.

I suppose that one reason there are so many false beliefs today is because people do not want to reason with God. Man wants his own way. A false belief is the natural result of any not consulting God or His Word.

The Israelites were bringing multitudes of sacrifices and burnt offerings, but God said, "I delight not in the blood of bullocks, or of lambs, or of he goats." God was sick of their vain oblations and incense. Their feasts troubled and wearied Him. They were not giving God what He wanted, but they were unaware of their error because they did not reason with Him. Their service was rendered without sufficient thought. Israel drew near to God with their mouths and honored Him with their lips, but their hearts were far from Him. Paul spoke of a similar kind of people in the last days when he told of a form of godliness which denied God's power.

Many today believe in giving many sacrifices, but refuse to change their attitude or heart. Some get just enough religion to become immune to the real thing. They learn a few of God's laws, become content with a little, and continue the rest of their lives on the wrong path.

A great many Christians are pitifully lazy when it comes to reasoning with God about spiritual things. The common attitude of some is, "Let the preacher do the reasoning with God." Such an attitude places a great responsibility upon those behind the pulpit, but also tends to make them more a hindrance than a help in the matter of reasoning with God. People come to depend upon their pastor more than upon God. Instead of reasoning with God the layman reasons only with his leader. This is not good because it makes the leader a go-between or intercessor. No leader should stand between his people and their God in the matter of reasoning. He has no right to do their reasoning for them.

Some religious groups today require that the layman be subject to his superiors in all spiritual matters. Some are not allowed to reason for themselves. Such restrictions place one in subjection to man, but not God.

Where does the man stand who reasons with God? God said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the reward of one who reasons with God. Sin can be blotted out by God alone, and it is essential that the individual be willing and obedient. David testified of this thing when he said, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:10, 12). God has said, "Their sins and their iniquities will I remember no more." So it will be with the sins of the one who reasons with God.

So often, when we reason with another person, it is to get him to see things our way and not necessarily to understand his viewpoint. Some people attempt to reason with God this way. They go to the Bible to justify their own ways and not to find the way of God. Peter in his second book wrote of the unlearned and unstable people who "wrest" (or twist) the Scriptures to their own de-

struction. When we read the Bible it should not be for the purpose of proving ourselves right, but for finding and becoming acquainted with the will of God. Twisting the Scriptures to suit our own tastes will only bring about our own hurt.

Reasoning with God is a most noble work. It is a way of life and a way *to* life. One cannot rid himself of sin without discussing the matter with the One who can forgive sin.

Job said, "Surely I would speak to the Almighty, and I desire to reason with God" (Job 13:3). Surely the prosperity of Job's latter days can be attributed to his desire to reason with his Maker. Paul spent many years after  
*(Please turn to page 13)*

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## PRECIOUS PROMISES

*By Beth Briggs*

*"Then touched he their eyes, saying, According to your faith be it unto you" (Matt. 9:29).*

We find the theme of faith all through the Bible. Nothing has ever been accomplished without it, and mighty works have come to pass for those who possessed it. (Heb. 11.) Jesus opened the physical eyes of the blind, and some of those healed had their spiritual eyes, or understanding, opened also.

Jesus often addressed the sick with these words: "According to your faith be it unto you." Sometimes the seeker did not possess as much faith as he knew he should have, and would plead with Jesus: "Lord, I believe, help mine unbelief." And Jesus answered his prayer.

Many of us stumble through life with blinded spiritual eyes, when they could be easily opened if we would pray with faith and humbly seek for an understanding of God's Word. Sometimes even physical eyes have been made to see through the ministrations of a Christian physician who believes in prayer and uses it in connection with his operative skill. Then again, who knows what miracle might happen if only we ourselves would reach out to the Eternal in the firm belief that "Jesus Christ is the same yesterday, today, and for ever?"

If Jesus walked the earth today,  
Would I be at His side?  
Or would I do as some did then,  
Reject Him in my pride?  
Would I have faith so that the Lord  
Could give me back my sight?  
Or would I stay where shadows are,  
And never see the light?  
Lord, open Thou mine eyes today,  
To see Thee as Thou art,  
Abide with me, and make Thy throne  
Forever in my heart.

# What Is the

# Faith of Abraham?

By Pastor James Mattison, Hammond, Louisiana

*"As many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27, 29).*

**W**HAT does this scripture tell us? It says that if one is baptized into Christ, he has put on Christ, or become a Christian. Then, when you have become a Christian, you are a true descendant of Abraham, and an heir of the promise. Now this does not mean that we are Jews. Abraham himself was not a Jew. He was a Chaldean and came from Ur of the Chaldees.

The outstanding thing about Abraham was his faith. He developed a faith that was accounted perfect in God's eyes. David developed the same kind of faith. Jesus had perfect faith also, and to a greater degree than either Abraham or David, for Jesus was God's own Son.

We are interested in having the same kind of faith Abraham had because this verse declares that, if we belong to Christ, we have something in common with Abraham, and will be heirs of great promise.

What kind of faith did Abraham have? In the first place, he left his home in Ur of the Chaldees and traveled to a strange country because he believed God. God had told him that if he would move to a far country, even Palestine, God would make him into a great nation, would bless him, would make his name great, and he would be a blessing to many people. Because Abraham believed, he went.

Later, when Abraham had a son, God asked him to offer that son as a sacrifice upon an altar. Though Abraham was deeply tested in this, he did not falter. He did as God had commanded. He obeyed God. In Abraham's mind, Isaac was as good as dead because God had commanded him to slay Isaac. We know that God stayed Abraham's hand as the knife was uplifted, and a ram was provided for the offering. The New Testament tells us that the reason Abraham was willing to obey God in this matter of slaying his son was because Abraham believed that God was able to resurrect Isaac from the dead. (Heb. 11:19.) Abraham's life was one experience after another of believing God and obeying God. Because he had such great faith in God and was so obedient to God,

Abraham's faith was counted to him for righteousness.

Because Abraham had such great faith, he is called the father of the faithful in the New Testament. If we, then, have as much faith as Abraham had, we would *have the faith of Abraham*. This is exactly what Romans 4:11, 12, 13, and 16 says: "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be *the father of all them that believe*, though they be not circumcised; *that righteousness might be imputed unto them also*; and the father of circumcision to them who are not of the circumcision only, but who also *walk in the steps of that faith of our father Abraham*, which he had being yet uncircumcised. For the promise, that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of *the faith of Abraham*; who is the father of us all."

There are two main truths we see here. First, Abraham is the father of all godly people; that is, the father of all faithful people in this matter of having faith. Second, because of his faith, God made him a promise. That promise is here stated in Romans 4:13: Abraham is to be heir of the world; he is to inherit the earth. Verse sixteen adds that all who have the faith of Abraham come under this promise. They also shall inherit the earth.

Now we are beginning to see into the depths of God's meaning when He said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Let us look a little further into the promises God made to Abraham, for there were several promises that God made to him. According to Galatians 3:29, any promise that God made to Abraham comes to us through Jesus Christ.

Turn first to Genesis 13:14 and 15. God told Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for *all the land which thou seest, to thee will I give it, and to thy seed for ever*." This promise included two things: inheritance, and everlasting life. God said



Abraham was to inherit land, and that inheritance was to last forever.

Here, then, are two promises that every Christian can claim—inheritance in the earth, and eternal life (to be given when that inheritance is given to us). Jesus gave His people the same promise in Matthew 5:5: "Blessed are the meek, for they shall inherit the earth." Some would tell us today that we are going to heaven to live forever, but Jesus said that His people would inherit the earth. He further said, in Revelation 5:9, 10, that His people would reign on the earth. Then He said that they would reign a thousand years. By putting these together it is easy to see that our hope is in the coming of Jesus to give us the earth, to give us eternal life, and permit us to reign with Him a thousand years. This is the Bible hope. Our part in these promises depends upon our faith.

Another promise that God gave Abraham is found in Genesis 22:17 and 18. It concerned a Seed that Abraham would have. Notice that the passage mentions two seeds: a multitudinous seed and a single Seed. We will read only about the single Seed, who was Jesus Christ. "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

Now you say, "How do you know this is speaking of Christ?" The answer is found in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to *seeds*, as of many; but as of one, and to *thy seed, which is Christ.*" So the promises were made to Abraham and his seed. Jesus was Abraham's seed, and we are Abraham's seed if we are in Jesus.

Now these promises that God has made to the faithful are of great value. The object of Jesus' life was to confirm these promises. This is recorded in Romans 15:8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers.*"

God has made what promises to us for the future? We all know that He will *today* give the "faithful" peace and comfort, strength and encouragement, and will guide each one through life. But what has God promised to His people for eternity? These promises we have read are the promises God has made to His people for eternity: eternal life and eternal inheritance of the earth. Jesus confirmed them. He promises us the same promises. These promises are sure.

Jesus is the Seed of Abraham and will possess the gate of His enemies. Jesus shall rule over this earth when He comes. Hearken to the signs of the times, my friends, for Jesus' return is at hand. Repent and do the first works, or else you must suffer the wrath of God.

So, you see that it is important to have faith in God and faith in God's promises. Abraham is not more important than Jesus Christ our Saviour. God had a place for them both in His plan for us. He gave the promises to Abraham and his seed. Christ is the Seed of Abraham. Through Christ we become heirs of God's promises to Abraham—eternal inheritance and eternal life. This is why the Bible speaks of those who have "the faith of Abraham" as being heirs of the promises.

Do you have the faith of Abraham?

## Use a Little Foresight

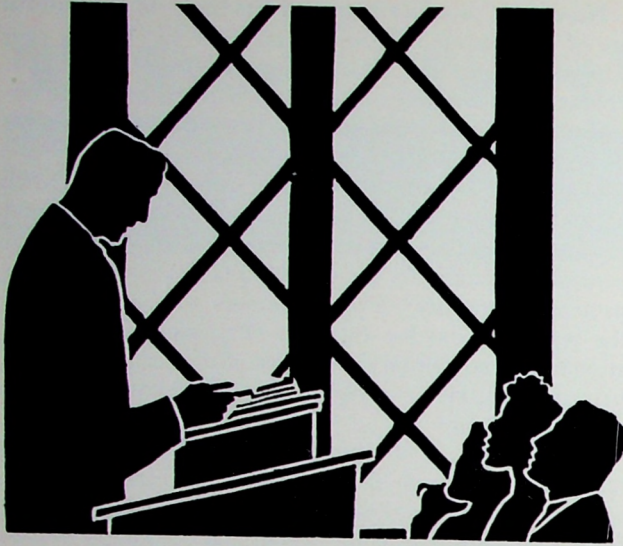
By Pastor Timothy Pearson, South Bend, Indiana

**M**ENTION the name of Abraham and immediately most of us will think of faith and devotion. This man who was called the "father of the faithful" possessed a trait that many of us lack today. He had foresight. We read that "he looked for a city which hath foundations, whose builder and maker is God." In his day he, too, saw that most things were temporary and decayed, or were torn down. Not being satisfied with conditions as they were, he looked forward to better things, for a city to call his own which would have unshakable foundations.

In respect to the promises which God later made to him, he "saw them afar off"; that is, he imagined how the fulfillment of the promises would be and then rejoiced as if the blessings were being enjoyed right then. Abraham lived about 1900 B.C., but was able to look forward in time even to the time of Christ, who said, "Abraham rejoiced to see my day, and he saw it and was glad."

We have a difficult time looking back upon the facts of history, and in believing what we see concerning the Son of God. But this man believed in something that had never happened, and there was no evidence that it would happen except the promise of God. This made him a remarkable man. He was told that he and his wife were to have a son in their old age, an event that was contrary to nature and therefore science. But Abraham believed that if God said He would do it, then He *could* do it, even though Sarah was ninety years old. Again Abraham's faith was justified, for his wife did have a son as God had said. We read, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform" (Rom. 4:20, 21).

On the basis of his belief in God's promise concerning  
(Please turn to page 13)



## How the Study of Bible Prophecy Helped Me

By Glenn Birkey, Flag Center, Illinois

**W**EBSTER defines prophecy as foretelling the future. However, if man makes a prophecy, it may or may not happen. If God makes a prophecy, it will happen. Beginning with the Book of Genesis we find prophecy regarding the future. All through the Old Testament we find such prophecy. The Psalms, the Book of Ezekiel, as well as Daniel and other prophets, give us much prophecy. Today, if you mention these prophecies to many people, they give you a look of pity or disgust, or else try to laugh it off. No doubt Noah, during his one hundred twenty years constructing the ark, to use in a flood when there never had been a rain on the earth, had much fun and ridicule made of him. Yet, he and his family were the only survivors of the deluge sent by God for the world's wickedness!

Christ, in Matthew 24 and Luke 17, gives us prophecy concerning the end times. Paul in his letters, and Peter, Jude, and last of all John, in the Book of Revelation, gave us much prophecy to look into for our edification and good.

As I look back on my youth, at the age of 15, I remember when I accepted Christianity and was baptized. I be-

came a member of a church which believed in inherent immortality. This is the orthodox belief about disembodied souls or personalities either going into eternal bliss in heaven, or going into eternal torture in hell at death. This teaching does not encourage much searching into prophecy, so for about eighteen years I was just a church member and nothing more.

World War One came and I began to wonder more about Christianity and what it stood for. I heard ministers preach hate and killing, which I expect they did for patriotic reasons. This did not make sense to me.

About this time on my mail run I happened to come in contact with two religious journals, *THE RESTITUTION HERALD* and the *Signs of the Times*, which interested me very much. I subscribed to both and began reading these papers, and they gave me new light on the Bible. I found they contained much truth that I had never heard before. I discovered that "inherent immortality" teaching nullifies the need of a resurrection, and the need for Christ to establish the Kingdom of God on this earth; the need for the final judgment; and for the new heavens and the new earth at the end of Christ's Millennial reign.

I also noticed that S. J. Lindsay was then editor of *THE RESTITUTION HERALD*. One day, when making the station stop in Oregon, Illinois, I saw Bro. Lindsay about to board the train for Forreston, so I slipped over and asked him to come over to our home and preach for us in the little country schoolhouse. He graciously accepted my invitation and after that he came over several times and gave me many more thoughts on the Bible. Later, I asked for baptism and in July, 1921, he baptized me in Rock River at Oregon. Let me say that I have been much happier and more satisfied about my eternal security ever since.

I might add that prior to all this I had been in three serious railroad accidents and nearly lost my life in two of them, escaping death by a miracle. I thank God that He spared me to live and embrace the truth. In appreciation I have tried ever since to tell all that I can about the good news of the coming Kingdom of God with Christ as King. I urge all in the family of God to do all they can in these days of so much false teaching to get people to understand the true good news as it is told in God's inspired Word. Bible reading and prayer will help us all!

To me, we as Christians must have convictions and diligently follow them. Remember, it takes considerable courage to seek after and follow truth rather than popular opinion. May God help us in these last days to do this is my sincere prayer.

I am submitting this little experience to *HERALD* readers that they may see the good that comes from a study of Bible prophecy so that they can tell others whom they may associate with, and bring others to a saving knowledge of God's plan of salvation.

# The Royal Law

By Mary Mae Nedrow, Aurora, Illinois

**T**HE TRUE Christian will love his neighbor, even if he does not love the things he does. James, the brother of Jesus, called this the "royal law." He said: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (2:8).

Jesus said in one of His farewell discourses at the supper just before His betrayal by Judas: "These things I command you, that ye love one another" (John 15:17).

Jesus said in His Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). When Jesus died on the cross at Calvary He fulfilled the law of commandments and nailed them to the cross, and ushered in the law of love.

"We are not the children of the bond woman but of the free" (Gal. 4:31). "Stand fast in the liberty wherein Christ has made us free and be not entangled again with the yoke of bondage" (Gal. 5:1). By the deeds of the law shall no man be justified, "for all have sinned and come short of the glory of God" (Rom. 3:23).

We humbly bow our heads in shame when we remember that "he who knew no sin" died for our sins and for the sins of the whole world. However, God raised Him from the dead, to live forevermore, becoming the "firstfruits of them that slept."

When one of the Pharisees, a lawyer, asked Jesus what was the greatest commandment in the law, Jesus told him that the first is to love God, and the second is to love one's neighbor. "On these . . . hang all the law and the prophets" (Matt. 22:37-40). Jesus loved His enemies enough to pray for them as He hung on the cross. (Luke 23:34.)

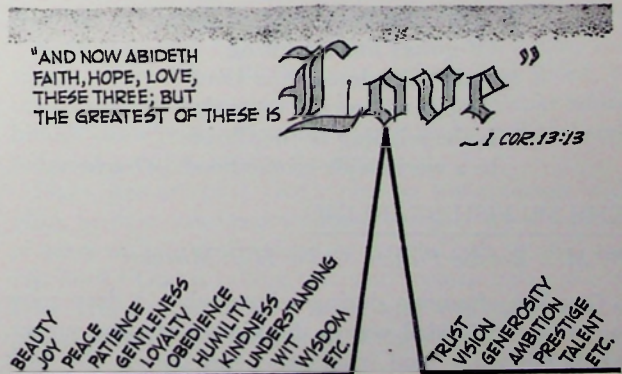
Stephen, the first Christian martyr, was a fearless "witness" and was falsely accused. After so nobly answering his accusers, he was stoned to death. As he was being stoned, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60).

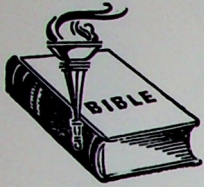
Once the Apostle Paul was a persecutor of the Christians, until God put love in his heart. Only when we look to God can we be delivered from the power of sin. In Romans 7, the new man in Christ Jesus was struggling against the old man of sin. The struggle went on until he saw Jesus as the great Deliverer. He then pointed out in Romans 8 how, being identified with Christ, sin will no more have dominion over us. As we yield ourselves to

God now, we have the victory over sin. "To be carnally minded is death [second death], but to be spiritually minded is life and peace" (Rom. 8:6).

If we strive to obey the royal law of love, we will see our own unworthiness. Jesus made this very plain in His Parable of the Pharisee and the Publican. There was no manifestation of love in the words of the Pharisee for his fellow men. He was measuring others by the yardstick of his own standards of right and wrong when he extolled his own virtues. Unlike the Pharisee, the publican saw only his own unrighteousness. In love for God, and in sorrow and repentance, he could only say, "God be merciful to me, a sinner." Jesus ended His parable by saying, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted" (Luke 18:10-14).

Some day love will be the key to world righteousness. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10).





# The Pulpit and the Press

Brief Messages for Busy People



## JUST THINKING

If the world in which I live is a disagreeable place, I can try changing myself. If the people around me are unfriendly, I can try to be friendly. I can try putting on a smile in the presence of those who are storming; and speaking a word of thankfulness in the conversation that is filled with complaint. Perhaps I can be a bit pleasant for the benefit of those who are downhearted. This might change my world.—*Sunshine Magazine.*

## THE CHURCH BUDGET

The budget is not sums to me—  
'Tis children's happy faces;  
'Tis missionaries preaching Christ  
In far-off heathen places;  
'Tis the sanctuary where we go  
For worship and for prayer;  
It is the folks we're glad to know  
In love and friendship there;  
It is the organ's mighty roll  
In anthem quiet, inspiring;  
It is the preacher's constant theme  
Of gospel that's untiring;  
It is the Kingdom of our Lord  
When evil's turned to good;  
It is the reigning of the Christ  
In a world-wide brotherhood.—*Oracle.*

## THE SELFISH STARLING

By Mrs. Rosalie Ficken, Cedar Hill, Missouri

One late afternoon during winter when a deep snow lay on the ground, I was in the kitchen starting supper, when I heard a loud commotion just outside the back porch door. Earlier in the day I had set a plate of table scraps on the cistern platform for the birds to pick on.

Glancing out the window, I saw a bevy of starlings in a black cluster quarreling over the scraps, or rejoicing—I couldn't tell which. Their long yellow beaks worked up and down as they stooped to fill their bills with food, then raised their heads to swallow it. I thought how like tiny piston rods working in perfect rhythm.

I withdrew from the window and, taking some dried bread, stepped out on the porch only to see a black cloud rise and quickly disappear, as the frightened starlings

took flight. I glanced at the bare branches of the surrounding trees, seeing only two starlings. From past experience I knew that the rest were out there somewhere, watching my every movement with bright, beady eyes. I crumbled the dry bread, then returned to the kitchen window to watch.

Before long, I saw a gleaming black body shoot past the window and land in the midst of the pile of bread crumbs. I watched, wondering, "Will he call his buddies to the feast and share it with them?" But he didn't! He gobbled the food fast and furiously, even furtively, as though he feared he might not have it all to himself.

That greedy starling reminds us of those who, having experienced the forgiving grace of God, keep the knowledge to themselves instead of shouting it to their fellow men so that they, too, might find and enjoy the comforting feeling of knowing that, having committed themselves into His keeping, they need never feel alone again.

"No man, when he has lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light" (Luke 11:33). So let others know your testimony. We can't all tell it in the same way, but once we want to share it we will find a way. Those who can sing, let them sing! Those who can play musical instruments, let them play. Some have the gift of talking, and can tell others of the saving grace of God, and what it has meant to them. There are many avenues of service, many of them seemingly lowly, but all equally important in the eyes of God. "Give of your best to the Master," be it a great or small service, and thereby show others whom you will serve.

## STILL MUNCHING CANDY

At the village church in Kalinovka, Russia, attendance at Sunday school picked up after the priest started handing out candy to the peasant children. One of the most faithful was a pug-nosed, pugnacious lad who recited his Scriptures with proper piety, pocketed his reward, then fled into the fields to munch on it. The priest took a liking to the boy, persuaded him to attend church school. This was preferable to doing household chores from which his devout parents excused him. By offering other inducements the priest managed to teach the boy the four Gospels. In fact, he won a special prize for learning all four by heart and reciting them non-stop in church. Now,

sixty years later, he still likes to recite Scripture but in a context that would horrify the old priest. For the prize pupil who memorized so much of the Bible is Nikita Krushchev, the Communist czar.—*Parade*.

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### USE A LITTLE FORESIGHT

(Continued from page 9)

an eternal city, Abraham confessed. He confessed that he was a stranger and a pilgrim in the land. He claimed citizenship in the future Kingdom of God. He and other faithful men who followed him in time sought a better country, that is a heavenly one. This country was to consist of the land on which they stood, extending in all directions as far as they could see. In other promises the extent of that country was to cover the whole earth. They believed that the anointed One of the Lord would sit upon a throne in the capital city of that country. New Testament believers knew that the name of the city would be New Jerusalem and that it was to come down from God out of heaven.

God was pleased that Abraham possessed such foresight that it enabled him to make sacrifices in his day in order that he might gain that future country. God called Abraham's belief *faith* and made his faith equivalent to perfectness or righteousness. Often has it been said that none of us is perfect, and correctly so. "None are righteous, no not one," says the Scripture. But *that* man who has complete faith and confidence in God *will be looked upon* by the Lord as if he *were* perfect. This is the only way we can become perfect, but it is a sure way.

It does take foresight, however, to be able to see things, not as they really are—ugly, violent, sinful—but as they can and someday will be—beautiful, peaceful, and righteous. To have a vision of the Kingdom of God, and then to live as if you were already in it, is to walk in the footsteps of Him who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Let us all look forward with confidence, for "we are not among those who shrink back and are lost"; we have faith to make life our own. May that great promise soon be fulfilled and the Kingdom of God become a reality is our prayer!

### KEEP IN TOUCH

(Continued from page 5)

establishing better prayer habits, not only for ourselves but for our families. Beside these habit prayers, we can keep the "line" open all day long. "Pray without ceasing."

"*Make a joyful noise*" (Psa. 66:1). "Music hath charm," someone has said. Even more, a pleasant tune with words of devotion can thrill our soul. How much closer we can feel as the words of a devotional song come from our lips. We can replace the blare of worldly entertainment with a joyful noise, if not of our own making, then of another. Many areas are now blessed with a radio station featuring religious music. Record players can be instruments for keeping "in touch," if *Christian* music is played. "Make a joyful noise."

Keep in touch with Jesus and He'll keep touch with you!

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### REASONING WITH GOD

(Continued from page 7)

his conversion reasoning with and persuading men out of the Scriptures. It was his custom to enter the synagogue on the Sabbath and reason with the Jews. He persuaded and convinced both Jews and Greeks of God's wonderful plan of salvation.

Before attempting to reason with others about spiritual things, one must reason with his Creator. Paul reasoned with Felix about righteousness, temperance, and judgment to come, but only after his experience on the Damascus road.

Reasoning with God will cause us to love, honor, and respect Him. We will be ready to hear His Word, to cease from our vain sacrifices, to give up our habits which hinder our service, to put away evil, to do well and seek judgment, and to relieve the oppressed.

Have you accepted God's plea to come reason with Him, or have you been a church member for a number of years without really thinking seriously about God and His Book? God is calling men and women today to consider His way, and only those who will take time to reason with Him will find the Kingdom.

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### CALENDAR OF EVENTS

- May 18, 19—Illinois Quarterly Conference at Macomb
- May 24—Commencement, Oregon Bible College
- June 5-9—Minnesota Spring Conference, Long Lake Camp, Eden Valley
- June 13-16—Northwest Conference of the Churches of God, Corvallis, Oregon, Kirby Davis, guest speaker
- June 15-22—Southwest Youth Camp and Conference, Methodist Leader's Lodge, Wrightwood, Calif.
- June 16-22—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- August 4-9—Church of God General Conference, Camp Alexander Mack, Milford, Ind.

- August 9-15—National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 10-18—Iowa State Conference, Waterloo
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

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### HERALD RECEIPTS

- Mrs. Bertha Partlow (2); Mr. & Mrs. Wayne Wilson; Mary L. Hale; Ida Kelley; Marion Stilson; Francis Burnett; Hazel B. Adams; Z. B. Duncan; Mr. & Mrs. Richard Worley; Mrs. Frank Hodnett; D. Parsons; Mrs. Orville Thompson; Raymond M. Kaue;

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# Zacchaeus Sees Jesus

By Mildred Dennis

Zacchaeus thought he had a problem. This problem went everywhere with him. You see, Zacchaeus was not as tall as most of the men in Jericho.

When he went to the chariot races, he stretched his neck and twisted and turned. He couldn't see because of all the heads in front of him.

When he walked along the streets of Jericho, he was nearly always lost in the crowd. This made him feel even smaller.

Zacchaeus worked in the tax office. He was a chief tax collector. He was also very rich. This didn't help his problem any. He remained very short.

Now, he had a new worry. He heard that Jesus was coming to Jericho. He heard others talk of Jesus. Street corners were buzzing with news of His coming. The more Zacchaeus heard, the more he thought, "I must see Jesus."

He decided to be on the street very early. He would find a place in front. But, alas, as others came, Zacchaeus was pushed back farther and farther. Before long he could see nothing but the shoulders of the crowd.

Poor Zacchaeus! He bowed his head sadly. He wouldn't see Jesus after all. Then he smiled a little. Perhaps there was a way to see Jesus.

He pushed his way out of the crowd and ran quickly. Then he stopped and looked up. "Yes," he thought to himself, "this should do it."

By the side of the road stood a tall sycamore tree. Jesus would soon pass by this way. Zacchaeus grabbed one of the limbs and pulled himself up. He settled down to wait.

After a while he heard a murmuring in the distance. He looked through the leafy branches. A great crowd was moving slowly along. They were gathered around a man who was talking as they walked.

"That must be Jesus," thought Zacchaeus. He was beside himself with excitement.

The crowd came nearer and finally was right under the sycamore tree. Suddenly Jesus stopped. He looked up through the branches and, with His eyes on Zacchaeus, He said, "Zacchaeus, make haste and come down; for I must stay at your house today."

Zacchaeus was very surprised! Jesus was coming to his house for dinner. Zacchaeus scrambled down from the tree and showed Jesus to his house with great joy.

Some of the people in the crowd wondered why Jesus chose to visit little Zacchaeus.

Zacchaeus shared with Jesus the best that he had. They talked of many things. Zacchaeus liked what he heard. He loved Jesus.

He wanted to show this love, so he said, "Lord, I am a rich man. I'm going to share half of all I have with the poor. For those people I've cheated, I'm going to give an extra portion."

It made Jesus very happy to see Zacchaeus share with others. Zacchaeus was happy, too.

## Mommie

Who's there to help you all day long  
To play a game or sing a song  
Or show you the way, when you go wrong?  
Mommie!

Who puts band aids on your skinned knees  
As she kisses away the tears she sees  
And brings back your smile quick as you please?  
Mommie!

Who always has the time, it seems,  
To listen while you spin your dreams  
Of Indians and firemen or fairy queens?  
Mommie!

Who tiptoes into your room at night  
To pull up covers snug and tight  
And whispers, "Sleep well till morning light"?  
Mommie!

## Stories to Grow On

# NEW OREGON BIBLE COLLEGE DORMITORY STARTED



Construction has begun on the new dormitory-cafeteria-library building of Oregon Bible College. Excavation is finished and foundations are being poured at this writing. Architect Marshall Munz and the contractors are making every effort to assure that the building will be ready for use in September, 1963, should the Lord tarry. Your prayers for this project are greatly appreciated and we know that the Lord is blessing.

The building will be entirely of masonry and steel construction. It should be very attractive to the eye, as well as functional, durable, and easy to maintain. Every effort has been made to insure quality, safety, economy, and provision for the future. We are certain that the building will be greatly appreciated by the students and faculty, by the Church of God membership, and by the Oregon community.

This new College building will be built entirely with private funds. Government loans and tax money are not available for this purpose. Those who believe in the value of Bible colleges, and see and receive the benefits of Bible college educations must make the funds available through contributions for this purpose.

We praise the Lord for the many who have already seen the need and felt the burden to help. They have made commitments and have given cash gifts totaling \$137,000.00. To complete and furnish this new structure, \$17,876.00 more will be needed.

### *An Investment*

In many ways, the contributions to the Silver Anniversary Building Campaign of Oregon Bible College constitute an investment in the future. The product of Oregon Bible College is leadership for the Church of God. Buildings and equipment are needed to produce these leaders—in addition to the intangibles that are a part of Bible college education. The contributions made are an investment. The “interest” and “dividends” are ministers, missionaries, ministers’ wives, Christian musicians, teachers, and lay members.

Other returns from this investment in the work of the Lord include His blessing; the knowledge that one has done something to help young people who may be instrumental in winning many, many people to Christ through their ministries; and the somewhat selfish knowledge that one has made provision for the future need of his own church for pastors and leaders.

We urge you to invest in this worth-while undertaking that is now reaching the final stages of accomplishment. Within the next five months, with the Lord’s blessing, a work undertaken in faith and continuing on faith will find fulfillment. We trust that you will take this opportunity to participate with prayers and giving.

*Use the coupon below to participate in this important Christian project, that the Lord’s work may be accomplished. We thank you for your prayers, interest, and support.*

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May 15, 1963

the

# RESTITUTION

## Herald

**When Souls  
Shall Become  
Immortal**  
(Page 6)

VOLUME 52, NUMBER 15

### DANGEROUS FENCE STRADDLING

**IN THIS ISSUE!**

The Parable of the Tares

The End Approaches

The World Against God

And many other short features  
of current religious interest!



"AND ELIJAH CAME UNTO ALL THE PEOPLE, AND SAID, HOW LONG HALT YE BETWEEN TWO OPINIONS? IF THE LORD BE GOD, FOLLOW HIM. — BUT IF BAAL, THEN FOLLOW HIM. AND THE PEOPLE ANSWERED HIM NOT A WORD." — 1 KINGS 18:21

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

#### HERALD RECEIPTS

Mrs. Mark Minor; Mr. & Mrs. Norman LaMunton; J. E. Wilson; Arnold Sealine; Mr. & Mrs. Paul Schaer; Brush Creek Young People; Mr. & Mrs. Ernest Rice; Forrest R. Long (2); Sharon Brossard; F. H. Burke; Mr. & Mrs. J. Arthur Johnson; Delos Andrew; Nettie M. Lundquist; Mr. & Mrs. Herbert Stadden; Mrs. Helen M. Doll; Vince Holt; Mrs. Mary Wheeler.

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Ellie stopped in on the way home from school on the first warm day of spring. She had a playmate with her who was eating a candy bar. Ellie looked at it hungrily, but Jane went on home without offering her any. "Don't you think she's selfish, Grandma?" she asked. "She could have bought some jelly beans instead, and shared them with me." Even our prayers can be selfish if they are concerned wholly with ourselves and never are spent for others.



## Editorials

Harold Doan  
Editor

### RESURRECTION AND IMMORTALITY NOT INTERCHANGEABLE TERMS

In his book, "The Meaning and Mystery of the Resurrection," Dr. Thomas S. Kepler refers to current ideas about the meaning of the Christian hope as expressed in the Bible. Some excerpts from the book (sections of which were reprinted in the *Hammond Daily Star*, Louisiana) comment on resurrection and immortality as follows:

"As modern man speaks of 'life after death,' he occasionally uses such terms as 'immortality' and 'resurrection' as synonyms, employing them interchangeably. The two terms, however, in their original usage have different connotations.

"'Immortality' belongs to Greek thought and relates to the fact that the soul continues its existence apart from the body after the body dies. The soul belongs to the eternal work while the body belongs to the temporal world.

"Immortality is thus not so much a gift from God as an accomplishment of man, and deals with man's emancipation from his temporal body. Hence, 'immortality' is not a term used in the New Testament (emphasis ours), for the focusing point of the New Testament is that of the bodily resurrection of Jesus, not the mere survival of His soul after His bodily death.

"The resurrection of Jesus and of 'every man' is a gift of God, who in the life beyond the grave gives man another body, namely one that is 'glorified' or 'spiritual.' New Testament thought never conceives man's continuity beyond the grave apart from some kind of 'body.'"

As we have pointed out from time to time in editorials, more and more students of the Bible are coming to appreciate the difference between the Biblical hope of resurrection of the dead and the gift of immortality, as opposed to the Greek philosophy of the natural immortality of the soul. The hope of the Christian is not departure of the soul at death, but resurrection of the body to immortality at the return of the Lord Jesus Christ.

### CHANGES IN ANGLICAN PRAYER BOOK

A commission of the Anglican church, working on a revision of the 150 Psalms of the Sixteenth Century Psalter, recommends that the word "hell" be eliminated entirely. Instead of the "wicked being turned into hell," the new translation would read that the wicked are "given over to the grave." The phrase "let them go down into hell," becomes "alive into the pit." In other places, the word "hell" is replaced by "sepulchre," and "the power of the grave."

Here, again, ancient traditions that have overshadowed Bible truth are being pushed aside as Bible students discover that the Word of God and the superstitions of man are far different. Some traditionalists whose theology is founded on the reformers and not on the Bible still cling to the traditions of Dante and Plato and Calvin rather than the pure Word of God.

There is considerable objection to the revised Prayer Book, and it must be first approved by Parliament, the Queen, and the official church government before it can be used.

### LACK OF BIBLE KNOWLEDGE

Pastor Harry Goekler in a Bible class in the Oregon, Ill., Church of God, gave the students a written quiz on general Bible subjects, including five questions that had been asked people on the street by Gallup pollsters. We were interested in the results of the poll taken of typical Americans concerning what most church people would consider simple Bible questions. Thirty-six per cent of the people asked by the Gallup poll did not know the city where Jesus was born. Fifty-one per cent did not know the first book of the Bible. Sixty-six per cent did not know who preached the Sermon on the Mount. Seventy-nine per cent could not name one Old Testament prophet. Eighty-one per cent could not tell which man wrote the majority of books of the New Testament. How would you have done with these questions?

### "THE CORRUPTIBLE MALE"

*Cosmopolitan* magazine for May, 1963, carries a feature article with the above title, written by Phyllis Battelle. The article is an amazing summary of the "corruption of American men," dealing with the degeneration of integrity, loyalty, honesty, morality, and trustworthiness of American men. Some typical statements of the author are: "While cheating is still not acceptable to society, it is accepted as a fact of modern life. . . . From the age of diapers onward, the American male is corruptible. From the age of reason onward, he lives in a society which he, himself, views as unavoidably corruptive. . . . Being morally, spiritually, physically, and financially dishonest—or untrue to oneself—now is looked upon almost as a symbol of virility. . . . If you are completely moral you are looked on as a dangerous neurotic, or you're walked over. In either case, you are crucified. . . . The corruption has progressed so far that some of them honestly believe that, short of Noah's flood, there is no way out of the immoral tangle. . . . Religious leaders keep reminding us that the only real security is in a return to faith and love and brotherhood—but this is not the mood of the times. Money

is the mood of the times, and when a man has it, he may feel empty—but he feels protected."

The article may be too general, certainly there are many honest businessmen and American workers, but the writer realistically appraises the mood and trend of the times in which we live. It is remarkable that the corruption of the times is such that secular authors and speakers comment freely upon it and are able to give innumerable specific examples.

The Bible student remembers the words of Jesus, "As the days of Noe were, so shall also the coming of the Son of man be," when coupled with the statements of Genesis about Noah's day, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:11, 12).

### CHURCH TAX EXEMPTIONS STUDIED

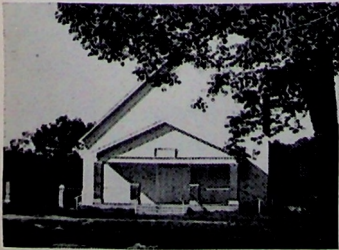
The two-and-one-half-million-member American Lutheran Church, in a draft proposal of basic principles to be considered in its 1964 convention, suggests that churches pay for "municipal services such as water, sewage, police and fire protection." They believe that churches should accept taxation on parsonages and other dwellings. The churches conducting businesses not essential to their religious ministry ought to be subject to tax laws as are any other businesses, they believe.

The proposal recognizes the problems of many cities where more and more of the land and buildings are owned by tax-exempt organizations.

### "PEACE ON EARTH"

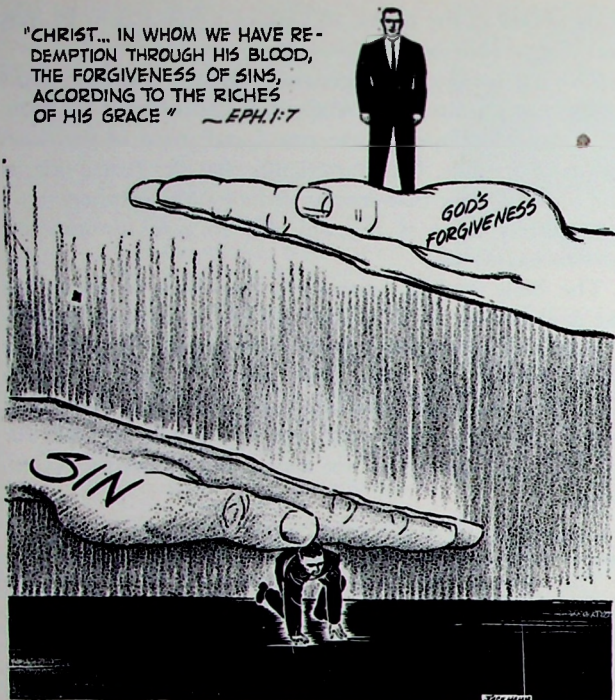
Pope John XXIII signed and issued a 15,000 word document entitled "Peace on Earth." The document is a positive statement of the principles that Roman Catholicism is supposed to be for. It deals with varieties of human relationships. Speaking on the relationship of man to man, Pope John professes that "every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly." We will wait with interest to see how this high-sounding statement is carried out in Italy and Spain and Colombia.

You Are Welcome  
at the  
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Restitution  
Church of God  
Casey, Illinois

"CHRIST... IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE" — EPH. 1:7



# The Parable of the Tares

by Pastor Walter Wiggins  
Litchfield, Minnesota

THE GREATEST teacher of all time used the laws of nature, which are the laws of God, to teach great lessons. We will study briefly the Parable of the Tares. When we study the teachings of Jesus we find them Kingdom-centered.

Of the fifty or more parables of our Lord, at least seven are found in the thirteenth chapter of Matthew, and the Parable of the Tares is one of the seven. After the Parable of the Sower, Jesus said: "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. 13:24-30).

## Three Seasons

The Kingdom is likened to this. In the natural season there is a time to sow, a time to let grow, and a time to reap. It takes all three to complete the fruits of the field. Without a sowing there cannot be a harvest, nor do we reap without the growing season. The harvest does not come in the growing season. Then, to complete the cycle, we have three parts of the season. The sowing ends when the field has been seeded; the end of the sowing begins the growing season; the end of the growing season begins the harvest.

Now just as surely as we have natural seasons, God has Kingdom seasons. The disciples of Jesus asked Him just before He ascended to heaven, "Lord, wilt thou at this time restore the Kingdom to Israel?" (Acts 1:6). They knew He would restore the Kingdom, but *when* was the question uppermost in their minds. Jesus, in answering their question, never once denied the restoration of the Kingdom to Israel, but confirmed it with, "It is not for you to know the times and seasons which the Father hath put in his own power." Here He shows how perfectly the Scriptures support each other in a beautiful book of harmony. The Kingdom must await the growing season. True, the seed had been sown, but it must grow in the field before the harvest.

## The Lord Tells the Meaning

The application we make in the Parable of the Tares must be guided by our Lord's own interpretation. He says, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children

of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: and there shall be wailing and gnashing of teeth" (Matt. 13:37-42).

The Kingdom is in the development stage today, and even from the foundation of the world. In the world today we have the children of the Kingdom. We have the children of the wicked one. Both are in the world, side by side. They are even in our churches. We must let both grow together. The Lord will do the separating in the time of harvest, which will be the end of the world.

The word translated *world* comes from the word which means *age*. The three worlds mentioned in the third chapter of Second Peter will help us in the meaning. The world which was in the days of Noah perished with water. The heavens and earth (or *world*) which are now are reserved unto fire and perdition of ungodly men. In world one, wicked men perished in the days of Noah. In world number two, wicked men will be cast into a furnace of fire. Nevertheless, we look for a new heavens and earth (third *world*) "wherein dwelleth righteousness."

The end of the world, which had its beginning with Christ's first coming, will end with His second coming. At His first coming He was the Sower. At His second coming He will be the Reaper. Today we are in the long growing season between the sowing and the harvest. The church is not the Kingdom. It is the body in which God is selecting a people for His name. It is the church of the Living God.

In the parable in verses 13-18 the word "end" which appears in the phrase, "The harvest is the end of the world," is also translated *consummation*, or a *coming together*. Just as the harvest in the natural field comes when the plants are ready for harvest, the harvest will come when the two seeds will have finished their growing season. God is dealing with mankind in this age (world) with two groups, the children of the Kingdom, and the children of the wicked one. However, in the harvest season, at the close of this church age, the third division of man, the Jew, will come into the picture. We have the three mentioned in 1 Corinthians 10:32: the Jew, the Gentile, and the Church of God.

### *The Effects of the Harvest*

Just as the harvest affected the wheat in one way and the tares in another, the harvest of this earth will affect the Jew, the Gentile, and the Church of God in three different ways. With this understanding we are able to see why some men's hearts will be failing for fear, and

others will look up, and lift up their heads in joyful anticipation. To one, the harvest will mean destruction, and to the other it will mean redemption. (Read Luke 21: 25-28.)

Today we are nearing the harvest, if it is not already begun. The field is "ripe unto harvest." The nations, or the tares, are being bound into bundles. Note that the first act of the reapers was to bind the tares.

### *Six Feasts*

We wish now to call your attention to the six feasts of the nation of Israel. Three of these feasts came in the spring, then came the long summer season. When summer ended, the other three feasts were observed. The first three came within a fifty-day period—Passover to Pentecost. These three feasts were Passover, First-fruits, and Pentecost. In three great events our Lord fulfilled what these three feasts typified. He was our Passover. He is the First-fruits of the resurrection. The coming of the Holy Spirit on the Day of Pentecost completed the first three.

Today we are nearing the end of the long summer season. Could it be that the last three may come in rapid succession? The last three feasts were Trumpets, Atonement, and Tabernacles. We find these feasts in their order in Leviticus 23. It is interesting to note that in the Feast of Tabernacles, the children of Israel made booths and dwelled in them seven days. These things are shadows of the greater. Our Lord fulfilled the first three in His first coming, and today He has gone into a far country to receive the Kingdom and return.

We may be living in the period typified by the Feast of Trumpets today, for trumpets were used to call the nation to a state of preparedness. We are near, if not in the day of which Joel wrote: "Blow ye a trumpet in Zion and sound an alarm in my holy mountain. . . . The day of the Lord cometh" (Joel 2:1). He also said: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, . . . beat your plowshares into swords, . . . let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about. . . . The harvest is ripe" (Joel 3:9-13).

Read the Book of Joel and compare it with the movement of nations today. The nations are ready. Israel is dwelling in the land. The Church is ready.

One of the great prophecies of our Lord is very seldom used; however, Israel will fulfill this prophecy in the time of harvest. It is found in Matthew 23:37-39: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

*(Please turn to page 13)*



# When Souls Shall Become IMMORTAL

By Pastor James Mattison, Hammond, Louisiana

IT IS commonly taught and commonly believed that each soul is immortal from the moment it is born. This belief in the immortality of the soul has given rise to such teachings as "going to heaven" and "going to hell" at death. But let me stop at the first premise to question it. *Is the soul immortal today?* What does the Bible say about it? True Christians are governed by God's Word. What it says they accept and believe.

The Bible says, "The soul that sinneth, it shall die" (Ezek. 18:20). What does this mean? It means that every soul that sins will die. This does not sound as though a soul is immortal. If a soul sins, is it immortal? If a soul dies, is it immortal?

Another passage that speaks of souls is Joshua 10:34, 35. This is how it reads: "From Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword, and *all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.*" Joshua destroyed all the souls that lived in the heathen city of Eglon as he was conquering Canaan for Israel to inherit.

Let us pause and understand clearly what a soul is; what a soul consists of. In this passage we have just read (Josh. 10:35) it is easy to see that the souls mentioned were *people*. Joshua killed all the *people* in the city with the sword. These souls were not something inside the people, but the people themselves. Those people died that day.

Another text that brings out the fact that souls are people is Leviticus 5:1-4. "If a soul *sin*, and *hear* the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not *utter* it, then he shall bear his iniquity. Or if a soul *touch* any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle . . . he also shall be unclean, and guilty. . . . Or if a soul swear, pronouncing with his *lips* to do evil . . . he shall be guilty."

Here we notice that a soul can sin, can hear, can see, can know, can speak, can touch, and is interchanged many times with the pronoun "he." This Bible soul has

ears, eyes, hands and feet, a mind, and a mouth. The Bible explanation of the term "soul" is that it is a living creature. Any living creature is a living soul, whether it be animal, fowl, creeping thing, or man. The common interpretation of the term "soul" is that it is the immortal part of man. We submit that the common belief is not Scriptural; that the soul is the person himself.

Do you know what a soul consists of? The Bible answer is found in Genesis 2:7. A soul is made of the dust of the ground to which is added the breath of life. The mathematical equation is, then, Dust plus Breath equals Living Soul. "The Lord God formed *man* of the *dust of the ground*, and breathed into his nostrils the *breath of life*; and *man became a living soul*" (Gen. 2:7). There is nothing here to indicate anything immortal in connection with the creation of man. God made a dust figure on the ground. It had no life. Adam had a heart, but it was not beating. He had a mind, but it was not functioning. He had organs and parts, but they were not able to move. Then God added the breath of life to the lifeless man, and "man became a living soul." Before this, man was a lifeless soul. With the addition of the breath of life to the dust image, man became alive, a living soul. Death reverses the process. The breath of life returns to God who gave it, and the dust returns to the earth as it was. Then the soul is dead. There is no such term in the Bible as "immortal soul" or "immortal spirit."

It is interesting to notice that the Hebrew and Greek words *nephesh* and *psuche* that are translated "soul" in English are also translated by twenty-six other words. Foremost among these is the word "life." "Soul" means "life" or "alive." It is also translated by the words "creature" and "person." A soul is a creature, a person.

If all souls die as the Bible says they do, what is man's hope? Romans 2:7 declares that man is seeking immortality and eternal life. First Corinthians 15 teaches how the righteous shall be *made* immortal at the resurrection of the dead. Let me read a portion, "The trumpet shall sound, and the dead shall be *raised incorruptible*, and we shall be changed. For this corruptible *must put on incorruption*, and this mortal *must put on immortality*"

(vv. 52, 53). Here we find a different picture than is commonly taught today. "This mortal must put on immortality." We are mortal today. We seek immortality. We shall become immortal at the resurrection from the dead at Jesus' coming, if we have been faithful in this life.

David said, "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). Resurrection was David's hope. Why? Because at the resurrection he would become like God, immortal.

Job said that man shall live again when the age changes. (Job 14:14.)

Jesus taught of a life that is to come in Mark 10:30.

So, friends, remember that the truth shall make you free. Bible truth is that souls are mortal people. We mortal creatures are waiting for the coming of Christ. When He comes He will give eternal life to all who love Him. Is this your hope? Christ holds our eternal life in His hands. We do not have eternal life now, except by promise. To be eligible to receive it from Him at His coming we must believe, repent of our sins, be baptized in His name, and live the holy life. If we are faithful to the end, we will be given immortality—the hope of mortal man.

# The Love Master

By Helen E. Pryor

*"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:15).*

LET US think for a moment about the gods which the fathers served that were on the other side of the flood (Nile River) as mentioned in Joshua 24:15. These were images worshiped by the Egyptians. They had no power to love, no transforming power, and no life in them whatever. God had stated to these people that He had set His love upon them and chosen them, that, because of this love and because of an oath that He had made with their fathers, He redeemed them out of the house of bondage, from the hand of Pharaoh, king of Egypt.

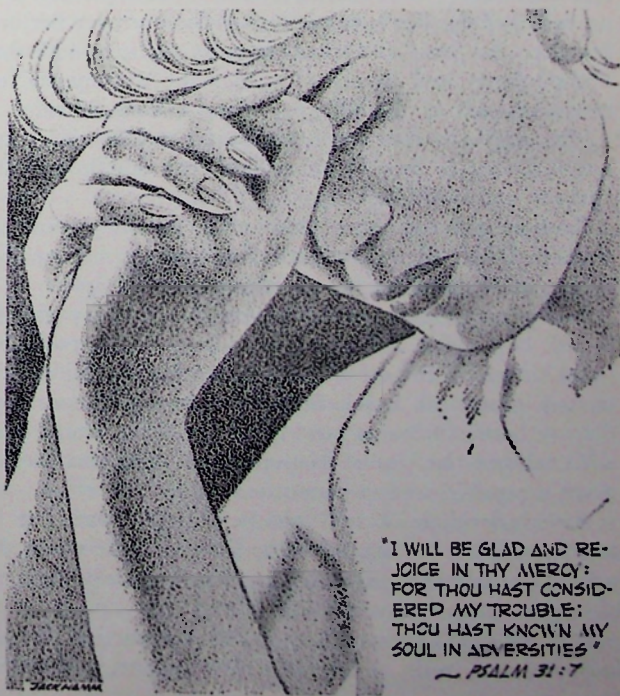
At this time Joshua reminded the Israelites of these things, telling them that a decision must be made if they were to serve God with all their heart, mind, and life. He, as their leader, firmly stated that as for him and his house they would serve the Lord, the true God, a God that is omnipotent; a God that is holy, just, and merciful; a loving God.

Jesus once said, "No man can serve two masters. . . . Ye cannot serve God and mammon." Mammon could be defined as riches, the world, or the adversary; anything that would come between us and God and cause us to forget God. Whom we love we serve.

I read a short story recently. It was about a dog that was part wolf and part dog. The first part of his life he lived out in the wild as a wolf. Fear was his master. He had to run and hide for his life. He fought and killed for his food. One day he was captured by a man who became his master. He fed, loved, and protected him. Soon

the wolf nature in him seemed to disappear, until one day he saw a little lamb. Suddenly the old nature came up in him, and at once he killed the sheep. His new master struck him once, a firm, yet gentle, blow. The poor dog felt so ashamed and sorry for displeasing his new master that after that time he could be trusted to sleep among sheep and not harm them because of the great love the man had shown him. He had become the dog's love master.

The great love verse of the Bible says, "God so loved the world, that he gave his only begotten Son, that who-  
(Please turn to page 13)



"I WILL BE GLAD AND RE-  
JOICE IN THY MERCY:  
FOR THOU HAST CONSID-  
ERED MY TROUBLE:  
THOU HAST KNOWN MY  
SOUL IN ADVERSITIES"  
— PSALM 31:7

**J**ESUS and the prophets foresaw, and foretold, the events which would signal the close of this age. Jesus saw "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

Paul knew that men would strive for world peace, announce its achievement, only to see their efforts fail. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:3).

Jesus sat upon the Mount of Olives and enumerated the age-ending events. "Ye shall hear of wars and rumours of wars," said Jesus. Then He added: "See that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows" (Matt. 24:6-8).

Joel foretold the world's armament race, and its disastrous end: "Proclaim this to the nations: Let it be war! Rouse up your warriors, muster your fighting men, march! Hammer your ploughshares into swords, your pruning-hooks into lances. Let your weaklings think them warriors, let your cowards think them heroes! Let the nations rouse themselves and march to Judgment Valley, for I will sit in judgment there, on all the nations round. In with the sickle!—the harvest is ripe! Come, tread the winepress, tread it, it is full; the troughs are overflowing with their wickedness" (Joel 3:9-13, Moff.).

War clouds are hanging heavy over Berlin, Laos, Cuba, and Indonesia. "Will there be war?" is the question we are asked often. We have not looked for war over Berlin; however, the firm, bold stands recently taken by both the United States and Russia seem to make war inevitable, unless one side or the other is willing to back down.

The war of nerves can be as deadly as "Russian roulette." Going to the "brink of war" can end in miscalculation and bloodshed.

Russian and American ideals clash at every point of contact. Only war will decide the issue of supremacy. This may be the time for the showdown struggle.

When war comes between these two military giants, it will be sudden and short. Each nation is capable of "knocking out" the other, even if one has the initial advantage of a sneak attack. Such a war would temporarily destroy both nations as world powers. With world tensions relaxed the United Nations might feel that world peace is possible, and so announce it.

If war develops, it will not be the last war, but it might easily set the stage for the final struggle when all nations are gathered around Jerusalem for the judgment of God, as pictured by Joel.

A knock-out blow would mean the destruction of our factories, steel mills, electric generating plants and trans-

# The END

## Approaches—

### Be Ready!

● *By Pastor Harry Sheets, Ripley, Illinois*

mission lines, rail and truck transportation, refineries and food processing plants. Life as we know it now would cease.

A little reflection enables us to understand the terrible situation we would be in. Tractors, cars, and trucks would soon stop. Food shortages would be followed by famine. Hungry people are dangerous people. As in the days of Lot, violence would fill the earth and another sign would be fulfilled. "There shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). Jesus said it thus: "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark 13:19).

Time is growing short! The end approaches! The world is facing judgment day unprepared for eternity. The days of Noah and the days of Lot are upon us.

Let us warn others while we make ready for the coming of King Jesus.

#### *"Be Ye Also Ready"*

History repeats itself. "What has been is what will be done; and there is nothing new under the sun. Is there a thing of which it is said, See, this is new? It has been already, in the ages before us" (Eccl. 1:9, 10, R.S.V.).

The world has already experienced the conditions which will prevail at the return of Jesus. Before the flood men manifested an increase in indifference toward God. This was followed by an expanded love for sin of all kinds, and ended in near total rebellion against all righteousness.

Jesus predicted these same conditions at the close of



WHEN I HAVE A  
CONVENIENT SEASON,  
I WILL CALL FOR THEE  
— ACTS 24:25

BUT... "NOW IS THE  
ACCEPTED TIME;  
BEHOLD, NOW IS THE  
DAY OF SALVATION"  
— II COR. 6:2



STATISTICS SHOW THAT AS TIME GOES BY, THE CHANCES OF ONE'S  
BECOMING A CHRISTIAN ARE APPALLINGLY LESS AND LESS...

this age: "As the days of Noe were, so shall the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

The unexpected return of Jesus has been likened to the stealthy entrance of a thief into one's home. (See 1 Thess. 5:2.) From this we assume that His return is not only unlooked for, but unwanted. As in the case of a thief, His visit will be detected only when things are discovered missing. "I tell you," said Jesus, "in that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left" (Luke 17:34-36).

Likewise, the days of Lot are to be repeated. Jesus warned: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of man is revealed" (Luke 17:28-31).

It should be noted that both Noah and Lot knew what God intended to do. They believed Him and did something about it. Noah built an ark for the saving of himself and his family. "Eight souls were saved by water. The like figure whereunto even baptism doth also now

save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:20, 21).

Baptism is as necessary to our salvation as the ark was to Noah's.

Lot also believed and left Sodom at the warning of the angels.

In some respects the days of Lot have a greater significance for us than the days of Noah because the final destruction of the wicked will be by fire and not by water. (Note the words of Jude: "Sodom and Gomorrha, and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire.")

Paul also stated that Jesus is coming "from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9).

Peter speaks in a similar vein: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein are to be burned up . . . wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. 3:10, 12).

We need not be taken by surprise by the sudden return of King Jesus. Revelation 3:3 states the conditions: "If therefore *thou shalt not watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

If we heed the warning of Jesus, "Be ye also ready," we need have no fear. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

Jesus Himself admonished: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Paul lauded the Thessalonians for turning from idols "to serve the true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered [Gr., 'is delivering'] us from the wrath to come" (1 Thess. 1:10).

If Jesus is delayed in coming, it is because God is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

God has made ample provision for our salvation. We can accept His grace and live, but we are free to reject it and perish. The decision is ours. God can say to us as He said to Israel many centuries ago: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19).

## The Days of Vengeance -- Part Four



# The World Against God

By Pastor Harry Sheets, Ripley, Illinois

**T**HE KINGS of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:2, 3). These short verses set forth the teaching that is so vividly described in both Daniel and Revelation.

It seems difficult for us, in the face of all the freedom that we have and that is in the most of the world, to believe that such a thing will come to pass. Nevertheless, we can read of the doings and nature of this coming leader, the Antichrist, and his companions, the kings and rulers of all the world, will generally be included. "He shall speak great words against the most High" (Dan. 7:25). "The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods" (Dan. 11:36). "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God" (2 Thess. 2:4). "He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:6).

In the preceding words of God, we have evidence that a world leader who will have control over all the people of the earth, will literally stand against God. He will be joined by the other rulers of the earth. "These have one mind, and shall give their power and strength unto the beast" (Rev. 17:13). "These" of the preceding verse refers to the "ten horns" which we understand to represent all the dominions of the world.

There is more involved than merely taking a stand against God. These rulers, with the Antichrist as their magnificent head, will be against "his anointed" and against the *truth*. Jesus taught that "iniquity shall abound" and the "love of many shall wax cold" (Matt. 24:12). Paul wrote, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

This is something that is true today and has been in every generation since Adam. It certainly will come to the *full* during the "days of vengeance." The ones who will be "deceiving" will be "deceived." The rulers and followers of the Antichrist will be "deceived" by him. Unrighteousness (sin) will be popular. This leader will "cause craft to prosper" (Dan. 8:25). Paul warned of such a time, saying, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. 1:24, 25).

To further describe the character of the Antichrist, whose style of leadership and living will be popular throughout all the world, let us read from Daniel. "In his estate shall stand up a vile person . . . He shall come in peaceably, and obtain the kingdom by flatteries. . . . After the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people . . . and arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries . . . Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things" (Dan. 11:21-38).

Again, in the writings of Paul, we read that he will come "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:10). He "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

We can readily see by the Scriptures that deception will be the *rule* of the day under the reign of the Anti-

christ. Wickedness will prevail because it will be upheld as being the right and proper thing to do.

The Antichrist, also called "man of sin," "son of perdition," "that Wicked," "vile person," "beast," and other names, will have help by the false prophet. We wrote in the previous article (number 3) that we understand the false prophet to be the false church. The Ecumenical movement among the Catholic and Protestant churches is certainly preparing and paving the way for this time to come. More and more the church, that is, the church the world knows not, the "Church of the Living God in Christ Jesus," is becoming liberal in its attitude and acceptance of what was once called *sin*. Many churches provide a place for dancing and lounge rooms for social drinking and smoking. Churches are loosening the moral standards and saying little or nothing against the prevalent sins of the flesh. Jesus said of this time, "If it were possible, they shall deceive the very elect."

Through the World Council of Churches, or an even more strengthened council by the combining with the Catholic Church, *religion* (false) will have a part in upholding the "beast," also Antichrist; *religion* (false) will laugh at the *truth* of God's Word; *religion* (false) will denounce the principles and standards that uphold righteous living. In this, then, we see *religion*, the "beast" (Antichrist) and all the world conspiring against God, His "anointed" (the ones who will zealously serve Him and cling to Him—both Jew and Gentile) and His Word, the Bible.

Another event to watch for in connection with the coming reign of the Antichrist, the false prophet, and the "ten horns" is that the rule will go forth from Jerusalem. "He shall enter also into the glorious land, and many countries shall be overthrown . . . And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain" (Dan. 11:41, 45).

The glory of the rule and reign of the "beast" and the destruction of his rule and empire are described in Revelation 17 and 18. We shall see Jerusalem become the center of world leadership and authority for the Antichrist. God's holy city will be blasphemed and desecrated in a worse way than it has ever been by any ruler of the earth.

Brethren and friends who are reading God's Word, *believe it!* These things are coming to pass, but God cannot be conquered. God will "go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). God will hear the cries of "his anointed" and will destroy all evil by sending His Son to "put down all rule and all authority and power" (1 Cor. 15:24). Daniel wrote, "The wise shall understand" (Dan. 12:10). Jesus said, "Take ye heed: behold, I have foretold you all things" (Mark 13:23).

The "days of vengeance" are before us. It is necessary that we prepare ourselves now to be fortified against

that day. We can prepare by reading God's Word and believing, by obeying in "putting on the Lord Jesus Christ," and by then becoming "a new man in Christ Jesus." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

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### NEW SPANISH-LANGUAGE TRACT

A new Spanish tract, a translation of "Bible Faith Stands the Test of Time," is available from The Restitution Herald, Box 231, Oregon, Ill., at 15c per dozen, or 65c per hundred, plus postage. It is made up of selected Bible verses in a sequence that points out the elements of salvation. This is an excellent tract for introduction of the basic truths to Spanish-speaking people.

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### PRECIOUS PROMISES

By Beth Briggs

*"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . But the very hairs of your head are all numbered. . . . Fear ye not therefore, ye are of more value than many sparrows"* (Matt. 10:29-31).

What a consoling thought it is that the Almighty God who set the sun, moon, and stars in their courses and created this universe with its untold wonders and beauty will yet watch tenderly over a fallen sparrow and care so much for His children that even the hairs of their heads are numbered!

How vast, how marvelous, how deep is the love of the Father! There is never a tear that falls unnoticed, nor a sigh that is not recorded; no prayer is uttered that is not kept in His Book of Remembrance, to answer if He sees that it will be of benefit to us, or to restrain if such action will eventually bring us a greater blessing.

Some day we shall behold His handiwork in the pattern of our lives, and will discover that the threads of sorrow and disappointment mingling with those of happiness and joy have made it far more beautiful than it otherwise would have been. The Master Weaver knew just what to choose to make it surpassingly lovely, and we will bow our heads and acknowledge that in His wisdom, "he doeth all things well."

God who loves the little sparrows  
Caring for them when they fall,  
Listens to our supplications  
And will answer when we call.

We are worth much more than sparrows,  
In His love we daily live,  
And because He is our Father  
All we are we gladly give.



# The Pulpit and the Press

Brief Messages for Busy People



## ACCOUNTABILITY

By Pastor John Lewis, Eldorado, Illinois

Accountability is not a Bible word. It is instead an abstract term used to denote the return that each individual must make of his talents and opportunity to God. Each person is held accountable each day, but especially on the day of judgment.

In Matthew 12:36, we have these words: "I tell you this: there is not a thoughtless word that comes from men's lips but they will have to account for it on the day of judgment" (New English Bible).

It can quickly be seen by a study of the Scriptures that God created man a free moral agent. We are completely dependent upon God for our existence and maintenance, and thus it follows that we are answerable to God for our conduct. For the above reasons God has the right to expect our obedience and service. It is easy to see that God is justified in calling man to account on various occasions.

On occasion, we lose sight of this right of God to judge man. We read of the account of the evil actions of the people of Noah's day. By the description given in the Scriptures we feel that the people should have been destroyed by a flood.

We must not forget that the behavior of people today is not unlike the behavior of people in the day of Noah, yet because of liberal thinking today it is popular to feel that great multitudes of people in this age are going to escape the judgment of God. There is no scriptural basis for this liberal belief.

## ABOUT A GENERATION

God has revealed in Genesis 15 and Exodus 12 that the Israelites would sojourn in Egypt four hundred thirty years, or four generations. At that time a generation was considered to be a period of time about one hundred years. Later on, in the days of Job 42:16, a generation was about thirty-five years.

Moreover, "generation" also means people, race, nation, ancestors, or posterity. God revealed this in Psalm 48 and 49: "That ye may tell it to the generation following . . . he shall go to the generation of his fathers." Then, too, the Israelites were called a "perverse and crooked generation" (Deut. 32:5). However, we read in Psalm 14:5 that "God is in the generation of the righteous."

Finally, God revealed through His Son Jesus Christ, over fifty generations ago which have all passed away,

as recorded in Matthew 24:34, the destiny of the Israelites as a nation, and not a period of time concerning mankind in general. May we hear and heed Jesus speak the truth: "This generation shall not pass, till all these things be fulfilled." God has preserved the nation of Israel as He promised, even to this present time, and will do so wondrously throughout the future Millennium. Selah.

## SEEK WISDOM

By C. Jesse Pestle, Dixon, Illinois

"Think about the statutes of the Lord, and constantly meditate on his commandments. He will strengthen your mind, and the wisdom you desire will be given you" (*The Wisdom of Sirach 6:37*).

Nearly all men have a secret desire to become wise. Wisdom will give one a prestige that demands respect. Regardless of one's physical strength, he is limited in the amount of intelligence he possesses. Wisdom is not a natural possession of mankind. It must be sought after and obtained by much effort.

No man can gain wisdom by association with fools, because "fools despise wisdom and instruction" (Prov. 1:7). When one chooses his friends he is also choosing his destination. If he wants wisdom he should seek out the wise. Speak often with the wise man and his wisdom will be shared with you.

Solomon treasured wisdom highly. He spoke often of its great value and influence on those who possess it. In Proverbs he wrote: "Happy is the man that findeth wisdom" (3:13). "Wisdom is the principal thing; therefore get wisdom" (4:7). "Wisdom is better than rubies" (8:11). "A wise son maketh a glad father" (10:1). "Better is it to get wisdom than gold" (16:16).

The reasons so many persons fail to find wisdom is that they know not where to look. The Bible reveals that the Lord is the origin of all true wisdom. In Proverbs 2:6 these words are found: "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Solomon spoke further on this subject and said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). It is fruitless to seek wisdom among the world. The world does not offer genuine wisdom. It is like trying to buy diamonds in a grocery store. If any person lacks wisdom he should ask of God, and he will receive it. (James 1:5.)

If you desire wisdom, and want to make sure you get it,

think about God's statutes and meditate on His commandments. Apply your heart in a deep study of His Word. In so doing you will be placing yourself in a proper relationship with God. He can then strengthen your mind and make you wise unto salvation.

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### THE PARABLE OF THE TARES

*(Continued from page 5)*

Today we see Israel returning to her homeland. Unless God intervenes, the Arab nations backed by Russia will destroy the little nation of Israel. But God will send Jesus Christ, the Messiah, the one whose right it is, the one who will sit upon the throne of Jacob, and God will fight against those nations as He fought in the days of old!

Yes, the harvest is upon the earth. The Christian can look up and lift up his head, for his redemption draws near. He will receive his reward. It is a day for which he may look with anticipation, grand and glorious; a day when the righteous shall shine as the sun in the Kingdom of their Father.

To the nations (tares) the harvest is judgment, tribulation, and wrath so great that men will cry for the rocks and mountains to fall on them (Rev. 6:15, 17; Isa. 2:20-22), to hide them from the face of Him that sitteth upon the throne. To Israel it will be the time of Jacob's trouble. (Jer. 30:7.) It will be a time when they will say, "Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

To those reading this article, we ask you to stop and think. Why are we in such a time as this? Today we are very close to the conditions which prevailed in the days of Noah when "men's hearts were evil continually." There is no solution to many of our problems.

Where will you stand in the time of harvest? with the children of the Kingdom, or with the children of the wicked one? We are each one of the two seeds—good or evil. One will harvest life and the other death. I would like to be one of those who may be accounted worthy to escape the things which are coming upon the earth and stand before the Son of man.

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### THE LOVE MASTER

*(Continued from page 7)*

soever believeth in him, should not perish, but have everlasting life." It is because of this great love that we are invited to find a new love master for our own life and, through Christ, be reconciled to God. "Being then made free from sin, ye became the servants of righteousness."

We should be so attached to the great Love Master that we are able to say with the Apostle Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39).

## BOOK NEWS

*William M. Wachtel*

HOLMAN STUDY BIBLE (A. J. Holman Co., Philadelphia; cloth, \$8.95, Persian grain leather, \$16.00)

This new Bible embodies the text of the Revised Standard Version and combines with it a number of fine editorial helps prepared by conservative Bible scholars. Most of the Bible tools utilizing the Revised Standard Version have been oriented toward liberal theological views. Here at last is a notable exception. Each book of the Bible is preceded by a clear outline of its contents, together with a brief introductory survey of its historical background and authorship. Five valuable articles are appended to the Bible text: "New Light From the Dead Sea Scrolls," "The Bible and Modern Science," "The Archaeology of the Bible," "Between the Testaments," and "The Chronology of the Bible." A concise concordance of the R.S.V. text and a series of colored maps complete this worthwhile volume. This tool should find a serviceable place in many a Bible student's library.

IN AND AROUND THE BOOK OF DANIEL, by Charles Boutflower (Zondervan Publishing House, Grand Rapids, 312 pages, \$4.95)

Long out of print, this Zondervan reprint classic will be gladly welcomed by students of the Book of Daniel. The author, a British conservative scholar, lived during the heyday of liberal attacks on the integrity and authorship of the Book of Daniel. "Because of his extensive and accurate knowledge of the historical background of Old Testament literature, modernists were forced to respect the conclusions of this renowned student, who was privileged to have a room of his own in the British Museum." Boutflower's book brings together a wealth of information as to the historical background of Daniel, throwing much light on the meaning and message of that marvelous portion of Scripture and demonstrating that it is genuine history, not a mere religious romance as the critics have claimed.

THE OLD TESTAMENT SPEAKS, by Samuel J. Schultz (Harper & Row, New York, 436 pages, \$7.00)

The intriguing title of this book means just what it says. In this survey of the Old Testament, the author endeavors to let the Scriptures speak for themselves. Dr. Schultz is a professor of Bible and theology in Wheaton College, and his commitment to Scripture as the Word of God is evident in his handling of the Biblical data. This does not mean, however, that he ignores the critical problems which inevitably are associated with Old Testament studies. Yet, his approach to these questions is cautious and reverent, and he draws upon a vast acquaintance with the historical, archaeological, and linguistic backgrounds in discussing problems and their solutions. Old Testament students will find this book rewarding.

# **BEREAN**

# **YOUTH**

# **CONFERENCE**

Plans are now being made for the 1963 Berean Youth Fellowship Conference, August 9-15, 1963, at Camp Alexander Mack, Milford, Indiana. Several new and different features will be included in this year's camping program, so that even veteran campers will find new inspiration in the varied program.

Those going into the eighth grade, through age twenty-one are eligible to enroll. The tuition cost for the six-day camp is \$25.00, including the \$5.00 enrollment fee. The deadline for enrollments this year is July 20, and a \$5.00 penalty will be charged for late enrollments. This is necessary because the large number of campers expected means that more time must be allowed for processing enrollments and making the final plans for the Conference.

We expect at least two hundred campers this year. Because we will have the use of the entire facilities of Camp Mack, we can easily accommodate this many, and still carry on a full program of study, worship, recreation, fellowship, and counseling that will reach every camper.

Some of the classes planned for this year are: The Bible Teaches (Bible Doctrine); Parables of Jesus; Personal Ethics; How to Witness and Win; Last Day Prophecies; and The Christian Home. In addition there will be optional afternoon workshops on How to Teach; Program Planning; Talents for the Lord; Journalism; and Music.

Some of the counselors at this year's Conference will be: Dallas and Nancy Demmitt, Francis and Iris Burnett, Paul and Dolena Shaw, Richard and Jean Smith, Richard and Lois Worley, Richard and Martha Dick, Gene Stilson, Janet Turner, William Wachtel, Billie Kennedy, Jesse Pestle, James Mattison, Virginia Heinz, Kent Ross, and others.

The finals for the National Bible Quiz will be on Saturday. Other evening services will have films, a program from Oregon Bible College, a program by the campers, special music by the Conference choir, and gospel messages by Richard Smith and Richard Worley.

Another high point of this year's Conference will be the presence for a few days of Bro. Eleodoro Ortiguero, Church of God missionary leader in the Philippines, who will speak at one of the Sunday services, and who will be available to talk to campers about his mission work in the Philippines.

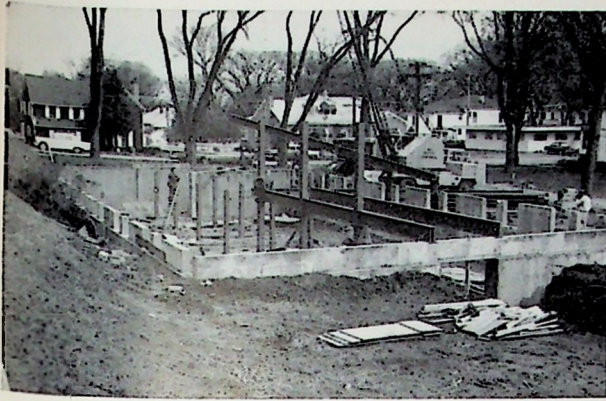
The Conference will again be under the direction of Bro. Dallas Demmitt, and we look forward to one of the best of all Church of God Youth Conferences.

Enrollment application forms will be available from Church of God ministers or youth leaders, or directly from the Berean Youth Department, Box 231, Oregon, Illinois.

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**CAMP ALEXANDER MACK - AUGUST 9 - 15**

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## NEW BUILDING PROGRESS

As can be seen from the pictures, the new dormitory-library-cafeteria building for Oregon Bible College is well started. The basement walls have been finished and water-proofed; steel and pre-stressed concrete beams are being welded in place and the general contractor hopes to be laying bricks and blocks early in May.

As the building takes shape one can appreciate the details of excellent construction and engineering that have been included by the architect. With structural strength, beauty, easy maintenance, almost complete fire-proofing, all aluminum windows and exterior facia, the building should be an enduring asset in the education of young men and women for leadership in the Church of God.

It is hoped that the building will be ready for use in early September. The contractors feel confident the deadline can be met, since the Lord has blessed with exceptionally fine building weather.

On the basis of construction contracts signed, furniture price commitments secured, and other costs closely estimated, it will require \$155,000.00 in contributions to pay all costs for construction, architect's fees, furnishings, financing, and other incidental costs. Of this amount, about \$138,000.00 has now been received in commitments and gifts. This means that about \$17,000.00 remains to be given in commitments payable by September, 1964, or in outright gifts.

About 1,000 individuals and church groups have thus far made commitments or gifts. We feel certain that with the building now started others will want to take part in this important project. This is an investment which will benefit every member of the Church of God in the workers who are educated in Oregon Bible College for service in the Church of God.

Gifts, bequests, and commitments to the Silver Anni-

versary Building Campaign represent an investment in the future of the Church of God ministry, and an investment in the youth of the Church of God. No one can actually fully assess the full value of Oregon Bible College in the Lord's work through the Church of God. It is impossible to put a price tag on services performed, sermons preached, people won, young lives enriched, and the other intangible blessings that result from a truly Church of God educational center.

We invite your prayers, interest, and support in the work of Oregon Bible College and its Silver Anniversary Building Campaign.

### SPECIAL GOAL FOR SILVER ANNIVERSARY GIVING TO BE REACHED BY SEPTEMBER 30

**\$16,639.00**

New commitments and gifts through  
April

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# Literature of the Church of God General Conference

(Use this handy order form to order tracts and books)

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May 30, 1963

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# RESTITUTION

# Herald

**"The  
Brightness  
of His  
Coming"**

(Page 5)

VOLUME 52, NUMBER 16

HE DOTH SEND OUT HIS VOICE --- PSALM 68:33

INTERESTING ARTICLES  
YOU WILL FIND IN THIS  
ISSUE!

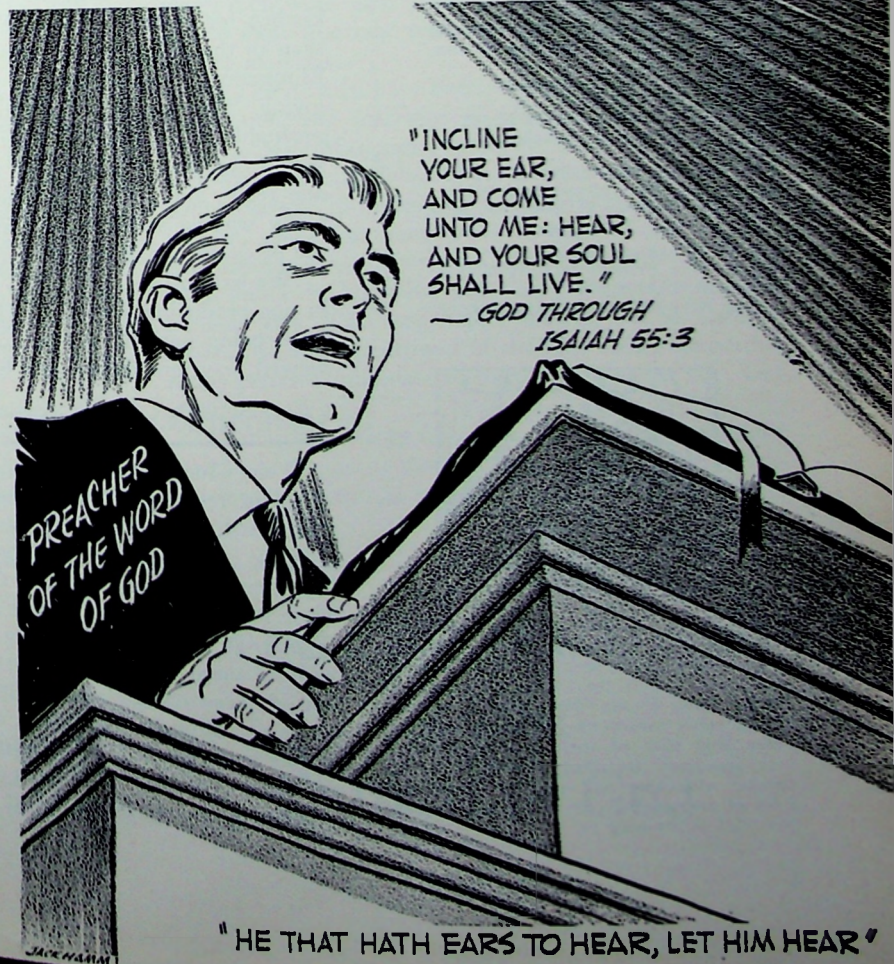
"Honour Thy Father and Thy  
Mother"

"The Excellent Spirit"

Eden Restored

Smoking—A Medical and a  
Spiritual Problem

And many short features of  
current religious interest



"INCLINE  
YOUR EAR,  
AND COME  
UNTO ME: HEAR,  
AND YOUR SOUL  
SHALL LIVE."  
— GOD THROUGH  
ISAIAH 55:3

PREACHER  
OF THE WORD  
OF GOD

"HE THAT HATH EARS TO HEAR, LET HIM HEAR"

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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Elsie and Mary Beth were talking on the phone the other day about some PTA problems and had trouble hearing because of noise on the line. After they hung up, neighbors began calling to say they'd heard them on TV. It seems something got mixed up somewhere, and part of their conversation had been broadcast. Horrified, they tried to remember what they had said. It would help a lot of conversations if the talkers realized that God is listening in.



# Editorials

Harold Doan  
Editor

## KEEPING THE WHEELS MOVING

A survey of the women's organizations of twenty churches asked how the groups divided their time. The results showed that they use 15 per cent of their time for service projects within the church; 12 per cent for organizational planning; 32 per cent for money-raising projects; 10 per cent for social projects; 15 per cent for spiritual growth and prayer; 15 per cent for Bible study or other courses; and 15 per cent for ministering to people in special need. This adds to more than 100 per cent because some activities were overlapping. Alan J. Davis, writing in *Pulpit Digest*, April, 1963, suggests that these figures indicate that the women's societies (as well as many other auxiliaries) are spending too much time keeping the wheels of organization moving and not enough in the Christian outreach obligations of the church.

To cure this inefficient use of the Lord's time for the church and its societies, Mr. Davis suggests four drastic measures. 1) Padlock the church kitchen for twelve months. Those who feel more at home in the kitchen than in the chapel or the library would thus have no place to escape. 2) Eliminate all money-raising projects and substitute for them sacrificial giving. This would free a tremendous amount of time and talent for more profitable study, worship, and witness. 3) Burn all the report blanks. This would eliminate the waste of time in paper work, writing reports that no one reads, and feeling obligated to read or listen to reports that no one really wanted written. 4) Cancel all invitations to guest speakers to get the program out of the spectator category into the action category.

We have often felt that too much time, talent, and finance are consumed in non-producing activities. These activities often give one the feeling that he is being faithful in the Lord's work, but, when they are honestly reviewed, leave one feeling that he has been in reality wasting the Lord's time.

## SOMETHING DIFFERENT

Two Chicago men have set upon a determined effort to reverse the trend in resort hotels. A. Harold Anderson and Paul W. Brandel have purchased the Biltmore Terrace Hotel on Miami Beach, Fla. Their stated purpose is to make the Biltmore Terrace "the most complete and outstanding hotel on Miami Beach." One of their first innovations was to cancel their liquor license and install a chapel in the hotel for use by their guests. The hotel has been extensively decorated and remodeled and the emphasis will be upon a wholesome atmosphere for a family, rather than on the sordid pleasures associated with most resort hotels. A well-rounded program of cultural, educational, and recreational activities is planned for the guests at the hotel, to select and use as they desire.

Only time will tell if such an enterprize can be successful. It will be a refreshing change in the resort scene.

## MAN IN SPACE

United States Astronaut Gordon Cooper has amazed the world with his 22-orbit flight around the earth, and by his display of coolness and skill in manually landing his capsule within sight of the aircraft carrier Kearsarge, after his automatic landing equipment failed.

This is a thrilling age, with new feats and discoveries an almost daily occurrence. Advances in the learning and the skill of man are phenomenal and we do enjoy the benefits of comfort and luxury of life that have resulted from the increase in knowledge.

If man could only keep his proper perspective in the face of his progress in technology the blessings could be even greater. Unfortunately, however, it seems that our secular knowledge, high standard of living, and self-confidence tend to lead us away from God, dependence upon Him, and trust in His promises. Strange as this seems, this weakness of human nature has been present and recognized in man for all of history. The wise man wrote, "Give me neither poverty, nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:8, 9).

When we are "full," as North America certainly is today, there is real danger that we will deny the Lord, or say in the vernacular of today, "Who needs Him?"

## THE WHOLE MAN

As science experiments with the human brain, and as psychiatrists delve into the roots of human behavior, they are coming more and more to the position that man is an entity. Mental, spiritual, and physical elements of man are inseparable, interrelated, and must be regarded as a whole to deal effectively with malfunctions in any of the three. That simple statement in Genesis telling of man's creation, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," reveals the wholeness of man.

What doctor has not despaired to see a patient who is physically well languish for emotional or spiritual reasons. What minister has not seen physical changes take place in people because of new attitudes, new spiritual development, new emotional responses? An exciting new area

of study and testing is the field of interrelationship between the chemical, mental, emotional, spiritual, electrical, and organic elements of the whole person.

## BEHIND THE IRON CURTAIN

A Polish Roman Catholic newspaper in a recent issue carried a long interview with Stanislaw Dabrowski, leader of the Seventh Day Adventist work in Poland. Mr. Dabrowski reported that there are 6,000 Adventists in Poland in thirty churches, and that they carry on an active program of evangelism, publish three periodicals, operate a seminary near Warsaw, and maintain a hostel for the aged near Silesia.

We are always heartened when we realize that in spite of more than forty years of intense atheistic propaganda by the Communists, people behind the Iron Curtain still cling to their religious beliefs. In fact, it often appears to us that Communist leadership has rather resigned itself to the truth that it cannot destroy Christianity and has allowed churches to continue to operate, although taking an official position against them.

## "MARRYING AND GIVING IN MARRIAGE"

It is believed by many that Jesus' prediction, that the end days of this age would be like the days of Noah when men were "marrying and giving in marriage," refers to loose marriage practices and a loss of the sacredness of marriage.

Many clergymen have been expressing opinions on the much-publicized marriage of Governor Nelson Rockefeller to Mrs. Margaretta Murphy, both of whom have been very recently divorced from other mates. Dr. Benjamin Browne, president of the American Baptist Convention, spoke for many when he said, "I am not sure that the standards of national life are helped very much by a public leader who, after he had broken up two families says, 'I'm very happy myself.'" The Catholic *Review* wrote, "One friend of the Governor's stated that voters prefer a candidate to have a wife at his side. Our question is 'Whose?'"

The marriage brings into focus the fact that one of the greatest problems in modern America is that of the evergrowing percentage of marriages that end in divorce and remarriage.

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"THESE WORDS WHICH I COMMAND THEE THIS DAY, SHALL BE IN THINE HEART: AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND SHALT TALK OF THEM..."  
—DEUT. 6:6,7

## "HONOUR THY FATHER AND THY MOTHER"

BY PASTOR JAMES MATTISON  
Hammond, Louisiana

**W**HEN GOD made woman He made her in such a way that she would bring forth children and continue life on the earth. It is recorded in Genesis 3:20: "Adam called his wife's name Eve; because she was the mother of all living." The human race has never perished from the face of the earth since God created it. Women have faithfully performed this great work. Motherhood is one of the greatest obligations a wife has. God's command to Noah's family was the same as His command to Adam and Eve: "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1; 1:28). It is God's will that the "younger women marry, bear children, [and] guide the house" according to 1 Timothy 5:14.

By this very act of motherhood our Lord Jesus Christ came into this world. The story of Jesus' birth is given in great detail in Luke 1 and 2. The power of God overshadowed Mary, and the Holy Babe was called the Son of God. Another record of Jesus' birth reads like this: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). By Mary's bearing Christ, thus bringing the Saviour into the world, salvation has come to us. Womankind had a part in it. This is referred to in 1 Timothy 2:15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Hope has come to the human race because of the very act of motherhood.

The birth system is used of Jesus to illustrate how one must be born again spiritually to be saved. Jesus said, "Except a man be born again, he cannot see the kingdom of God." Again He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Nicodemus had difficulty understanding this. He thought perhaps Jesus was saying that a person would have to be born again of his mother. But Jesus was speaking of being begotten and born of God's Spirit. The incorruptible seed which brings forth Christians is the Word of God, as 1 Peter 1:23 states. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." If we are begotten by God's Word, we will not only walk in newness of life in this age, but we shall be given life eternal at the coming of Jesus. So the very literal God-given process of birth has become a great illustration by which we can understand how we have been invited to a higher birth, even the birth of the Spirit.

Childbearing is not as easy now as God provided in the beginning. After Adam and Eve sinned, God placed curses upon them. The main curse that God placed upon the woman is recorded in Genesis 3:16: "In sorrow thou shalt bring forth children." Sin has made childbearing more painful, but there also seems to be a lesson for us here. It seems that God has made a law that, when you labor with some task and accomplish it, it means more to you. There is a sense of accomplishment, a feeling of

pride, and a satisfaction in a work that has cost you something. This is probably the reason for the love mothers have for their children. Another reason for mother-love is the utter helplessness of little babies. This helplessness strikes a chord in the mother's breast and she has compassion on her offspring.

God compares His love for us to this mother-love. He tells us, "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). When a child is hurt, there is no comfort like a mother's comfort. God will give comfort like this if we go to Him when we are hurt. Jesus compared His relationship with His people Israel to a hen's love for her chicks. He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). How great love is! Solomon said, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned" (S. of S., 8:7). Love is the strongest thing in the world.

Sometimes fathers and mothers are mistaken as to what parent-love really is. In some homes there is no love given the children. This is very hard on the children. Almost as bad is the home where father and mother think love means the withholding of correction. Not so! The Bible says that the proper way to train children is to correct them when they need correction. Proverbs says: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13, 14). You know God corrects those whom He loves, and so true mother-love includes correction and training of her children. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 23:6).

The ideal mother, according to Proverbs 31, is one who is virtuous, one who cares for her own, and one who comforts little hearts. She is industrious, a good manager, and charitable. She brings honor and not shame to her husband. She is intelligent, a comrade to her husband, and full of understanding. Mother conducts a university, a clothing establishment, a laundry, and a restaurant. At the same time she is police officer, health nurse, and truant officer. She faces financial problems and learns to do with what she has, or does without. She is God's greatest minister on earth, the most effective teacher, and her husband's most indispensable companion.

Mary, mother of Jesus, was greeted one day by these words from an angel: "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." Mary has been the most highly blessed woman among women. She was chosen of God to bear the Christ. A study of her life shows that she was a godly girl, full of faith. She was modest and humble. She was happy to serve God and mankind, even through pain. Probably the greatest part of Mary's character was her love and loyalty for her Son. She stood at the foot of the cross when He died for her sins and ours. She remained true after He ascended to heaven. (Acts 1:14.) Mary was an ideal mother. What love she had for her Son! Oh, that we would have the same love for Jesus she had. He was everything to her. He is everything to us, also. Let us be as loyal to Him as she was.

We give honor where honor is due. We honor our mothers and our wives, as Proverbs 31:28 says: "Her children arise up, and call her blessed; her husband also, and he praiseth her." And we honor the God who from the beginning has provided a mother for each of us.

Motherhood is part of God's great plan for this age. In the age to come, motherhood will come to an end. There will be no marrying and giving in marriage. All  
*(Please turn to page 9)*

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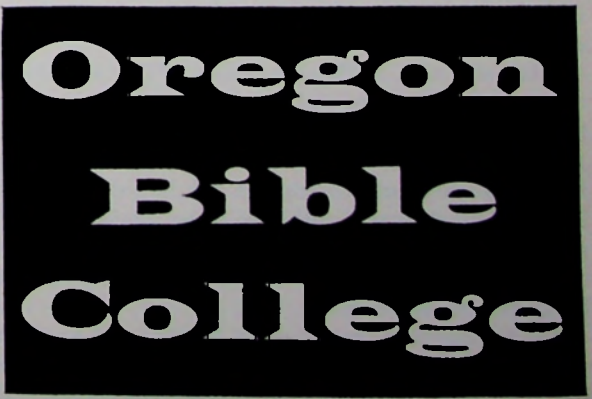
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## ● ● ● The Days of Vengeance -- Part Five

By Pastor Francis E. Burnett, Tipp City, Ohio

# ● ● ● The Brightness of His Coming

IN THE closing thoughts of article four (May 15 issue), we wrote that God cannot be conquered. God is "king over all the earth." God told David of His plan to overcome the kings of the earth. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:4-8).

God gave the ruling power of the world into the hands of the Gentiles (nations) beginning with Nebuchadnezzar. That power to rule is to last "until he come whose right it is; and I will give it him" (Ezek. 21:27b). God will take away that right to rule and give it to His Son Jesus. The nations cannot stop God from doing this because, as Isaiah has written, *they are nothing*. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him less than nothing; and vanity" (Isa. 40:15-17). We need have no fear but that God still has control of all men and of all the earth.

John was told in the Revelation, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall rule for ever and ever" (Rev. 11:15). Jesus' reign is to be one of *righteousness and peace*. Before that form of government will be fully established, the kings of the earth will have to be subdued and their governments destroyed. This will be at the very close of this age and the antichrist will desperately try to destroy Jesus and His followers.

As God foretold that a world leader would arise that would be *different*, and would "devour the whole earth, and shall tread it down, and break it in pieces" (Dan. 7:23), so He told Daniel that this *one* would be destroyed, "I beheld even till the beast was slain, and his

body destroyed, and given to the burning flame" (Dan. 7:11). "He shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:25). In this account from Daniel we understand that the antichrist will try to destroy Jesus.

John the Revelator was told this very thing. "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth; and all the fowls were filled with their flesh" (Rev. 19:19-21).

So the antichrist (also called "beast," "son of perdition," "man of sin," and other names) "shall come to his end, and none shall help him" (Dan. 11:45). At the same time will be fulfilled the prophecy of Isaiah, "With the breath of his lips shall he slay the wicked" (Isa. 11:4).

In all of this we have the fulfilling of one of the *paramount* teachings of the Bible—Jesus' returning to the earth. Yes, we are looking for Jesus to come. The return of Jesus to this earth is the *hope of the church*. Paul wrote Titus that one of the things "which become sound doctrine" that he should teach was, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:1, 13).

At Jesus' coming, His first concern will be the church, the members of which will have been preparing themselves for the great event. They (the church) will become the "bride" of Christ. Let us notice some of the wonderful teachings of Paul about the return of Jesus. "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? . . . To the end he may stablish your hearts unblameable in

holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 2:19; 3:13; 4:16, 17).

When will Jesus come? This is the question that is natural for anyone to ask. One thing that each of us must watch is that we are not classed as a "scoffer" or doubter. We could easily put the time of Jesus' return far in the distance. But, as Peter wrote, "The time is at hand."

In the previous articles I have noted many events and happenings that are to be fulfilled, but let us remember that much can be done in a matter of months. It was only three hours from the time of the forming of the new government in Iraq until the United States government had recognized it. The matter of grave concern to you, dear reader, should be, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

We must become totally aware of the situation of our times. We must realize that our social activities and communities are going to grow steadily more evil. We must come to grips with the matter to know that we will be involved and so will our families and friends. "Awake to righteousness, and sin not," wrote Paul to the Corinthians. This will be the goal of the followers of Christ. It must be reached. The matter of righteousness will be of more importance in the future days because the "man of sin" supported by the "false prophet" will create, cultivate, and induce sin.

Let us not forget that Jesus, the great King, is coming. He is coming for His "wife" who "hath made herself ready" (Rev. 19:8). He is coming also to reveal "that Wicked . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). Paul admonished the Thessalonian brethren to "stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

Brethren and friends, do not be afraid to be *old fashioned*. Do not be afraid to *frown* on the liberalness of Christianity. Our daily lives will be affected and our attitude in the matter of dress, entertainment, and how we accept or reject such will mean much as to whether or not we will be ready when Jesus comes. The members of the Church of God need to take a good, long look at themselves. We have departed from the "traditions" which we have been taught. If we continue this trend, it will be the downfall of some of our own children. Why? Because they will *not* have been taught to know the difference between right and wrong, nor between sin and righteousness. They will be "deceived" by the "beast" and the "false prophet" and will be a part of their following.

One of the ways to help in meeting the problem of being faithful is regular attendance in church services. I do not mean that *once* a week is enough. I mean, to attend as often as possible—preferably three times a week. Paul admonished us about these times of evil and wrote, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

(Please turn to page 9)

## THE EXCELLENT SPIRIT

By Sidney Hatch

*"Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm" (Dan. 6:3).*

It was once my task as a student to write out a translation of Daniel 2:4 to 7:28. This portion of the great prophecy was written in Aramaic, a language which Daniel heard in Babylon, and which centuries later was a common tongue of Palestine and of our Lord.

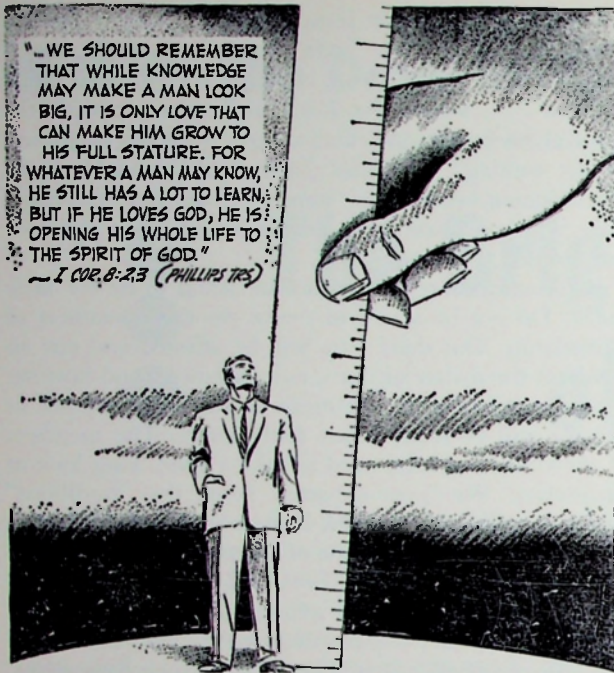
The assignment was difficult; the class, so to speak, learned to swim by jumping in. But no one drowned, and in due time all recovered from the initial shock. I am sure that blessing and reward were the experience of most members of that little band.

Certain verses engraved themselves upon my mind, one

of them being the text quoted above. My awkward but literal translation went like this: "Then this Daniel was distinguishing himself above the high officials and the satraps because the excellent spirit was in him, and the king intended to set him up over all the kingdom."

Two facts impressed me about Daniel. In that alien and hostile environment he "was distinguishing himself," and, it was because "the excellent spirit was in him." The word translated "distinguish" originally meant "to shine." "The excellent spirit," I feel sure, must have been God's Holy Spirit.

Why can't it be this way with more of us today? Why can't we shine for the Lord in our small corner? To dare to be a Daniel, to this writer, means to let a little more of the light of "the excellent spirit" shine through us.



is to automatically become the foe of the other. To seek to be friend of both is to be accounted as an enemy to both. No one can be “almost” or “sometimes” loyal to his friends.

When we remember that Jesus came to deliver us from the bondage of sin, and that in order to do this it is necessary that sin and its consequences shall be destroyed, we can understand why He speaks so severely and uncompromisingly against fraternizing with the forces of the enemy. One cannot be partially loyal to Jesus and partially loyal to the world. For the conflict between righteousness and evil is a life or death struggle, with your life or death as a part of the issue. By its very nature, there can be no compromise. No one can possibly be partly saved and partly lost. He cannot spend eternity partly alive and partly dead—partly immortal and partly mortal. He can be sure that he will be completely one or the other.

Whether or not we are accounted as on the side of Jesus and righteousness in this struggle, or upon the side of Satan and unrighteousness, depends upon our willingness to take a firm stand for Jesus and be counted as an enemy of worldliness. To compromise with the world

# YOUR RELATIONSHIP WITH GOD

(Brief, related excerpts on this topic)

By Pastor J. R. LeCrone, Fredericktown, Missouri

## Friendship With God

*“A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother”* (Prov. 18:24).

*“Know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God.”* (Jas. 4:4).

*“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him”* (1 John 2:15).

*“Ye are my friends, if ye do whatsoever I command you”* (John 15:14).

**I**N TIMES of peace there may be many degrees of friendship which shade into each other as gradually and imperceptibly as white may shade through gray into black. But in times of warfare these “gray friendships” disappear. One may not be just a little friendly toward the enemy, giving him but a limited amount of aid and comfort, and still be counted as a loyal citizen to his own country. There is no halfway status. There can be no compromise. To become a friend of one of the combatants

is to become an enemy of Jesus, and He will not reward his enemies with eternal life. But He will grant eternal life to His friends. We cannot be neutral.

## Draw Nigh to God

*“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded”* (Jas. 4:6-8).

Have you ever wondered why God seems so far from you—why you have no sense of His presence and blessings in your life? Have you been discouraged because you seem to have more than a normal share of the trials and temptations which seem to make living a burden rather than a joyous privilege? Then, perhaps, you need to give careful attention to the advice of the Apostle James, as recorded in the above-quoted scripture.

James suggests the possibility that we sometimes do not receive the grace of God because we are too proud to confess our weaknesses and shortcomings, and ask Him to help us. God withholds His grace from the proud, but bestows it freely upon the humble.

God has only promised to aid in making your efforts



effective. He has not promised to do it all for you. Only when you make an honest effort to resist temptations, and seek the help of God in doing so, are you really showing true humility and moving in the direction of God. When you make an honest effort to move in the direction of God, you may be very sure that He will meet you more than half way. You will find yourself freely confessing that He bestows upon you far more and richer blessings than you deserve. Try it and see for yourself and then tell others what you have learned!

#### *Praise the Lord*

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107: 8, 9).

Suppose that the Lord should suddenly withdraw from us all of the blessings for which we forget to thank Him. What would be our spiritual, physical, and financial condition then?

The frequent admonitions of Scripture to praise the Lord are not given because God needs the gratitude of men to support or inflate His ego. Is it not rather because the very act of praising Him forces us to consider His goodness toward us? He who seriously considers all that the heavenly Father has done and is doing for him cannot remain ungrateful. Since true gratitude demands expression, the grateful one will be led to seek means whereby he may, in turn, serve the Lord. It is not going too far to say that failure to serve Him is, of itself, an evidence of ingratitude.

Ungodliness and unthankfulness are often associated in the Scriptures. The Apostle Paul spoke of those who, "when they knew God, glorified him not as God, neither were thankful" (Rom. 1:21). Unthankfulness is also included as one of the marks of the evil men of the last days. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Tim. 3:2).

#### *Trust God*

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7).

"Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Psa. 34:21, 22).

Do you trust the Lord? "What a silly question!" you say. "Of course I trust in the Lord at all times. Am I not a Christian? Do I not attend church more or less regularly? Do I not pray when called upon to do so? Do I not give a little something every time the offering plate is passed? Does that answer your question?"

The above-mentioned items (and the list could be extended almost indefinitely) are good in themselves, but not necessarily evidence of trust in God, for "trust" in the

above-quoted passages of Scripture is from a Hebrew word defined as meaning "to flee for protection."

It is possible to render a certain grudging obedience to those whom we do not trust. We reveal the identity of those whom we trust when we are in need of understanding, compassion, counsel, aid, or deliverance from enemies. We go to them in confidence, knowing that they will seek to do what they consider as best for us, and will not betray us.

How often do you take your problems to the Lord? Do you take Him into your confidence and seek His counsel when making plans, either for your personal life or for your business? Do you seek comfort in His presence when faced with sorrow and grief? Do you ask Him to preserve you from habits and practices which can rob you of eternal life, as well as from those enemies who can only destroy your business or, at the worst, kill your body? In short, do you seek to make a close personal friend of the Lord? If you can honestly answer "yes" to the above questions, it can safely be said that you trust God, and are in a position to claim the blessings which He promises to those who trust Him.

The Hebrew word from which "desolate" is translated in the text means literally "to be guilty," and by association is expanded to mean "condemned and punished." The New Revised Standard Version of the Bible preserves the original thought of Psalm 34:21, 22 better. "Evil shall slay the wicked; and those who hate the righteous will be condemned. The Lord redeems the life of his servants; none of those who take refuge in him will be condemned."

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### THE BRIGHTNESS OF HIS COMING

*(Continued from page 7)*

Brethren and friends, it is a matter of putting God and worship of Him first. It is a matter of *following* Jesus without turning aside or wavering. May we all "press toward the mark for the prize of the high calling of God in Christ Jesus." The "brightness of his coming" can shine on us for good as it will shine on the *beast* to destroy.

*(Correction:* Article four of this series, *The World Against God*, May 15 issue, was attributed by a printing error to Pastor Harry Sheets rather than to Pastor Francis E. Burnett, the author.)

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### "HONOUR THY FATHER AND THY MOTHER"

*(Continued from page 5)*

of God's people will be made immortal, and child bearing will come to its close.

Thank God that we have been born. Thank God that He has given us opportunity for a higher birth, even salvation itself. May God help us to have more faith in Him and give us strength to overcome sin.



# EDEN RESTORED

By Mabel Payne, Chicago, Illinois

AS ADAM toiled in the fields after his expulsion from the garden of Eden, he must have thought often of the beautiful garden. Whenever weeds sprang up among his crops, he must surely have remembered the time before thorns and thistles had existed. Certainly, life had changed. "In the sweat of thy face shalt thou eat bread," Adam was told; whereas before he sinned he must have eaten freely of the food which God provided. How wonderful life in the garden must have been. God had made everything good. In it were the stately elm, the towering oak, the spreading maple, the spicy pine—yes, every tree pleasant to the sight. No doubt, each tree had its quota of brightly colored birds flitting gaily from branch to branch, pausing now and then to rest, filling the air with harmonious song.

In addition to the ornamental trees, there were those good for food. At will, Adam could choose a luscious peach, a big yellow pear, a juicy orange, or a shiny red apple. Of all the fruit in the garden, only one was forbidden—that of the tree of the knowledge of good and evil which stood in the midst of the garden. The forbidden fruit, whatever its appearance, must have been the most tempting of all.

Another of the beauties of the garden was the river which flowed through it. In its still waters were reflected the silhouettes of trees which grew along its banks. I wonder if fish swam in the clear waters; if pure white water lilies clustered in groups near the shore.

The garden must have been filled at all times with the fragrance of beautiful flowers—honeysuckle, magnolia,

and all other gorgeous blossoms. Bees must have flown busily from flower to flower gathering nectar from each blossom. Yes, Adam lost a great blessing when he was driven from the Garden of Eden!

We have seen the earth only as it has been since the curse, but one day it will be restored to its former beauty. When God's Kingdom is established, the earth shall once more yield her full increase. Then every man shall sit under his own vine and fig tree. Then the desert shall rejoice and blossom as the rose. If we are counted worthy of a place in the Kingdom, we, too, shall see the beauties which Adam enjoyed in the Garden of Eden.

The scriptural passage in Revelation 22:1-6 presents a beautiful picture of what the earth will be like.

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must surely be done." Wonderful hope!

## THE PESSIMIST

ABOUT a century and a half ago, when the first American steamboat, Robert Fulton's *Clermont*, was scheduled to make its trial run on the Hudson River, a crowd gathered to watch the spectacle. One of the spectators was a pessimistic old farmer, who predicted gloomily, "They'll never start her!"

But the steamboat did start. Its speed increased. Faster and faster it went, belching black, billowing smoke from its funnel; and the crowd on the banks went wild with enthusiasm.

But the old farmer turned away, shaking his head, hardly able to believe what he saw. "They'll never stop her!" he declared.

# SMOKING ---

## A MEDICAL AND SPIRITUAL PROBLEM

By William D. Lawrence, M.D., Phoenix, Arizona

A STUDY of British doctors shows that for men aged thirty-five the chances of dying within the next ten years are one in twenty-three for heavy cigarette smokers and one in ninety for non-smokers. (Summary and Report of the Royal College of Physicians of London on Smoking in Relation to Cancer of the Lung and Other Diseases.) They also reported, "Twenty-three per cent of non-smokers would die before sixty-five years of age, but forty-one per cent of men smoking two or more packs of cigarettes a day would die by age sixty-five." The high death rate is due to carcinoma of the the lung, throat, and mouth, and coronary artery disease. We quote from an article entitled "Cigarette Smoking and Coronary Heart Disease" by Doyle, et al., in the *New England Journal of Medicine*, April 19, 1962: "Heavy cigarette smokers experienced a threefold increase in death rate from all causes compared with non-cigarette-smokers." In this study, former smokers had the same sicknesses and death rate as those who had never smoked.

It is obvious from these articles that smoking cigarettes may cause you an earlier death. Also it has shown that it is not too late to quit. This applies to any age group. Some people use the false excuse, "Since I've smoked for so long, there will be no help in stopping now." The above statistics disprove this false premise.

First Corinthians 3:16, 17 states, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall

God destroy, for the temple of God is holy which temple ye are." Even if one is foolish enough to have no concern for his own life, we must have concern for the "temple of God." We are the servants of God with a work to do. If we deliberately destroy our bodies with disease by smoking, we then cannot perform the duties that He has entrusted to us. Statistics show that this, in one way of looking at it, is the same as suicide, and I believe, in God's eyes, may be just as serious.

It is difficult to stop smoking unless one really wants to stop. It should be easier if one can realize that since smoking may destroy the "temple of God," that God wants us to be non-smokers.

The common misconception that smoking helps the nerves has been disproved in many laboratory and clinical tests. Actually, smoking a cigarette quickens the pulse and basal metabolism and tends to create the clinical picture of "nervousness."

Our most necessary message is to parents and to teenagers; that is, Don't start smoking. Parents may find it necessary to stop smoking to be effective in encouraging their children not to start. Also, young people must realize it is not "smart" or "socially necessary" to be a smoker. Actually, even among smokers, one is held in higher esteem if one doesn't smoke. We must all remember that even if we don't care, from a personal viewpoint, our bodies are the temple of God and are to be so cared for that no contamination is permissible.



### CALENDAR OF EVENTS

- June 5-9—Minnesota Spring Conference, Long Lake Camp, Eden Valley
- June 6-9—Arkansas-Oklahoma Conference at Driggs, Ark.
- June 10-16—Nebraska Family Camp, Camp Goshen, Maxwell
- June 13-16—Northwest Conference of the

Churches of God, Corvallis, Oregon, Kirby Davis, guest speaker

June 15-22—Southwest Youth Camp and Conference, Methodist Leader's Lodge, Wrightwood, Calif.

June 16-22—Michigan State Conference at Camp Chief Noonday, Yankee Springs

June 16-22—Indiana Conference and Bible camp, Camp Alexander Mack, Milford

July 7—Dedication of the Church of God of the Resurrection Hope, Whitmel, N. C.

July 16-21—Annual Illinois State Conference, Oregon

July 21-28—Virginia State Conference, Maurertown. C. E. Randall, guest speaker

August 4-9—Church of God General Conference, Camp Alexander Mack, Milford, Ind.

August 9-15—National Borean Youth Conference, Camp Alexander Mack, Milford, Ind.

August 10-18—Iowa State Conference, Waterloo

August 18-25—Central High Plains Conference, Holbrook, Neb.

August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

### HERALD RECEIPTS

Mrs. Willbur Ackels; F. Carpenter; Mrs. Flossie B. Mihura; Mr. & Mrs. H. S. Bell; Mrs. Fred Ekholm, Jr.; Nina E. Thomas; Mrs. C. B. Smead; Harry Goekler; Mrs. R. L. Costello; Mrs. Stan Ross; Mrs. William P. Good; Howard E. Huey; Mrs. Claudia Skinner; Mr. & Mrs. Harry Payne; E. Alan Boyer; Mr. & Mrs. Albert Logsdon; Blanche F. Beeson.



# The Pulpit and the Press

*Brief Messages for Busy People*



## GOD IS FAITHFUL

*By Pastor C. E. Randall, Omaha, Nebraska*

In writing to the Corinthians, Paul early in his first letter (1 Cor. 1:9) reminded the Corinthian brethren of the faithfulness of God. Out of experience in putting his trust in the promises of God and seeing the promises fulfilled in his own life, the Apostle reminded the brethren of the faithfulness of God. It will do our hearts and lives good to be prompted, too.

It has well been said that there is no surer way to grow spiritually than by searching the Bible for the promises of God, to rest upon them and then to enjoy the blessings of their fulfillment. God is faithful to His promises! He has said that His word "shall not return unto him void" (Isa. 53:11). There will be some fruitful experiences awaiting anyone who will find these promises, then put God to the test.

Naturally, the Lord expects all who are the recipients of His goodness to be grateful and responsive. For a pleasant evening, take your Bible and see how many promises you can find in the Book. Keep a record of them. After you have done this, try relating yourself to the promises.

"Faith, mighty faith the promise sees,  
And looks to God alone;  
Laughs at impossibilities  
And cries, 'It shall be done!'"

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

## WE WOULD SEE JESUS

Certain Greeks once came to the Apostle Philip and said to him, "Sir, we would see Jesus" (John 12:21). They naturally expected that an intimate follower of the Lord would be able to gain for them an audience with the Master. There may be, however, some appropriate lessons for Jesus' followers today in this request.

Many today would like to see Jesus, but until He returns in person they can see Him only in the lives and deeds of His followers. In effect, men are saying to you and me today, if we are Christians, "Sir, we would see Jesus." Are they able to see Him in us? Do our lives and

attitudes show that Christ indeed dwells within? Or do men see instead selfishness, bitterness, ungratefulness, spitefulness, worldliness, or apathy? Let us pray earnestly, "Lord, let others see Thee in me!"

## "BLESSED ARE YE THAT SOW"

As you journey day by day,  
Leave the message by the way;  
God will make the Seed to grow  
Though the way you may not know.

This, our world, is dark as night;  
You can bring it to the Light.  
O what wondrous work is here—  
Hurry, for the Lord is near!

—Charles French.

## IF I ONLY WAS THE FELLOW

While walking down a crowded city street the other day, I heard a little urchin to a comrade turn and say, "Say, Chimmey, lemme tell youse, I'd be happy as a clam If I only was de feller dat me mudder t'inks I am.

"She t'inks I am a wonder, an' she knows her little lad Could never mix wit' nuttin' dat was ugly, mean, or bad. Oh, lots o' times I sit and t'ink how nice 'twould be, gee whiz,

If a feller was de feller dat his mudder t'inks he is,"

My friends, be yours a life of toil or undiluted joy, You can learn a wholesome lesson from that small, untutored boy.

Don't aim to be an earthly saint, with eyes fixed on a star: Just try to be the fellow that your mother thinks you are.

—W. S. Adkin.

## "PREPARE TO MEET THY GOD" (Amos 4:12)

*By Pastor Delbert Jones, Pomona, California*

All truths are not palatable. This is especially true if we are out of touch with God and His requirements for us. The history of the prophets whom God sent to His people Israel is a sad commentary of this. Their words were often cutting, so the prophets were berated, and their messages disregarded, but this did not alter God's truth. Woe and desolation descended upon Israel. The

burning of the roll by King Jehoiakim in an effort to put to naught the words of the Lord which had been written by the Prophet Jeremiah, and the casting of the prophet into a miry dungeon, did not prevent the subsequent accomplishment of God's purposes.

The heathen may rage and the people may imagine a vain thing, yet, says God, "My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). God is still all-powerful. His truth may appear to be downed by the forces of evil, but such is not the case. Truth and justice will prevail in the end.

I often wonder how sincere we are when we pray the Lord's Prayer. Do we sincerely mean it when we say, "Thy kingdom come"? In Amos 5:18, 20 we read, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light. . . . Shall not the day of the Lord be darkness and not light? even very dark, and no brightness in it?" What does this mean? It can mean but one thing: woe to the people who desire the Day of the Lord, but who are not ready for it! To all such it will be a day of mourning, of darkness, of bitterness, a day of reproach for lost opportunities of service.

When we let an opportunity to serve God slip by, it is gone. We cannot live days over again. However, when we walk humbly before God, when we fill our lives with love, when we seek that which is good, then we can constantly desire the day of the Lord, and it *will* be a day of joy and gladness, a day of sunshine without clouds. Even as Noah was provided a way of escape, so will the saints be caught up to meet the Lord in the air and they will escape God's wrath!

### TEN REASONS FOR TITHING

1. The tithe has scriptural authority.
2. It is fair and businesslike.
3. Tithing removes the reproach that attends many of the methods used to raise money.
4. Tithing will lift the church out of the attitude of a beggar.
5. Tithing removes the necessity for spasmodic efforts and high-pressure collections.
6. Tithing puts all the membership of the church on the same footing.
7. Tithers usually go to the full measure of stewardship.
8. Tithing has the promise of divine blessing. (Mal. 3:10, 11.)
9. Tithing breaks down the wall of partition between the sacred and the secular.
10. Tithing enables our churches to give themselves to the supreme task of soul-winning.—*The Gleaner*.

### PRECIOUS PROMISES

By Beth Briggs

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42).

How often some of us worry because there seems to be no way open whereby we may do some wonderful work in God's name. But in this text He tells those encumbered with home or other cares that even the least service always brings a commensurate reward.

We should never be so engrossed with our own affairs that there is no time for a kind word to the salesman, the housekeeper, the cook, or the man or woman working in the office or store beside us. Although the small ways in which we can be of assistance to them may seem to us unimportant, it might mean the difference between life and death to a secretly despairing soul.

Never overlook the little things we can do, and they will be accounted to us for righteousness in God's sight.

Do you seek to serve the Master  
 In some great and noble way?  
 Look and see, for all about you  
 Is the work for you today.  
 For the cup of water given,  
 Or a cheerful word and smile  
 Lift your heart, and help another,  
 Making all of life worth while.

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# Making New Friends

By Mildred Dennis

*"Let us love one another" (1 John 4:7).*

CAROL pressed her nose against the windowpane. Fat rain drops rolled down the outside of the glass. The dark, gray clouds had covered the bright sun.

Carol's face looked a little like the storm cloud. It was not a happy day. She looked across the drive to the white house next door.

This had been Janie's house. Carol and Janie had been friends for a long time—for as long as Carol could remember. Then last month it happened! Janie's daddy was transferred to work in another city. The family moved away.

As Carol looked at the empty windows, a little tear trickled off the end of her nose. She brushed it away and gave a big sigh. She thought of all the fun she and Janie used to have on rainy days. They would go up to the attic of the big white house and play "dress-up." There were all kinds of dresses to choose from in the old trunks. She and Janie would laugh and laugh—but now Janie was gone! Carol brushed away another tear.

"Carol," said Mother as she came into the room, "would you like to come out and help me make some brownies?"

"No, I don't think so," said Carol sadly.

"I hope the rain lets up a little, because I have a surprise for you. Daddy said a new family is moving into the house today."

Carol's face still looked stormy. "It won't be the same as Janie, even if new people do move in."

Mother put her arm around Carol. "I know you miss Janie. She can still be your friend but, you see, Carol, as you grow it's good to make new friends. This doesn't mean that you forget your old friends. We can make room for many friends in our lives."

Mother went out to the kitchen and Carol sat very still. Mother's words tumbled round and round in her head. "It just won't be the same with Janie gone," she thought.

In a little while the good chocolate smell of brownies tickled Carol's nose. She looked up in surprise to see that

the rain had stopped. Then a big truck pulled up next door.

What was that tied on the back of the truck? Was it a bicycle? a girl's bicycle? As Carol watched, a car came slowly to a stop in the driveway. Sure enough, there in the back seat were three children. One was a girl, just about Carol's size.

Carol ran out to the kitchen. Mother was just setting the brownies out to cool. How good they looked! They were Carol's favorite dessert.

"Mother, Mother, the new family has come and, you know what, they do have children! I wonder what that girl's name is? Maybe she will be in my room at school. Could I ask her to go to Sunday school with me?"

"Just a minute, Carol," laughed Mother. "Slow down a little. You know this will be a new town for them, and I think they may be lonely for a while. I'm sure they were sad to leave friends behind."

Suddenly Carol clapped her hands, and said, "I know, Mother, let's take the brownies over for their supper. Then they will know we want to be their new friends. Everyone likes to eat brownies."

"I think that's a fine idea," said Mother. She smiled a little secret smile. You see, she had planned the brownies for the new family all the time, but how happy she was when Carol thought of it.

*Do you have a friend who has moved away? Why not write that friend a letter?*

*Is there a new family in the neighborhood? What can you do to make them feel welcome?*

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*Stories to Grow On*

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# Historical

By Paul M. Hatch

## EXTRACTS AND TREATISES ON GENERAL CHURCH AND CHURCH OF GOD HISTORY

We begin the "History Corner" with not a little trepidation and anxiety. This is due largely to inability to get our mental conceptions in focus with the recorded documents. Any historian, if he remains a historian, and entirely dependent upon historical reporters, often finds reason to doubt the integrity of such reporters to report the absolute truth of certain observations and of the truth concerning them. Quite often there is discerned in such reports a tendency to overemphasize the pleasing or acceptable side and to minimize that which is not pleasing or acceptable. This in itself seems to be an unfortunate bit of recording, but the historian, having no other viewpoints or other viewers available to give impressions of the same incident or thought, is stuck with a biased account. He can, however, exercise the choice of making the incident or official action a part of the historical record. Whether this is an advisable procedure on his part is a moot question. The true historian will leave such a policy open to question and debate. He often profits from such observations, whether they be complimentary or derogatory. Such observations, if they be from better knowledge and perception, can aid the historian greatly in proper revision and getting a true picture, or at least an acceptable picture.

We do not wish to make this entirely a side-street view, or on the other hand a viewpoint from a broad avenue one. We wish to give both viewpoints. The broad avenue with its varied incidents, all the way from the occasional parade to its ordinary happenings; the side-street view of lesser import enhanced with the human side of life that so often illuminates the scene; the action and reaction of the body of the church to the eyes, ears, mouth, and head that is hearing, observing, reasoning, and speaking for the good of that body.

All these observations will go far afield, as to time and space, and they will be in a measure comprehensible and perspective. Comprehensible, because the historian will have to place himself, although absent, present in the situation as though he were an actual viewer and recorder of his impressions. Perspectively, because an analysis is almost imperative in every action or actions of import. These must need be unfortunate assumptions on the part of the reporter or historian. However, they seem to be necessary to give illumination to the reader and also to those who may follow after in study and analysis. No further attempt than these will be employed.

We trust that this "corner" will be a means of imparting many scenes of bygone days and that it will exhibit the web of our weaving of the things that the present "Church of God" is established upon; the promises of God to the patriarch Abraham, covenanted in Jesus Christ, and preached to the world despoiled of sin; as a lamp shining in dark places and giving hope to famished lives.



## OREGON BIBLE COLLEGE BUILDING PROGRESS

Pictured above are the masonry foreman, Architect Marshall Munz, and the building superintendent, Donald Sanderson, beginning to lay out exterior brick work for the new Oregon Bible College building. Work is progressing quite rapidly under the supervision of these various craftsmen.

It is hoped that the building will be completed in time for the opening of Oregon Bible College for the 1963 fall semester on September 10.

Your prayers and support are needed as progress is made toward completion of this important undertaking for the Lord.

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*the*  
**RESTITUTION**  
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**BIBLE BASIS  
FOR  
SALVATION**  
(Page 8)

VOLUME 52, NUMBER 17

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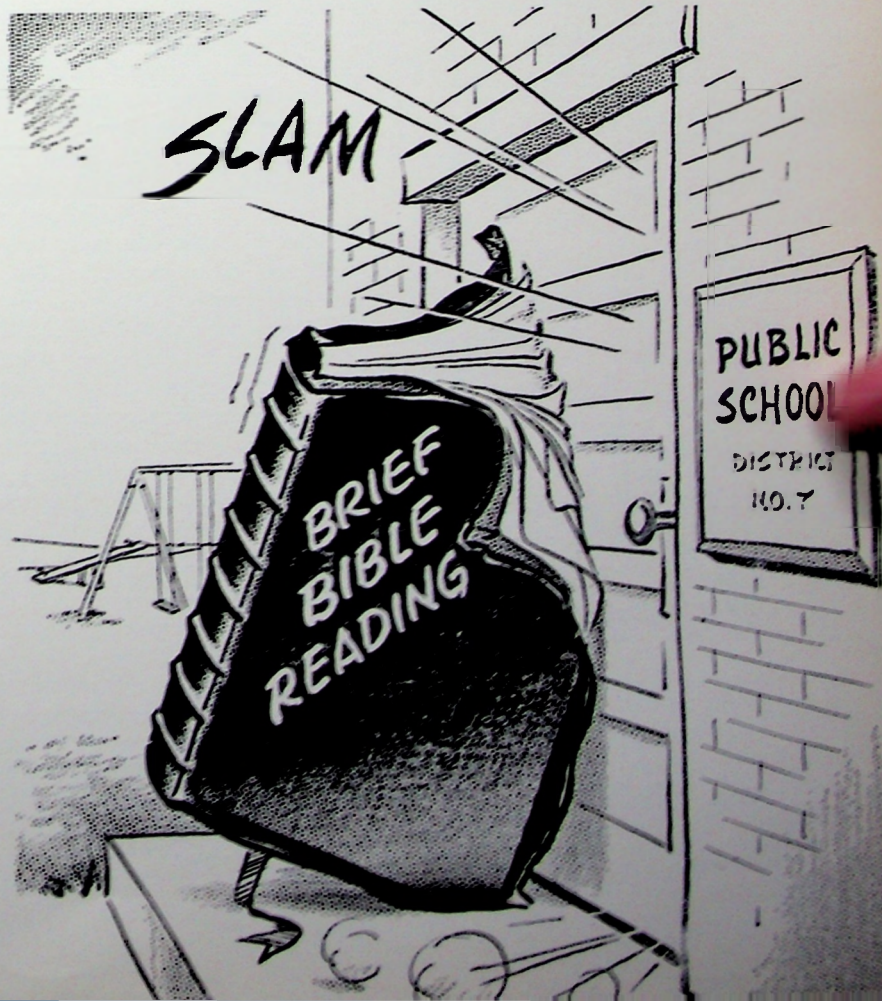
The Lake of Fire

Father's Day

The River Jordan and the Dead  
Sea

The Bible Basis for Salvation

And many other features of  
special interest



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

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# Editorials

Harold Doan  
Editor

## ONE PRAYS AND ONE DENIES

The difference in the ways in which people respond to the same experiences was demonstrated by the prayer of United States Astronaut Gordon Cooper as contrasted with the blasphemy of Soviet Cosmonaut Gherman S. Titov. While orbiting the earth, Major Cooper recorded these words on the tape recorder in his capsule: "I would like to take this time to say a little prayer for all the people, including myself, involved in this launch operation. Father, thank you, especially for letting me fly this flight. Thank you for the privilege of being able to be in this position; to be up in this wondrous place, seeing all these many startling, wonderful things that you have created. Help guide and direct all of us that we may shape our lives to be much better Christians, trying to help one another, and to work with one another rather than fighting and bickering. Help us to complete this mission successfully. Help us in our future space endeavors that we may show the world that democracy can really compete, and still is able to do things in a big way, and is able to do research development, and can conduct many scientific and very technical programs. Be with our families. Give them guidance and encouragement, and let them know that everything will be okay. We ask in Thy name. Amen."

In contrast to this, Soviet Major Titov at the Seattle World's Fair, May, 1962, said, "Up to our first orbital flight by Yuri Gagarin, no God helped us build our rocket. The rocket was made by our people. I don't believe in God. I believe in man, his strength, his possibilities, and his reason. I saw no God or angels."

This example of how one man responded to the wonders of the evidence of God's creation with humility, thanks, and awe, and another responded to the same evidence with a feeling of self-importance is quite typical. As the gospel of salvation through the grace of God manifested in the life, death, resurrection, and promised coming again of Jesus Christ is preached, some have open hearts and turn to the Lord. Others, puffed up with their own goodness and importance, are unimpressed and do not respond. As the Psalmist observed, "The fool hath said in his heart, There is no God" (53:1).

## COVER CARTOON

The cover picture depicts one viewpoint in regard to the growing tendency to prohibit Bible reading, school prayers, Christmas observances, singing of hymns, baccalaureate services, and other religious observances in public schools. These are traditions deeply rooted in the educational system of the United States and there is great resentment toward the minority objections which are bringing these traditions to an end.

On the other hand, some church groups see danger in any religious observances in public schools as a breach in the wall of separation between church and state. The General Assembly of the United Presbyterian Church

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The other morning I put bacon in the frying pan, set it on the burner, turned the switch to the right heat, and went about setting the breakfast table. Presently, I realized I couldn't hear the bacon sizzling. When I checked, the burner was red hot, but the bacon was on a cold burner. We can flame with enthusiasm for a good cause, but nothing comes of it if the necessary ingredients, our work and time, are somewhere else.

in its meetings at Des Moines, Iowa, in May, went on record as opposing prayer and Bible reading as devotional acts in public schools. Leading the support of this stand, Pastor Nevin Kendall, North Tonawanda, N. Y., said, "Public schools should not be part-time churches but full-time public schools. We dare not identify ourselves with people who insist upon using a majority position to cram their religion down their neighbor's throat. Sure, we want our kids to hear the Word of God and answer it in prayer, but we can find another time and place to do it."

### ONE DAY HOST INSURANCE

In a leaflet sent to insurance agents, an insurance broker suggests that agents look into the sale of *One Day Host* liquor insurance policies. The agency suggests that this is a "terrific policy for churches, businesses, conventions, picnics, practically any one-day function where liquor is sold or given away." The fact that many "churches" do engage in the distribution of liquor (some even have licenses) no doubt makes this wide-awake agency think that these church-liquor establishments should have insurance. After all, someone might imbibe too freely and fall down the church steps or run over someone on the way home.

Small wonder that many people of the world are little interested in the nominal church when they see no difference between it and the world of which they are a part. In fact, they may often have higher standards and ethics than some of these "churches."

### POPE JOHN IS DEAD

Pope John XXIII, one of the most active and best loved leaders of the Roman Catholic church is dead. He was supposed to have been a "caretaker" pope, simply marking time and keeping the church together during a transitional period in the history of the church. He turned out to be one of the most active and dynamic of all the popes—one who will be best remembered, no doubt, for his calling of Vatican Council II.

He was a controversial figure, even within his own church. He evidently had a sincere concern for people and a love for mankind which was reflected in his speeches and his actions. At the same time, he was a reformer and willing to re-examine the traditions of his

church. He gave courage to others of like mind, such as Theologian Hans Kung, who is now in the United States on a speaking tour. Some of the reforms suggested by Hans Kung include: publicly admitting the right of all men to worship as they please; abolishing the Index of Forbidden Books; giving more freedom and voice to the Catholic laity; recognizing Protestant marriages; and granting greater freedom to priests and bishops within the church. This same relative liberalism caused many within the church to be dismayed with Pope John and to openly suggest that his illness and the interruption of the Vatican Council was a sign of the displeasure of God with this reform movement.

With the election of a new pope the infighting between the liberal and conservative elements within the church will take a new turn and the ecumenical trend of the church may be continued or halted.

### LUTHERAN SECRET WEAPON— HOLES IN SHOES

Delegates at the convention of the Illinois Synod of the Lutheran Church in America, meeting at Peoria, Ill., were shown the secret weapon of the evangelism program of the church. Pastor Elwood I. Peterson, Rockford, displayed a pair of shoes with holes in the soles, saying, "This is the answer to evangelism at the local level."

As all churches have learned, there is no substitute for personal evangelism for a growing church. Ringing doorbells, visiting friends, person-to-person witnessing to others are the most effective ways to spread the gospel and build the church.

### FLEEING FROM A LION

Amos the prophet foresaw a time when "if a man did flee from a lion, a bear met him; or went into his house and leaned his hand on the wall, and a serpent bit him" (5:19). While this will be the situation in a day of the Lord yet to come, one wonders if the world is not in almost this condition today. The solution to one problem opens up three other problems. The small world makes every problem complex, and escaping from one evil circumstance often brings one face to face with several others. Such are the times which mark the end times in which we are living.



Faith Chapel  
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# The Lake of Fire

By Pastor James Mattison, Hammond, Louisiana

*"Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15).*

THE BIBLE speaks of two hells, but it is the second we wish to study—that lake of fire into which all shall be cast whose names are not found in the book of life.

Hell fire is mentioned by name twelve times in the New Testament, eleven of them by our Lord Jesus Christ. Jesus did not use the term as the ungodly use it today, in a blasphemous way. Hell fire is a holy term and the casting of the wicked into this fire at the end of time will be something very real, so let the wicked beware of using this term in blasphemy. When Jesus used the term (hell fire), He spoke of a destruction that awaits all who reject God. (Matt. 10:28.)

Once, when Jesus was incensed at the wickedness of the scribes and Pharisees, He cried out, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). Another time, Jesus said, "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9:47). It is clear that a day of reckoning is coming, not only for the scribes and Pharisees, but also for each one of us.

Jesus called this judgment the "great white throne" judgment in Revelation 20:11, 12. Everyone not raised in the first resurrection will be raised at the end of the thousand years for judgment.

One vital point about hell fire, or the lake of fire, is that it will bring a complete end to all who are wicked. We read in our first scripture, "Death and hell were cast into the lake of fire. This is the second death." The lake of fire will bring about the second death.

What is death? The Bible shows that death is the absence of life, the opposite of life. Probably the best definition of death is the one in Isaiah 38:1: "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for *thou shalt die, and not live.*" Hezekiah was going to die, and not live.

Death comes when the body returns to the earth from whence it came, and the spirit returns to God who gave it. Some think that this spirit of life from God, or the

breath of life, is the real person, but that is not correct! When Jesus gave up the ghost and died, the real Jesus was dead. John 19:41, 42 reads, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. *There laid they Jesus* therefore because of the Jews' preparation day; for the sepulchre was nigh at hand." There laid they Jesus. Jesus was dead.

The forgiveness of our sins rests upon the basic truth that Jesus died, then was resurrected. This is recorded in 1 Corinthians 15:12-17. If Jesus did not die, we are yet in our sins.

Death is real! The lake of fire second death will be real. A basic tenet of faith appears in Romans 6:23. "The wages of sin is death." Do you believe that? The wages of sin *is* death.

In the Bible are recorded the two ends of man. They are life or death. Jesus promised eternal life to all who would follow Him, but He promised death to all who would live wickedly. John 3:16 brings this out plainly: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Friends, if we do not believe in Jesus we shall perish.

Jesus said again, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). The narrow way of righteousness leads to life. The broad way of the world leads to destruction. The wages of sin is death, and the lake of fire will bring this prophecy to pass. Never in any of the passages promising eternal life do we find eternal life promised to the wicked.

Death is something most people wish to avoid. Only when one grows infirm or very sick does he desire death to end his suffering. When one is in good health and feeling good, he wishes that he might continue living. If we enjoy this life so much, how much more shall we enjoy eternal life! If we fear going into the grave today, how much more shall we fear going into the lake of fire which is the second and eternal death! That will be a death forever; there will be no resurrection from it.

Another thing about the lake of fire will be that it will be unquenchable. The lake of fire shall burn until all the wicked of all ages are consumed.

Notice this teaching in Matthew 3:11, 12. John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but *he will burn up the chaff with unquenchable fire.*" Jesus will not only burn the wicked with unquenchable fire, but He will burn them up.

David said the same thing in Psalm 37:20: "The wicked shall perish, and the enemies of the Lord shall be as shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." The wicked shall consume into smoke. Friends, do you want this to happen to you? What are you doing to avoid the lake of fire? Have you

and God made a covenant together? Have you come under God's covenant?

When the day of judgment comes, many shall weep and wail and gnash their teeth. Why? Because they will be unprepared to enter the Kingdom, will be judged enemies, and will be cast into the lake of fire. The anguish will be both mental and physical until death comes. Then the wicked shall be ashes under the feet of the righteous. (Mal. 4:3.) They shall be dead forever. Jeremiah 51:57 explains: "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

Let us remember that the wages of sin is death, and that no one can enter Christ's Kingdom unless his name is written in the book of life. All others, strangers to God and enemies of God, shall have their part in the lake of fire which is the second death. On which side are you?

# Father's Day

JUNE sixteenth will be recognized throughout the United States as "Father's Day." Inspired by popularity of Mother's Day, this lesser day of bestowing honor upon fathers is gaining in interest and enthusiasm. By reason of the tender emotions evolving about motherhood, there is no likelihood that fathers will "steal the show." That they should be given annual recognition, however, is appropriate and good. Father bears chief responsibility in providing the material necessities of the home. He pays the bills! Equally as does mother, he sacrifices for the success and pleasure of his sons and daughters. Almost equally, we believe, he measures his own success by the success of his children for whom he toils. Yes, it is well to honor him who "keeps his nose to the grindstone."

Problems and evil trends of these "last days" challenge every man who has a son or daughter. A father must be more than a provider. God has given him the place of honor as "head of the home." As counselor, his experiences should enrich the lives of his children, helping to guide them in meeting the pitfalls and duties of life. Saddest reproach upon fathers today is that they have forgotten God, neglected religion, side-stepped the Bible, failed the Christ, and are empty handed in any attempt to offer religious encouragement to their sons and daughters.

This challenge of the hour directs itself especially to us who are of the Abrahamic Faith. Genesis 18:19 records God's reason for blessing Abraham thus: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." What can God see in us? Help

By the  
late  
S. E. Magaw



us, Lord, to provide for our families, but help us more to teach our children in such efficient manner that they will "do justice and judgment," keeping "the way of the Lord."

Father's Day should have another peculiar significance to us fathers of the Abrahamic Faith. Our fathers of the faith "confessed that they were strangers and pilgrims on the earth." "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God" (Heb. 11:13-16). Honor that we receive on June 16 from our children should inspire us to honor our Father, and, unless we do love God and seek the Kingdom He has promised to us, He will be ashamed to be called our Father or our God.

## *The Unfailing Father*

Long before Jesus taught His disciples to address God as "Our Father which art in heaven," the Psalmist of Israel said, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psa. 103:13, 14). Psalm 27:10, too, comes wonderfully significant from  
(Please turn to page 13)

## The River Jordan and the Dead Sea

THE River Jordan and the Dead Sea, by names at least, are familiar to many. The Jordan is the principal river of Palestine, and many of the events recorded in the Bible took place along its banks. The Dead Sea, called the Salt Sea in the Bible, is one of the most mystifying places in the world. Near it a terrifying act of judgment took place which has left its scars over thousands of years.

The Jordan rises to the north of Palestine among the foothills of Mount Hermon. It is fed from the almost eternal snows on the mountain top, a fact which explains a reference in the Book of Joshua, "Jordan overfloweth all his banks all the time of harvest" (Josh. 3:15). The heat of summer melts the snow and gives rise to the flooding.

Although two hundred miles long, the Jordan is not navigable except at Lake Huleh (not mentioned in the Bible) and at the Sea of Galilee. The river passes through these, which are the only placid parts of its journey. Its course otherwise is precipitous. After leaving Lake Huleh, which is approximately at sea level, it falls seven hundred feet below sea level when it reaches the Sea of Galilee, and then continues its headlong flight until it reaches the Dead Sea, 1,300 feet below sea level.

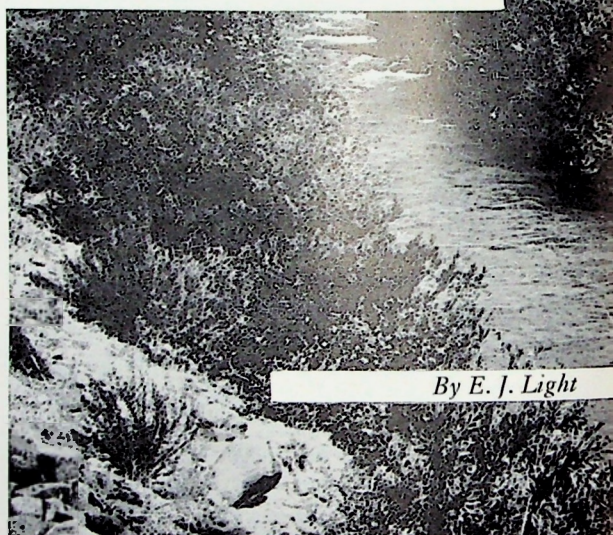
### Unique

There are many remarkable features about the Jordan Valley and the Dead Sea. Both lie in a fracture of the earth's crust which runs from the Taurus Mountains in Asia Minor (north of Palestine) to the Gulf of Akaba on the Red Sea to the south. This fracture has been the scene of great volcanic activity in ages past. Regarding this, Werner Keller writes in his book, *The Bible as History*; "The plunging River Jordan, until it is far below sea level, is a unique geological phenomenon. There may be something on another planet similar to the Jordan Valley, but on our planet there is certainly nothing. No other part of the globe, which is not under water, lies deeper than three hundred feet below sea level."

As mentioned above, the Dead Sea into which the Jor-



From "Glad Tidings"



By E. J. Light

dan flows, is 1,300 feet below normal sea level, the lowest land area in the world.

The Dead Sea has no outlets and its waters, in consequence, fully justify its Bible name—the Salt Sea—for these contain twenty-five per cent solid ingredients, such as sodium chloride, bromide of magnesium, calcium, etc. (ordinary sea water has only 4.6 per cent saline ingredients). This great chemical content is maintained by an abnormal rate of evaporation. It is estimated that under the broiling sun of the area some 280 million cubic feet of water evaporates daily. In such water no life is possible and a human cannot drown, he simply floats. Josephus, the Jewish historian, illustrates this by recording that during the Roman campaign of Vespasian and Titus against the Jews, about A.D. 70, certain criminals were sentenced to death. They were bound together and thrown into the Dead Sea—but wouldn't drown. They just floated and drifted ashore. They were thrown back several times with the same result, and in the end the mystified and perhaps superstitious Romans let them go free.

The destruction of Sodom and Gomorrah, as described

in the Book of Genesis, took place in this area. No definite traces of these cities have ever been found. The same also applies to the Vale of Siddim, likewise mentioned in Genesis. Regarding these cities, Mr. J. Finigan, an American scholar, wrote in 1951, "Probably it was about 1,900 B.C. that the catastrophic destruction of these cities of the plain took place. A careful examination of the literary, geographical, and archaeological evidence leads to the conclusion that these corrupt cities lay in an area now submerged beneath the waters of the Dead Sea and that the destruction came about by a great earthquake, probably accompanied by explosions, lightnings, issue of natural gases, and general conflagration."

It is generally accepted that the account of the overthrow in Genesis 19 is an eyewitness record of what occurred, and that the event took place at about the time suggested by Mr. Finigan.

#### *Remains?*

Mr. W. H. Boulton in his book, *Palestine*, suggests that ruins covered with ashes under the waters of the Dead Sea, near the mouth of the Jordan, may be the remains of one of the cities, but concrete evidence for this has not yet been found.

The record in Genesis also tells why Lot elected to live in this area, only escaping with his life when the destruction fell. It reads, "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where . . . even as the garden of the Lord" (Gen. 13:10).

A description of the same area today reads, "There is neither harvest from the sea nor from the land. Huge deposits of coagulated salt make the beach and the rock face about it sparkle in the sun like diamonds. The air is filled with acrid odors, a mixture of petroleum and sulphur. Even the bright blue sky and the all-powerful sun could not breathe any life into the forbidden landscape."—*The Bible as History*.

At places beneath the Dead Sea, under suitable conditions, there can be seen trunks of trees and shrubs preserved as when they sank beneath the waves because of the saline condition of the water—possibly a portion of the Vale of Siddim in which Lot's cattle may have grazed.

Our Lord used the judgment which fell upon this land as a warning regarding the days of His second coming. He said, "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be when the Son of man is revealed" (Luke 17:29, 30). Jude, in his short epistle, writes that these cities suffer "the vengeance of eternal [or age-lasting] fire." The condition of this area today, after thousands of years, is a warning for all time, confirmed by Jesus Christ, that evils among mankind do not go unnoticed by the great God of heaven.

#### *Future*

Will this scene of desolation around the Dead Sea con-

tinue forever? Happily, no. The Prophet Ezekiel foretold a wonderful prospect yet to be fulfilled. He had a vision of a great house of prayer for all nations. Of it, God said it would be "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. 43:7). Among other things Ezekiel saw in this vision was a river flowing from the right-hand side of the altar. He was told, "These waters issue out towards the east country, and go down into the desert, and go into the sea; which being brought into the sea, the waters shall be healed" (Ezek. 47:8).

The Dead Sea lies east of Jerusalem, where this temple is to be. Its waters are now so impregnated with chemicals that fish life is impossible, but Ezekiel is told, "There shall be a very great multitude of fish, for the waters shall be healed." That this refers to the Dead Sea is indicated by the Revised Version of the Bible, which gives the word rendered "sea" as *Arabah*. This original word occurs several times in the Hebrew text, but was not understood by the translators of the Authorized Version. It is now known that *Arabah* is the ancient name of the Dead Sea.

The healing of these waters is figurative of the work of Jesus Christ in His Kingdom, when the great temple of Ezekiel's prophecy shall be built. Then, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," with beneficial results for all mankind; war and tumult abolished, one religion in all the earth, peace and plenty on every hand. (Isa. 2:2-4.)

Let us retrace our steps up the Jordan Valley to the Sea of Galilee, around which our Lord spent so much of His time during His earthly mission. It is also called the Sea of Tiberias and Lake of Gennesaret in the Gospel records. Jesus selected many of His twelve apostles around its shores.

#### *Baptism*

We want first to point out how Jesus, who was the Saviour of the world, commenced His mission on the banks of the Jordan. Matthew tells us that John the Baptist preached his message of repentance, and baptized his converts in Jordan. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him."

This example of baptism of the "Lamb of God," as John called Him, contains a lesson which should not be lost upon us if we would benefit from His work on our behalf. Many think baptism (burial in water, as Jesus was in Jordan), a rite without significance, but He said that by it we "fulfil all righteousness."

If we desire to obtain the benefits of the salvation in Him we must obey the conditions. He spent the last three  
(Please turn to page 10)



# Bible Basis for Salvation

By Pastor Harry Sheets, Ripley, Illinois

## *All Have Sinned*

**T**HE BASIC truth, "I am carnal, sold under sin," stated so bluntly by Paul in Romans 7:14, should be stamped indelibly upon each human mind. David, many years before, testified to man's sinful nature when he wrote: "There is none that doeth good. . . . They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Psa. 14:1, 3). Paul summed up David's observation by saying: "All have sinned, and come short of the glory of God" (Rom. 3:23).

## *All Subject to Death*

"The wages of sin is death" (Rom. 6:23). This is another basic truth which must be recognized. Since all men have sinned, it follows that all men must die. "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27); "In Adam all die" (1 Cor. 15:21).

Man's future would be dark, yes, hopeless, if God had not "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## *Repentance Commanded*

Many men feel that they are free to accept or to reject God's offer of salvation. In the fullest sense this is not true. Repentance is not optional; it is a divine require-

ment, for God "now commandeth all men every where to repent" (Acts 17:30). Non-compliance, for whatever cause, constitutes rebellion. All rebels will be destroyed.

The reason that God has commanded "all men every where to repent" is "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereby he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Failure to comply shows lack of faith in God's Word.

God recognizes but two classes, or groups of people: those who obey and those who disobey; those who do good and those who do evil. We are free to select our group. We can enter the strait gate with the few and go on to eternal life, or we can enter the wide gate with the thoughtless, heedless, careless, and rebellious multitude and be destroyed. (Matt. 7:13, 14.)

## *No Second Chance*

We choose our group in this age of grace. When the age of grace ends, and it will end with dramatic and tragic suddenness, we will be "frozen" forever in our group, without right or possibility of transfer. For Jesus will come suddenly "in a flame of fire, dispensing retributive justice to those *not acknowledging God*, and to those *not being obedient* to the glad tidings [gospel] of our



Lord Jesus; who shall pay a just penalty—*aionian* destruction from the face of the Lord, and from the glory of his strength” (2 Thess. 1:8, 9, Diag. Note the use of the progressive verbs in the above). “See to it,” warned the writer to the Hebrews, “that there be no one among you who forfeits the grace of God, no bitter noxious weed growing up to poison the whole, no immoral person, no one worldly-minded like Esau. He sold his birthright for a single meal, and you know that although he wanted afterwards to claim the blessing, he was rejected; for he found no way open for second thoughts, although he strove, to the point of tears, to find one” (Heb. 12:15-17, *New English Bible*).

#### *Awareness of Need*

When a person becomes really concerned about his eternal welfare he will ask, as did the Philippian jailer: “What must I do to be saved?” (Acts 16:30). This concern is the initial step for one to take who desires eternal life. This desire opens the mind to the teachings of God, and prepares the heart for loving obedience to His will.

#### *Know God*

As already noted, Paul said that Jesus would come “in flaming fire taking vengeance on them that know not God” (2 Thess. 1:8). To know God means to beware of, to consider Him. (Strong.) It becomes essential to recognize God for what He is—the one and *only* true God. Moses commanded: “Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Deut. 6:4, 5). God commanded Israel, saying: “Thou shalt have no other gods before me” (Ex. 20:3).

Paul, writing to Christians, said: “There is none other God but one. For though there be that are called gods, whether in heaven or in earth . . . but to us there is but one God” (1 Cor. 8:4-6).

Jesus understood the importance of knowing the God of the Bible, for He said: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). The God of the Bible is divinely manifested in but *one* person. Believing this is fundamental to salvation.

#### *Know Jesus Christ*

In his statement quoted above, Paul pointed to another requirement for salvation. We must know “Jesus Christ, whom thou [God] hast sent.” This becomes very important to us when we remember that as early as the days of Paul there came some who preached “another Jesus.” Paul declared these preachers to be “false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light” (2 Cor. 11:4, 13, 14).

The teachings of these false apostles and deceitful workers are with us today. These teachings have been

clothed in scholarly language, polished, and made to sound plausible. The fact that these false teachings have become almost universally accepted does not make them right and true. They are as false and deadly as ever.

#### *Jesus — Son of God*

Jesus is the *Son of God*—nothing more, and certainly nothing less. This is one of the cardinal truths of the Bible, one which is vital to salvation.

The Angel Gabriel told Mary that she should call her Son Jesus. “He shall be great, and shall be called the Son of the Highest” (Luke 1:31, 32). Jesus claimed to be the Son of God, nothing more. (See John 5:17-29; 9:35-37.) Peter said to Jesus, “Thou art the Christ, the Son of the living God” (Matt. 16:16). The legion of devils which Jesus cast out of a man “cried out, saying, What have we to do with thee, Jesus, thou Son of God?” (Matt. 8:29). Satan, when tempting Jesus in the wilderness, recognized Jesus to be the Son of God. (Matt. 4:3.) “Even Satan has a better understanding than some theologians, for he addressed Him [Jesus] as the Son of God.” (Pastor Walter Wiggins.) Theologians tell us that Jesus is “God the Son”; “God of very God,” who is “co-eternal with the Father.” The Bible, when rightly divided, does not teach any such thing.

Jesus is the Son of God. The *true* Church of God is founded upon this great foundation truth. (Matt. 16:13-18.)

#### *Holy Spirit — Power of God*

The Holy Ghost, called also “Holy Spirit” and “Spirit,” is but another name for the power of God. The angel said to Mary: “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee” (Luke 1:35). Here “Holy Ghost” and “power” are synonymous.

#### *Believe the Gospel*

Jesus said to His followers: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned” (Mark 16:15, 16). This Commission contains two requirements for those who would receive salvation; viz., belief and baptism.

Paul recognized the importance of belief in the gospel when he said: “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Rom. 1:16).

“Gospel” is translated from a Greek word which means “good news” or “glad tidings.” The purpose of the gospel may be understood from the angel’s announcement to the shepherds: “Fear not: for, behold, I bring you *good tidings* of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10, 11). From this we learn that the gospel deals with Jesus as Saviour and Lord.

(over)

### *Life Through Jesus*

Jesus is our Saviour. There is no life except through Him. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Thou shalt call his name Jesus: for he shall save his people from their sins" was the angel's revelation to Joseph. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), was the manner in which John announced Jesus to the world. "Christ died for our sins" (1 Cor. 15:3). He "gave himself for our sins" (Gal. 1:4). This was the testimony of Paul. This agrees with the prediction of Isaiah, who said: "He was wounded for our transgressions, he was bruised for our iniquities. . . . He poured out his soul unto death" (Isa. 53:5, 12).

Jesus shed His blood on the cross for us. (John 19:34.) This was necessary, for "without the shedding of blood is no remission" (Heb. 9:22). "Ye know," wrote Peter, "that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (1 Pct. 1:18, 19).

### *King and Lord*

God was so highly pleased with the faithfulness of His Son Jesus that He "hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

All Christians accept Jesus as their Lord now, for we "serve the Lord Christ" (Col. 3:24). Jesus was born to be King. When Pilate asked Him if He claimed to be a king, Jesus replied: "To this end was I born, and for this cause came I into the world" (John 18:37). Gabriel promised Mary that the Lord God would give to her Son Jesus the "throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33).

God revealed this part of His plan for His Son one thousand years before Jesus was born. He said, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: . . . Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:6-8). John, in vision, saw this promise fulfilled. He heard "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever" (Rev. 11:15). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him" (Psa. 72:8, 11), was God's promise to the Psalmist.

### *Saints to Reign With Christ*

Christians enter the gospel picture at this point. "If

we suffer, we shall also reign with him" (2 Tim. 2:12). "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; . . . even as I received of my Father" (Rev. 2:26, 27). "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). "Jesus Christ . . . loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God" (Rev. 1:5, 6).

From this it is easy to see that the earth, not heaven, is to be the eternal abode of the righteous. The Bible is very specific in this matter. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16). "The righteous shall never be removed: but the wicked shall not inhabit the earth." "Behold, the righteous shall be recompensed in the earth" (Prov. 10:3c; 11:31). "The righteous shall inherit the land, and dwell therein for ever." "When the wicked are cut off, thou shalt see it" (Psa. 37:29, 34).

### *Promise of Immortality*

The gospel holds another promise to those who chose Jesus as Saviour and King in this age of grace. They are promised immortality in the first resurrection: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: . . . and the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

*(To be concluded, June 30)*

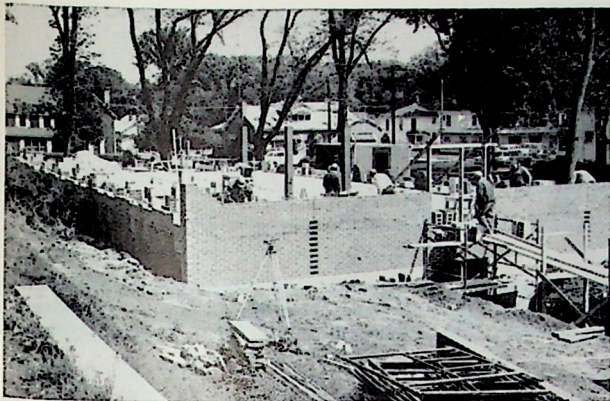
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## THE RIVER JORDAN AND THE DEAD SEA

*(Continued from page 7)*

years of His life preaching the coming world salvation contained in "the gospel of the Kingdom of God." This Kingdom will heal a world as much dead in trespasses and sins as the Dead Sea is literally bereft of life today. Until He comes again, His message to mankind is, "He that believeth [this gospel] and is baptized shall be saved; he that believeth not shall be damned" (Mark 16:15, 16).

A harsh alternative indeed, but the choice is ours!



## NEW BUILDING

Each month several new contributors add to the building campaign funds. There are still fewer than half of the families of the Church of God, however, who have made a commitment or contribution.

The picture above shows the new Oregon Bible College residence hall and library as it looked on May 20. Work is progressing rapidly, and at this time the ceiling of the first floor is in place. The Lord has blessed with good weather and no delays in material supplies.

We are hopeful that every member will take part in the Silver Anniversary Building Campaign, not only for the sake of the funds that are needed to complete the building, but also for the sake of developing genuine interest in the whole work of Oregon Bible College. We trust that you will make this a matter of prayer.

### SPECIAL GOAL FOR SILVER ANNIVERSARY GIVING TO BE REACHED BY SEPTEMBER 30

**\$15,025.00**

New commitments and gifts through  
June 15 \$7,975.00

- I am enclosing a contribution of \$..... for the Silver Anniversary Building Campaign for Oregon Bible College.
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## CONDEMNED OR SAVED BY THE GOSPEL

*By Pastor Dale Ward, Maurertown, Virginia*

I recently said that the message preached by the Church of God in a community will condemn more people than it saves. I also said that most people would think that this was a preposterous statement. I let the statement stand. Here is my reasoning:

In Matthew 11:21-24, Jesus condemned the cities of Chorazin, Bethsaida, and Capernaum. It was in this area that He had spent much time in His teaching and healing ministry. The people flocked to hear Him and receive physical healing, but only a few actually repented and became followers. The rest went back to their old life and old religion. Their religion was convenient and comfortable, but they were without excuse because Jesus made the way of God plain to them.

The Church of God stands for the great Bible truth of the oneness and supremacy of God. It stands for the Bible truth of future life *only in Christ*. Against these truths are the pagan ideas of the nature of man. Few people are concerned enough about these matters to take any time to study them out. We proclaim them, but few people want to do anything about them. Even some who are of the Church of God show by their attitude that they think them unimportant. The active membership of our church groups is still small for this reason. What we must do is to continue to teach and preach and pray that people will become more concerned about God's Word.

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# **BEREAN**

# **YOUTH**

# **CONFERENCE**

Plans are now being made for the 1963 Berean Youth Fellowship Conference, August 9-15, 1963, at Camp Alexander Mack, Milford, Indiana. Several new and different features will be included in this year's camping program, so that even veteran campers will find new inspiration in the varied program.

Those going into the eighth grade, through age twenty-one are eligible to enroll. The tuition cost for the six-day camp is \$25.00, including the \$5.00 enrollment fee. The deadline for enrollments this year is July 20, and a \$5.00 penalty will be charged for late enrollments. This is necessary because the large number of campers expected means that more time must be allowed for processing enrollments and making the final plans for the Conference.

We expect at least two hundred campers this year. Because we will have the use of the entire facilities of Camp Mack, we can easily accommodate this many, and still carry on a full program of study, worship, recreation, fellowship, and counseling that will reach every camper.

Some of the classes planned for this year are: The Bible Teaches (Bible Doctrine); Parables of Jesus; Personal Ethics; How to Witness and Win; Last Day Prophecies; and The Christian Home. In addition there will be optional afternoon workshops on How to Teach; Program Planning; Talents for the Lord; Journalism; and Music.

Some of the counselors at this year's Conference will be: Dallas and Nancy Demmitt, Francis and Iris Burnett, Paul and Dolena Shaw, Richard and Jean Smith, Richard and Lois Worley, Richard and Martha Dick, Gene Stilson, Janet Turner, William Wachtel, Billie Kennedy, Jesse Pestle, James Mattison, Virginia Heinz, Kent Ross, and others.

The finals for the National Bible Quiz will be on Saturday. Other evening services will have films, a program from Oregon Bible College, a program by the campers, special music by the Conference choir, and gospel messages by Richard Smith and Richard Worley.

Another high point of this year's Conference will be the presence for a few days of Bro. Eleodoro Ortiguero, Church of God missionary leader in the Philippines, who will speak at one of the Sunday services, and who will be available to talk to campers about his mission work in the Philippines.

The Conference will again be under the direction of Bro. Dallas Demmitt, and we look forward to one of the best of all Church of God Youth Conferences.

Enrollment application forms will be available from Church of God ministers or youth leaders, or directly from the Berean Youth Department, Box 231, Oregon, Illinois.

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**CAMP ALEXANDER MACK - AUGUST 9 - 15**

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## PRECIOUS PROMISES

By Beth Briggs

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).*

If we are among the "heavy laden" referred to in this text, it is because we are still wearing the yoke of the world, which is often so heavy that hapless individuals prefer to die rather than endure it any longer.

God's creation need not suffer under the unbearable yoke of the world. They may cease to be bound by its seemingly unbreakable bondage any time they decide to take the yoke of Jesus upon them, as He has invited them to do. Why not "find rest unto your souls" when Jesus is so willing to give it to us?

If our lives are heavy-laden,  
Let us cast the world away,  
Take the yoke of Christ upon us,  
Come into His fold to stay.

We will find the yoke is easy  
When our Master's hand controls,  
And we will do His bidding gladly,  
Finding rest unto our souls.

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### FATHER'S DAY

(Continued from page 5)

David: "When my father and my mother forsake me, then the Lord will take me up." David's parents did not forsake their son, nor did David lack in appreciation for his parents. Nevertheless, David learned through experience that only God is supreme and wholly unailing. We

who are fathers will do well to teach our children of the unailing Father. By reason of death, our helping hand will be withdrawn, but of One it is written: "Underneath are the everlasting arms."

### Forgiving Father

Pleasant was the experience when, having "earned" a spanking, my father seemed to understand my erroneous ways, withheld the stick, and forgave. He prayed not amiss who cried: "Father, forgive." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. . . . The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psa. 103:8-17).

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### EIGHT SURE WAYS TO KILL THE CHURCH

1. The best way is to stay at home. But if you prefer to watch it die—
2. Go, but do nothing. Go in late if possible and leave when you think the preacher is nearly finished.
3. Don't forget to complain.
4. Do your visiting during service. Whispering distracts people's attention.
5. Be sure to look around during the sermon, so you won't miss anything.
6. It will never do to encourage the minister.
7. Be sure to criticize.
8. If these simple rules fail, hang on to your money; in this way you can rid the locality of churches in a few years.

You can receive a Christian education, preparing you for more effective service to the Lord at Oregon Bible College, Oregon, Illinois. Many ministers, evangelists, missionaries, teachers, and other church leaders have received a rich blessing in the education and service experiences of Oregon Bible College. You could too!

I am interested in further information. Please send me a catalog and other literature about Oregon Bible College.

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Mail this coupon to Otto E. Dick, President  
Oregon Bible College, Oregon, Ill.



By Paul M. Hatch

On October 27 in the year 1648 A.D., a treaty was signed in the Province of Westphalia that brought to a close the most frightful war the world had ever witnessed, not excepting even the two world conflicts of our time. The war that it brought to a close is termed the "Thirty Years War" by historians. It was fought largely in the German, Bohemian, and Austrian provinces between the years of 1618 and 1648. The issues that brought it on were, quite largely, that of a resurgent Catholicism from the year of 1555. In 1555 a treaty had been signed at Augsburg, Germany, between the Lutheran and Catholic parties that divided the German and other states into Protestant and Catholic influence. Each prince, elector, or margrave of the provinces was to determine the religious status of his domain and to see that opposition parties departed. In the Protestant states the former church lands were confiscated and became an eminent domain to be retained or distributed at the discretion of the ruling prince or margrave of the area of authority.

The Catholic Reformation had brought on an intense zeal of missionary endeavor and was spearheaded by a new order of priests, named "The Society of Jesus." Their leader, a Spanish priest named Loyola, instituted schools of learning to build a vigorous group of priests to "propagate the faith." Its endeavor was to be entirely missionary; missionary, not only to open new areas of Catholic teaching and influence, but also to recover lost ground—ground that had been lost by the Treaty of Augsburg. They were quite successful, especially in the Rhine Valley, so that at the opening of the Seventeenth Century schools had been opened to educate the missionary priests in the Rhenish cities. More and more of the weak and doubtful states of the German group had fallen back into Catholic hands, especially in the south and western portions. In that time and previous to that time the German states had constituted the major portion of the Holy Roman Empire, and were under the rule and succession of the royal family of the Hapsburgs. Each Hapsburg heir under the family line was a possible claimant to the throne of the empire. It was in the main a Catholic line. Occasionally a Protestant Hapsburg would be supported for succession to the throne by Protestant parties. This was also a point of controversy and friction between Catholics and Protestants in the political and civil areas of those times. Between A.D. 1555 and A.D. 1618 the

constant and bitter quarreling would bring on crisis after crisis.

The Protestant parties eventually concluded that these controversies could not be resolved, so, for mutual understanding and assistance, they formed the Protestant Evangelical Union. To counter this formation the Catholic states of southern Germany, Austria, and others formed the Catholic League. This was in the year A.D. 1608. A fretful peace was to continue for ten more years, with crises becoming more and more frequent, until the incident occurred and the war was on.

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## BOOK NEWS

William M. Wachtel

**THE GENESIS FLOOD**, by Henry M. Morris and John C. Whitcomb (Presbyterian and Reformed Publishing Co., Philadelphia, 518 pages, \$6.95)

The authors of this book, each an authority in his field, have collaborated to present an imposing array of evidence—both Biblical and scientific—that the great Flood of Genesis was both a historic reality and world-wide in scope. Both of these propositions have been severely attacked in our day. Some have denied altogether that the Flood ever occurred; others have claimed that the Flood was merely a local inundation of short duration. In contrast to such views, the Bible seems to describe a catastrophe that engulfed the whole earth and that brought about the most radical of changes on this planet. Dr. Whitcomb is a theologian and Old Testament scholar, and Dr. Morris is a professor of hydraulic engineering and an expert in the geological sciences. Together these men have produced a book which not only supports the Biblical account, but which also provides a convincing solution of many geological and scientific problems.

**THE GUIDE TO ISRAEL**, by Zev Vilnay (World Publishing Co., Cleveland, 576 pages, \$5.00)

This fascinating book conducts the reader on a guided tour of Israel, pointing out all the places of historical, religious, and archaeological interest. The author is an Israeli and has made a lifelong study of his homeland. This guide is intended especially for those who plan to visit Israel, and it is designed to enrich their visit by providing a wealth of valuable information—not only regarding what to see, but also what to take, what the customs are, passport regulations, etc. The book contains a beautiful, large color map of Israel in a special pocket. *The Guide to Israel*, profusely illustrated, is officially recommended by the Israeli government. Whether or not you plan to visit Israel, this work will greatly increase your knowledge of that land.



**CALENDAR OF EVENTS**

- June 15-22—Southwest Youth Camp and Conference, Methodist Leader's Lodge, Wrightwood, Calif.
- June 16-22—Michigan State Conference at Camp Chief Noonday, Yankee Springs
- June 16-22—Indiana Conference and Bible camp, Camp Alexander Mack, Milford
- June 27-30—Special services and dedication of new building at Eden Valley, Minn.
- July 7—Dedication of the Church of God of the Resurrection Hope, Whitnel, N. C.
- July 16-21—Annual Illinois State Conference, Oregon
- July 21-28—Virginia State Conference, Maurertown. C. E. Randall, guest speaker
- August 4-9—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 9-15—National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 10-18—Iowa State Conference, Waterloo
- August 18-25—Central High Plains Conference, Holbrook, Neb.
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

**EXTRA MAY 30 RESTITUTION HERALDS**

We have on hand a quantity of copies of the May 30 issue of The Restitution Herald. If you can use copies of this issue for distribution you may have copies for 5 cents each. Please enclose payment with your order and they will be sent to you postpaid.

**CHURCH OF GOD RADIO BROADCASTS**

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker

**HERALD RECEIPTS**

H. I. Burke; Mr. & Mrs. Glenn M. Birkey; Laurence M. Howell; Clyde M. Long; Leota B. Hanson; Mrs. Ada Brooks; Mr. & Mrs. Ferrill A. Purdy; Nettie B. Crundwell; Paul Hutch (2); Phyllis Mumford; Harvey Walz; Mansel Rogers; Mrs. J. C. Waller (2); C. E. Ballentine; Joe E. James; Wilma Studer; Mr. & Mrs. Maurice Robinson. Isaac M. Chapman; Mrs. Dorothy Napper; Mr. & Mrs. Royce Gilberts; May White; Mrs. Hazel Compton; Brush Creek Young People; Francis Burnett; Kevin Murphy; Mrs. Stan Ross; Rucy Lathrop; Ida Lapp; Mrs. J. D. Shelly; Mrs. A. Logsdan; Mrs. Grace Ruhn.

**NEW PROPHECY BOOK AVAILABLE!**

A 100-page book, "Prophecies of the End of the World," by Pastor James Mattison, is now available. The book may be secured from Pastor James Mattison, Rt. 1, Box S-17-C, Hammond, La., or from The Restitution Herald, Box 231, Oregon, Ill. (Please enclose 25 cents per book with your order for postage and handling costs.)

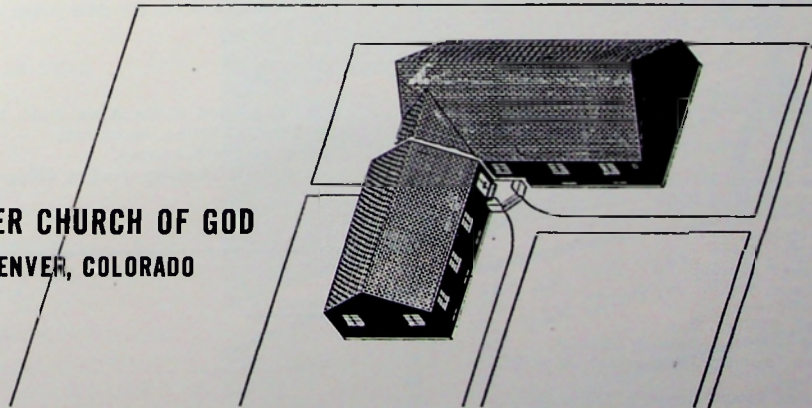
We believe that every student of prophecy will find this book both interesting and enlightening.

**NEW SPANISH TRACT.** A two-color tract in Spanish is now available at 15¢ per dozen or 65¢ per hundred from The Restitution Herald. The tract is a simple presentation of basic Bible texts on important Bible doctrines.

**"THE NATURE OF JESUS CHRIST" A BIBLE DIGEST TRACT**

This booklet by Pastor Hollis Partlowe is a positive presentation of the nature and unique position of Jesus Christ in relation to God. A good tract for those who have problems with the trinity heresy. Order from The Restitution Herald at 10 cents each, plus postage.

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June 29, 1963

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# RESTITUTION

Herald

**HOW DID  
LIFE BEGIN?  
(Page 4)**

VOLUME 52, NUMBER 18

**SOLID FOOTING**

**TIMELY MESSAGES IN THIS  
IMPORTANT ISSUE!**

In Exchange for Life

"Do This" or "This Do"?

The Bible Basis for Salvation

The Pulpit and the Press

And many short features!



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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An attractive metal display rack and ten Restitution Herald's of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor



# Editorials

Harold Doan

Editor

## A GODLY NATION?

One of our Australian readers writes about articles in THE HERALD which have dealt with "godless Russia." He asks, with spiritual perception, "Was Russia ever a godly country? Is America a godly country? We read much of the booze, corruption, pornography, hooliganism, crime, etc., plus the bilge coming from the film makers. . . . The United States (and Australia) are like the rest of the world in God's eyes; corrupt and without hope apart from entering God's family through Jesus Christ. . . . That Communists have caused much persecution and suffering . . . must be balanced with how Australia has treated the Aborigines, and how United States whites kick United States negroes, etc." The writer perceives, in his own country and in other countries that claim to be "Christian," little sign that true Christianity is a controlling influence.

In times of patriotic observance we hate to think of these signs of weakness within, yet this may be the wisest course that we can take. Was any nation, as a nation, really godly? A nation may have within it many godly people whose presence and influence bring the blessing of God upon it. A nation may officially favor those principles of government and human relationships that are pleasing to God, and as a nation receive benefits from this godliness. There is, however, no nation that is made up entirely of people who are the children of God in Christ Jesus; in fact, we doubt that there is a nation where such people are even in a majority.

God deals first of all with individuals, at least in this present age. The work of the Lord today, according to Acts 15:14 is to "visit the Gentiles, to take out of them a people for his name." Through the preaching and teaching of the gospel by Christian men and women, individuals are brought to belief, repentance, and baptism, and thus leave the family of Adam and become members of the family of God. This family of God cuts across national boundaries, racial divisions, language differences, and time limitations. This family is universal and belongs to every age.

Some nations respect the rights and lives of these members of the family of God. They allow them to meet together, to propagate their faith, to develop churches and schools, to own property, and to carry on their work. The degree of freedom in which the family of God can function varies—from the controls exerted by official atheism to the controls exerted by false religions, to the relative freedoms experienced in many nations like the United States and the United Kingdom and many others. We believe that God deals with these nations accordingly and may have special blessings for those which have allowed His family to live and serve Him in peace.

God also deals with nations according to His prophetic plan of the ages. This plan involves all nations and races and will culminate in the judgment of the nations at the end of this age. Ezekiel (chapter 38) lists many nations that will be allied in a great war that will end in the judgment of God. Ezekiel (chapter 39) tells how this gathering of the nations will result

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When little Ellie stayed all night with me she was up before I was, and saw my teeth sitting in a glass. She watched, wide-eyed, while I put them in my mouth. "Why do you take them out, Grandma?" she asked. "It makes you talk so funny." I explained to her it was more comfortable to sleep without them. Some people leave their religion at home when they go to their business because they are more comfortable without it. It makes them talk different, too.

in the fall of many of them. "I [God] will send fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So I will make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One of Israel" (vv. 6, 7). Zechariah also tells of a time when God will "gather all nations against Jerusalem to battle . . . and the Lord shall go forth and fight against those nations" (14:2, 3). Joel (chapter 3) has a similar picture, and Jesus speaks of the judgment of the nations in Matthew (chapter 25).

It would then appear that there is no "godly" nation as such. There is no nation that will not be brought into judgment. At the same time, we believe that God does bless and favor those nations which are hospitable to His family, giving them peace and freedom, and at least maintaining an official recognition of the principles and ethics of the laws of God. The family of God can bring a blessing upon a nation by its presence in the nation, by its devotion to God, and by its witness to the people of that nation concerning the salvation that is in Jesus Christ and the new life that can be found in Him.

**LEGALIZED GAMBLING**

Governor John King of New Hampshire has signed into law a bill establishing the first legalized lottery in the United States in this century. The last such state lottery was tried in Louisiana and was finally outlawed amid investigations of scandals involving politicians and gamblers. Legal "bingo" in New Jersey has also been a sad experience, with professional gamblers moving in to take over the gambling enterprises of churches and other non-profit organizations allowed to operate "bingo" parlors.

The New Hampshire lottery will be run in conjunction with a race track. The excuse for the bill is that it will bring in much-needed revenue for "education." We predict that it will be a sad education for the taxpayers and decent citizens of New Hampshire when they begin totaling the entire cost of involvement in the "something-

for-nothing" school. The sweepstakes tickets will be on sale at the track and at the forty-nine state liquor stores. This is a good combination and it will be an education for the children to see mommy run down to the liquor store for a bottle of booze and a lottery ticket "to support the schools."

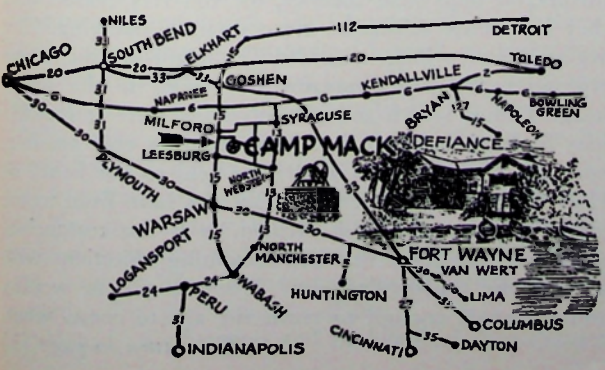
Fortunately, federal law will keep the lottery tickets confined to New Hampshire, since lotteries are illegal in interstate trade. There are federal legislators, however, who every year introduce a bill in the Congress to establish a national lottery.

**LAND GIVE-AWAYS**

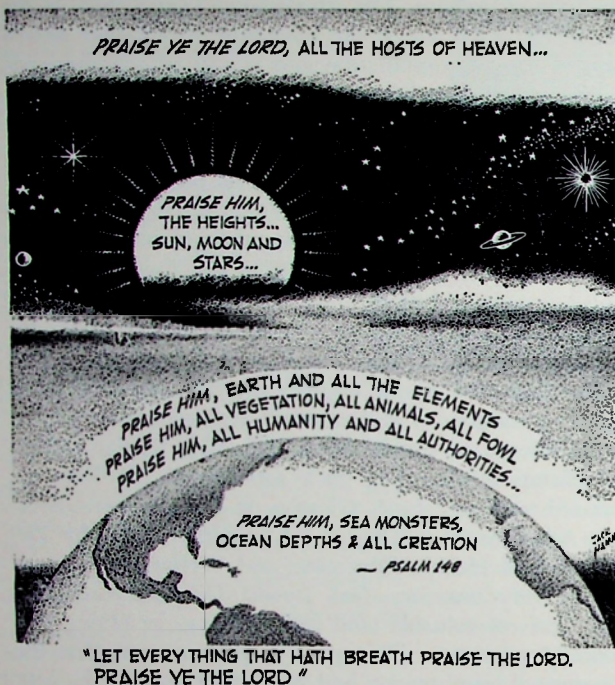
The Roman Catholic Church of the United States is receiving millions of dollars worth of government-owned land through the simple means of having Roman Catholic officials in charge of such agencies as the Veterans Administration (John S. Gleason, Jr.), the General Services Administration (Bernard L. Boutin), and the Department of Health, Education, and Welfare.

In a very unsavory deal, Loyola University received sixty acres of valuable land and buildings at Hines Veterans Hospital near Chicago. The pretense was that the Veterans Administration had no further use for the hospital. In spite of the fact that the land and buildings could have been used by state and local governments, it was turned over to Loyola. (Mr. Gleason is a member of Loyola's board.) It now appears that Hines Hospital is not surplus after all, but in fact will be enlarged at government expense and operated as a research center under the direction of Loyola University.

In Nassau County, N. Y., on Long Island, land at Mitchell Field was sold to the Rockville Center diocese of the Catholic Church for seventy per cent discount. The county, on the other hand, bought some Mitchell Field land with taxpayers' money and had to pay full market value. When the county objected, they were told, in effect, by Mr. Boutin that his agency had the power to decide such things and they had decided. In Fall River, Mass., Bishop James Connolly paid \$1.00 for 37.66 acres of public land for a high school and monastery.



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## HOW DID LIFE BEGIN?

By Stanley G. Clementson

London, England

A REPORT from California says that two American scientists are experimenting with basic gases "to try and reproduce the conditions under which life on earth first began." A possible result of such experiments, they said, would be the creation of life in a test tube. But they admitted that this possibility was "highly remote." The report added that many other scientists throughout the world are also experimenting along similar lines.

No doubt much money will be spent in what we are convinced is a fruitless search, for it is based on the idea—an integral part of the theory of evolution—that life began through some freak of nature, some accidental combination of chemical elements. It ignores the Bible account of the origin of life, and in reality it denies the existence of God. For if life began as the result of an accident, logically it must end in the same way. It would mean that there is no purpose in human existence, and no need for a God as Creator, Sustainer, or Judge.

When scientists discovered electricity, and again when they broke down matter into its microscopic components, it was thought they were about to unveil the basic mysteries of the universe, the most intriguing of which concerns the question, "How did life begin?" Time passed, and still more remarkable discoveries were made, but the

searchers seemed to be as far as ever from getting the desired answers. The same pattern has been noticed in connection with the finding of alleged "missing links" in the chain of supposed evolutionary development between the apes and mankind. Each discovery of a few bones was excitedly hailed as *the* "missing link." But close investigation brought disappointment, and the hunt for *the* link still goes on.

It is considered old-fashioned nowadays to accept the Genesis story of how the universe came into being and how life appeared on this planet. But we believe it. So did someone much superior to ourselves—Jesus Christ. He regarded the Old Testament, the only Scriptures of His day, as the inspired, infallible Word of God . . . and so it is specifically described by the apostles Paul and Peter. (2 Tim. 3:16; 2 Pet. 1:21.) Jesus Himself looked upon it not only as the Word of God, but also as the *words* of God—a slight but significant difference. (Matt. 22:31.)

Many people, perhaps the majority, do not go all the way with the evolutionists, but cannot accept the Bible in its entirety. In particular they have doubts about some of the Bible stories, which have been called myth, tradition, and folklore by the critics. To these middle-of-the-road people we would point out that many things in the Old Testament which used to be laughed at as impossible or untrue, have since been vouched for as the result of scientific research. This applies particularly to the Flood, geological evidence of which has been found by excavation. A great deal of testimony to the truth and authority of the Scriptures has been quietly accumulated in recent years.

These facts are seldom given as much publicity in the newspapers as the original doubts or denials, for the simple reason that the average man prefers to hear criticism of the Bible rather than defense of its truth. As a result the theory of evolution, in spite of vast gaps in the alleged chain of evidence for it, has become generally accepted. The most fantastic statements, involving millions of years, are made on radio and television and in literature without challenge, though they are based very often on the most superficial reasoning. It should be remembered that these theories, for the very reason that they have little substance, are constantly changing. The arguments on which some Old Testament statements are rejected today will tomorrow have gone to the scrapheap. Things which today's critics say were impossible may be found tomorrow to have been not only possible, but likely. Those of us who have held to our belief in Holy Writ through these controversies have lived to see many slanders against it refuted. Is it not reasonable, therefore, to assume that the remaining objections will, in time, be confounded also? If we should be worthy and fortunate enough to reach the age to come, when

(Please turn to page 13)

# In Exchange for Life

By Pastor H. Gary France, Wenatchee, Washington

JESUS asked, "What shall a man give in exchange for his soul?" (Matt. 16:26). Similarly, one may ask, "What am I willing to give in exchange for another's eternal life?" "To exchange" means "to buy; to purchase; to trade; to redeem." What? Does man have power to buy life? Christians already "are bought with a price" (1 Cor. 7:23), but members of the world are failing to avail themselves of the gift. Christians, therefore, must emphasize to them a true perspective of life, thereby giving them life. When a Christian's efforts cause a person to accept life, the Christian has "exchanged" his efforts for the eternal life of another person.

We are bought with a price, but we can resell our eternal lives. One relinquishes his claim for life by following the world in its habits, desires, hopes, and fears. Serving ourselves will cost us the price of eternal life. Would we sell life so cheaply? Are parties, bright lights, and indulgences worth eternal life? How many millions of dollars would one accept in exchange for this life? What effort is one willing to spend that another may have eternal life?

Peter said to Simon the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). Either the gift of the Holy Ghost or the gift of eternal life is worth far more than money.

One person says, "If I cannot enjoy *this life*, why should I exchange my worldly pleasures for more life?" The Christian life *is* enjoyable! The anticipation and hope for the Kingdom challenges any and all pleasures of this world for sheer happiness. The Christian life is not a limitation of activities and habits; Christianity is a training (and a very feasible training at that) of one's appreciation, so one enjoys the right and not the wrong. Thus a Christian's life is one of a deeper and fuller enjoyment of life; the worldly life is a limited life of laws, immediate consequences, and desires. The Christian life is unlimited, for the true Christian has trained himself to desire only good and to reject evil. That, in itself, is true happiness. No one can appreciate the fact until he has tried it.

What were others willing to give in exchange for our eternal lives? "God so loved the world that he gave his only begotten Son" in exchange for our lives. Christ lived and died in exchange for our lives. The apostles gave freely of their time and energies in exchange for eternal lives of others. They gave themselves to persecution and mocking; they gave comforts of life.

Paul had an education and background that enabled

him to have the luxuries available to the people of his time. Paul, however, recognizing that he could exchange luxuries, politics, and prestige for the eternal lives of others, willingly made the exchange. He wrote, "I count all things but loss" (Phil. 3:8). Such an exchange shows its beauty in that the giver does not receive the most important part of the benefit; another receives the eternal life, though one's own efforts may have initiated the step.

"What am I willing to give in exchange for another man's eternal life?" is a question that a person should ask of himself. What example am I willing to establish of myself in his mind? People being so much like sheep that they follow examples and crowds though to death, the throngs need other examples that they may follow to life.

"Exchange" suggests equivalent. The worldly minded man will go to any length to avoid being gypped. He asks questions, compares various values, and considers respective assets. How inconsistent is the man who fails to recognize the value of eternal life of another in exchange for some of his efforts, while spending much of his energies bargain hunting.

Give? What can a person give in exchange for someone's eternal life? God said, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hos. 6:6). Give mercy and knowledge. One gives mercy to his associate by returning good for evil; by being friendly at the expense of pride; by telling him of life in an inoffensive manner; by purchasing for him eternal life at the expense of effort and pride, although the associate may have offended previously. Thus one gives mercy. One gives knowledge by describing and explaining to another the opportunities in life that God has offered.

Life's value is not measured; life is priceless. What intelligence would not spend energy, time, and effort to purchase the infinite gift? Who can deny another the opportunity of life by failing to "exchange" his life's carnal desires for the other's eternal life?

Life's opportunity is the exchange of effort, consecration, dedication, and love for eternal life both for oneself and for his associates. Life's victory is won through serving Christ. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). So pleaded the Apostle Paul.



By Sterling Russell

Cleveland, Ohio

## “Do This” or “This Do”?

SEVERAL thousands of years ago, King David wrote this song: “Behold, how good and how pleasant it is for brethren to dwell together in unity.” David’s music is either unheard or unheeded by persons who have great diversity of views and opinions concerning the ending of Psalm 133: “Upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”

David’s song is affirmed by the Apostle John in 1 John 2:25, 26. “This is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you [lead you astray].” “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple” (Psa. 19:7). “The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness” (Psa. 111:7, 8).

The healing of Naaman, leprous captain of the host of the king of Syria, is recorded in 2 Kings 5:1-27. He was cured when he obeyed the command and promise of the Most High, as delivered to him by Elisha: “Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”

Naaman was highly indignant. Why should he not “do this” instead of “this do”? In the sight of God all men are lepers and sinners. There is only one way for humanity to be eternally cured of its deadly disease. When people accept God’s one plan of salvation for mortal, dying souls, disclosed in the Bible, they shall be clean.

All men everywhere would glorify God by attaining harmonious unity of belief and spirit, according to the Word of God recorded in His divinely inspired Bible, which He has preserved for the salvation of mankind.

The Bible unfolds in Acts 8:12: “When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” This reference is augmented in 1 Peter 3:21: “Baptism doth also now save us . . . by the resurrection of Jesus Christ.”

The ordinance of the Lord’s Supper is a symbolical manifestation and a reminder of God’s one plan of salvation for mortal human beings. Humans are often called “souls” in the Scriptures, yet never “immortal souls” until after the resurrection day. The Apostle Paul, in 1 Corinthians 15:35-38, explains the raising of the dead, who are given a body by our God of Hosts.

Likewise, in John 2:19-22, Jesus spoke about the temple of His body. Similarly, we read in 1 Corinthians 3:16, 17: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” Should there be persons who magnify or worship the so-called “man-soul,” while despising the body, may they heed the word of God in the Bible, lest sudden destruction come upon them.

The Lord’s Supper was instituted before the death, burial, and resurrection of the mortal Son of Man. It is written in Luke 22:29, 30: “I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

After His resurrection, as mentioned in Luke 24:39, Jesus said, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Those who hear and sing David’s song of unity will live in harmony with God

and His risen Son, our Lord and Saviour Jesus Christ.

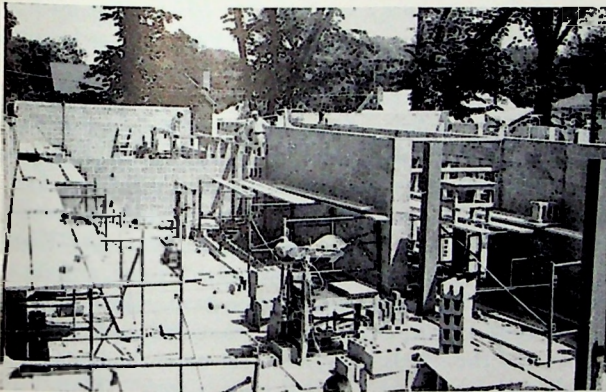
Jesus of Nazareth commanded His disciples with most loving words to do something for Him ("This do in remembrance of me") when He established the Eucharist. Yet, not unlike Naaman, some prefer to "do this" instead of complying with the words of Jesus, "This do."

Accordingly, they do this: they believe that the bread and wine received are changed into the actual body and blood of Christ. They believe that the Eucharist is the mystery of faith which shall be shed for you and for many to the forgiveness of sins; also, that this "food" cleanses their souls that no trace of sin should be found within the communicants.

Paul has exposed this error clearly in Hebrews 9:25, 26: "Nor yet that he should offer himself often, as the

high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Some do this: they believe that the body and blood of Christ are present with the bread and wine; while others believe that the bread and wine symbolize, or are vehicles of spiritual participation in the body and blood of Christ for the remission of sins. Those who do this overlook what is plainly mentioned in Matthew 26:28: "This is my blood of the new testament, which is shed for many for the remission of sins." We read in Luke 22:19, 20: "This is my body which is given for you . . . my blood, which is shed for you." *(Please turn to page 13)*



## OREGON BIBLE COLLEGE RESIDENCE HALL

The new Oregon Bible College residence hall-library-cafeteria building is rapidly nearing completion. Contractors plan to have the building entirely under roof by the first week in July.

Interested people have made commitments and gifts totaling about \$140,000. About \$15,000 in commitments and gifts are still needed to complete the building and purchase furniture and equipment. No government or corporate funds have been used in this project and its success depends upon interested individuals and groups who believe in the purposes for which Oregon Bible College is in existence.

If you wish to participate in this worthy cause we urge you to use the coupon in the next column to make your contribution or commitment. We urge that you make this a matter of prayer and concern and that you take advantage of this opportunity to invest in the future of Oregon Bible College, the Church of God, and the young people who dedicate their lives to the Lord's service.

### SPECIAL GOAL FOR SILVER ANNIVERSARY GIVING TO BE REACHED BY SEPTEMBER 30

**\$14,968.00**

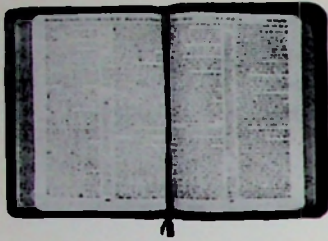
New commitments and gifts through  
June 29 \$8,032.00

- I am enclosing a contribution of \$..... for the Silver Anniversary Building Campaign for Oregon Bible College.
- I intend to give \$..... by September 30, 19..... for the Silver Anniversary Building Campaign for Oregon Bible College.

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# The Bible Basis for Salvation

By Pastor Harry Sheets, Ripley, Illinois

## *Repentance, Conversion, Baptism*

**T**HE NEXT requirements for salvation are repentance, conversion, and baptism. Repentance means "to think differently; i.e., reconsider (morally, feel compunction)" (Strong). Conversion means "to revert, come again, return, turn about, turn again" (Strong). Repentance speaks of a desire to be on the Lord's side, while conversion is the act of turning from sin to join the Lord in His work, even if that should entail humiliation, persecution, sorrow before the crown of glory.

Baptism should follow this state of mind as it did on the Day of Pentecost when three thousand were baptized.

Baptism was always by immersion. It is a type of the death, burial, and resurrection of Jesus. It symbolizes the death and burial of our old sinful natures, and a resurrection to a new and different kind of life. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Notice in verse five the importance which Paul places upon baptism by immersion: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Many feel that proper baptism assures them of salvation. This is erroneous thinking. True, we believe that baptism is essential to salvation, for Jesus said, "He that believeth and is baptized shall be saved." Baptism saves from past sins and gives one a good start in his quest for eternal life. There is much yet to be done; many battles to be won. If one should stop trying at this point he would fall far short of the Kingdom of God. Israel is our example as they journeyed through the "wilderness of Sin" on their way to the Promised Land.

## *Obedience Required*

The children of Israel "were all baptized unto Moses." They "did all eat the same spiritual meat. And did all drink the same spiritual drink" (1 Cor. 10:2-4), "but with many of them God was not well pleased: for they were overthrown in the wilderness" (v. 5).

Baptism liberated them from the bondage of the Egyptians. The food and water, supplied by God Himself, were sufficient to sustain them during their journey to the

Promised Land, but they were dissatisfied. They complained and then rebelled.

They turned to idols for help instead of seeking help from God. They yielded to fleshly temptations and committed fornication. They complained about the care received from God, and rebelled against the leaders which He gave them. As a result they died in the wilderness far short of their goal.

"Now all these things happened unto them for ensamples: and are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). The teaching is plain. Baptism may liberate us from our taskmaster, sin; we may feed upon our "bread from heaven," Jesus Christ and His teachings; we may partake of the "spiritual drink," the Spirit of God (John 7:37-39), and still fail to reach our Promised Land, the Kingdom of God. Jesus warned: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon a rock" (Matt. 7:21, 24, 25).

"If ye continue in my word," said Jesus, "then are ye my disciples indeed" (John 8:31). "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:22, 23). Baptism is essential to salvation, but is insufficient in itself to bring one to eternal life. There are other essentials, of which obedience is one.

## *Holy Life Essential*

God expects one who has been baptized to live a holy life. "Walk in newness of life" is the way Paul expressed it. Another time he said: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 6:12, 13; 8:6). "Neither be partaker of other men's sins: keep thyself pure" (1 Tim. 5:22).



John gave us a very good incentive for living righteous lives. He said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

### *Think Pure Thoughts*

Man is the product of his thoughts. "As he thinketh in his heart, so is he" (Prov. 23:7). For this reason, Paul urged the brethren: "Let your minds dwell on what is true, what is worthy, what is right, what is pure, what is kindly—on everything that is excellent or praiseworthy" (Phil. 4:8, *Smith & Goodspeed*). "Wherefore think ye evil in your hearts?" asked Jesus. (Matt. 9:4.)

Thinking and imagining evil brought judgment and destruction upon the antediluvian world. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Every evil, every sin, is the product of a thought. Thoughts stimulate lust. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:15).

God is a "discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do" (Heb. 4:12, 13). It is little wonder that Paul advised us to "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

### *Impure Talk Banned*

Some baptized people seem to think it is no sin to tell off-color jokes and filthy stories, not realizing that filthy talk is indicative of a carnal mind. "To be carnally minded is death . . . because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. . . . For if ye live after the flesh, ye shall die" (Rom. 8:6, 7, 13).

Jesus taught, saying, "The mouth utters what the heart is full of. The good man brings good out of his good store, and the evil man brings evil out of his store of evil. I tell you, on the day of judgment men will have to account for every careless word they utter; for by your words you will be acquitted, and by your words you will be condemned" (Matt. 12:34-37, *Moffatt's Translation*).

Paul was very emphatic when he said: "No bad language must pass your lips, but only what is good and helpful to the occasion, so that it brings a blessing to those who hear it. And grieve not the Holy Spirit of God, for the Spirit is the seal with which you were marked for the day of final liberation. Have done with spite and passion, all angry shouting and cursing, and

bad feeling of every kind. . . . Fornication and indecency of any kind, or ruthless greed, must not be so much as mentioned among you, as befits the people of God. No coarse, stupid, or flippant talk; these things are out of place . . . for be very sure of this: no one given to fornication or indecency, or the greed which makes an idol of gain, has any share in the kingdom of Christ and of God. Let no one deceive you with shallow arguments; it is for these things that God's dreadful judgment is coming upon his rebel subjects. Have no part or lot with them" (Eph. 4:29-31; 5:3-6, *New English Bible*). "Aim at peace with all men, and a holy life, for without that no one will see the Lord" (Heb. 12:14, N.E.B.).

### *Love the Brethren*

Another Bible requirement for salvation, which receives little attention, is love for the brethren and love for one's enemies. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). John, the disciple whom Jesus loved, said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7, 8). Remember, all who know not God will be destroyed. (2 Thess. 1:8.) "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:14, 15). The Bible holds out almost no hope of salvation for those who hate the brethren. (It is well to remember that "gossip" is but a form of hate.)

## AMERICA'S BIRTHDAY

America's birthday has always been a day of celebration and salute. We are proud of our great country and rightly so. She has given us much. But have we neglected our gifts to her? I am proposing that this year, and all the time, there are some things you and I can give her that she sorely needs to make her stronger. For example, we have contributed spirit, but very little spirituality. She has our pride, but does she have our prayer? We have spread abroad her fame, but have we brought to her our faith? We have set forth her glory, but have we given her God? Her founders started her out with these gifts, but she needs them continually. Whether or not she gets them can easily decide her destiny. America, how much do you care?—*Esther Baldwin York*.

### *Love Your Enemies*

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" is the strange doctrine which Jesus taught on the Mount. He gave a good reason for this unusual conduct: "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44, 45). Paul was in harmony with this teaching, for he said: "Bless them which persecute you: bless and curse not" (Rom. 12:14).

### *Forgiveness Necessary*

The Bible teaches very definitely that we must forgive if we are to receive forgiveness from God. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12) is part of the Lord's Prayer. Then Jesus added: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (vv. 14, 15). Paul admonished Christians to be "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). (See the parable in Matt. 18:23-35.)

### *Stewards of Wealth*

Jesus gave a parable in which He likened Himself to a man who delivered his goods to his servants' care while he took a journey into a far country. Upon his return he blessed those who showed a profit, but the servant who did nothing was dismissed from his service. (Matt. 25:14-30.) A similar parable is found in Luke 19:13-27. Wealth (money) was entrusted to the servants, and they were rewarded according to the use they made of it.

We have all been entrusted with wealth in some form or other. Our future reward, as well as our future as servants, depends upon how well we use our trust, for Jesus said: "If therefore ye have not been faithful in the

unrighteous mammon, who will commit to your trust the true riches" (Luke 16:11).

God claims "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree . . . it is holy unto the Lord" (Lev. 27:30).

Tithing is older than the law of Moses. Abraham paid tithes to Melchisedec: "Levi also, who receiveth tithes [under the law of Moses], paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:9, 10). Melchisedec was a type of Jesus. (See Heb. 5:6, 10; 6:20; 7:11, 15, 17, 21.) In type, then, Abraham paid tithes to Christ. Levi, the seed of Abraham according to the flesh, likewise paid tithes to Christ. If we are "Abraham's seed, and heirs according to the promise" (Gal. 3:29), we, too, paid tithes to Christ through Abraham, and are under obligation to do so now. "It is required in stewards, that a man be found faithful" (1 Cor. 4:2). It is our conclusion that tithing is a Bible requirement for salvation, the true riches.

### *Stewards of the Gospel*

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:1, 2, 8).

Jesus expects us to bear fruit. Branches, and we are the branches (v. 5), which fail to produce fruit are cut off and burned (v. 6). It is essential to our salvation that we try to win others to Christ. The Christians who fled before the persecution that followed the stoning of Stephen "went every where preaching the word" (Acts 8:4). Paul recognized preaching as his divinely appointed task. He said: "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

Jesus commanded His followers: "Go, disciple all na-

## **"They Think I Am Dead"**

I tried to frighten my little nephew into being good. "It's no use telling me the angels will write down in the books that I'm naughty," he told me. "I might as well tell you, up in heaven they think I'm dead."

"But why should they think that?" I asked.

"Because I haven't said my prayers for two weeks," was the reply.—*Mrs. Marguerite Jones, Wichita, Kansas.*

At first glance, the lad's statement appears to be absurd. But a second glance may reveal a powerful truth. One who neglects prayer is dead in sin. A third glance may reveal another credit to the lad's reasoning. If one is thought to be dead, he is not held to account for his deeds. Satan will be glad to take over the books.

"If my people shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I *hear* and *forgive* their sin" (2 Chron. 7:14).

tions, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things which I have enjoined upon you; and, behold, I am with you all the days, till the consummation of the age" (Matt. 28:19, 20, Diag.). This is a personal command to us, for we are much nearer to the consummation of the age than were the twelve.

God has great rewards for those who are fruitful. "They that shall be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3, margin). Destruction awaits the unfruitful.

#### Summary

Not every person is led to Jesus in the same manner. The stages through which each person passes may not be in the same order; nevertheless, we believe that each person must become aware of his hopeless and helpless condition in sin, and he must have a strong desire to do something about it.

The desire for salvation must lead one to God's Word, which presents God as the one and *only* true God, and Jesus as the Son of God. He comes to recognize Jesus as the Lamb of God that takes away the sin of the world; he recognizes his need to be washed in the blood of the Lamb as the only means of being cleansed from sin; that this cleansing frees him from the bondage of sin and death and assures a place in the first resurrection. He learns that he comes under the cleansing blood of Christ when he is buried with Christ in baptism; he learns that baptism also makes him an heir of God and a joint-heir with Christ, with the privilege of ruling with King Jesus on the earth. (Rom. 8:17.)

When a person is baptized he is then "Abraham's seed" and an heir "according to the promise" (Gal. 3:27, 29). Baptism brings one into covenant relationship with God as an heir. "Now I say, That the heir . . . differeth nothing from a servant, . . . but is under tutors and governors until the time appointed of the father" (Gal. 4: 1, 2). An heir is not a possessor. He has many lessons to be learned; many goals to be achieved.

He who would possess the blessings which are promised to him as an heir, must:

- 1) Obey God's laws and submit to His rule;
- 2) Forsake the lusts of the flesh and live a holy, pure life in thought and action;
- 3) Love the brethren and love his enemies;
- 4) Forgive those who trespass against him;
- 5) Be faithful in his stewardship of both money and possessions;
- 6) Teach and instruct others and lead them to Christ.

These things we believe to be the Bible basis for salvation.

## PRECIOUS PROMISES

By Beth Briggs

*Jesus said unto them, With men this is impossible; but with God all things are possible" (Matt. 19:26).*

A rich young ruler had just asked Jesus what he should do to have eternal life. Jesus replied that he must keep all the commandments. When he said he had done this from his youth up, Jesus then directed him to sell all that he had, give the money to the poor, and follow Him. The Scripture states that the young man had great possessions, and went away sorrowful. Jesus then told His followers that it is easier for a camel to go through the eye of a needle (a gate through which it is difficult for a camel to pass) than for a rich man to be saved. His astonished disciples asked, "Who then can be saved?" Jesus answered that with men this is impossible, but with God all things are possible.

Another point we might bring out in this connection is that man, who has created wonderful and fearful things in this jet age, has often left God out of his calculations. He thinks that he is all-important, and needs no help from a higher Power. But, in the midst of these marvels, have we ever stopped to think that he cannot give life to even the smallest creature?

These great men, as well as the rest of us, should remember that God gave us our marvelous minds, and in an instant He can take them away. Even the most skilled physician, with all his medical science, is often helpless in such cases. We live and move and have our being in God (Acts 17:28), and are entirely dependent upon Him. Life, death, and our eternal salvation are in His hands. With God alone, all things are possible.

God, infinite, accomplishes what man can never do, So may we know in Him today a life that is made new. He can, and often operates with overruling skill To bring about what can't be done, His purpose to fulfill.

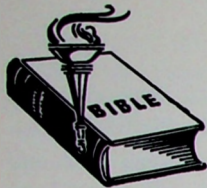
## WHITE AS SNOW

"White as snow," How grand the promise  
For the heavy-laden breast;  
When by faith, the soul receives it,  
Weariness is changed to rest.

"Red like crimson," deep as scarlet—  
Scarlet of the deepest dye,  
Are the manifold transgressions  
Which upon the sinner lie.

"White as snow!" Can my transgressions  
Thus be wholly washed away,  
Leaving not a spot behind them,  
Like a cloudless summer day?

Yes, at once, and that forever,  
Through the blood of Christ, I know,  
All my sins, though red like crimson,  
Have become as white as snow.



# The Pulpit and the Press

Brief Messages for Busy People



## IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house to spend a day or two—  
 If He came unexpectedly, I wonder what you'd do.  
 Oh, I know you'd give your nicest room to such an honored Guest,  
 And all the food you'd serve Him would be the very best,  
 And you would keep assuring Him you're glad to have Him there—  
 That serving Him in your home is joy beyond compare.  
 But—when you saw Him coming, would you meet Him at the door  
 With arms outstretched in welcome to your heavenly Visitor?  
 Or would you have to change your clothes before you let Him in?  
 Or hide some magazines and put the Bible where they'd been?  
 Would you turn off the radio and hope He hadn't heard,  
 And wish you hadn't uttered that last, loud, hasty word?  
 Would you hide your worldly music and put some hymnbooks out?  
 Could you let Jesus walk right in, or would you rush about?  
 And I wonder—if the Saviour spent a day or two with you,  
 Would you go on doing the things you always do?  
 Would you keep right on saying the things you always say?  
 Would life for you continue as it does from day to day?  
 Would your family conversation keep up its usual pace?  
 And would you find it hard each meal to look Him in the face?  
 Would you sing the songs you always sing and read the books you read,  
 And let Him know the things on which your mind and spirit feed?  
 Would you take Jesus with you everywhere you'd planned to go?  
 Or would you, maybe, change your plans for just a day or so?  
 Would you be glad to have Him meet your closest friends?  
 Or would you hope they'd stay away until His visit ends?  
 Would you be glad to have Him stay forever on and on?  
 Or would you sigh with great relief when He at last was gone?  
 It might be interesting to know the things that you would do,  
 If Jesus came in person to spend some time with you.

—Author unknown; selected by Rachel Humphreys Morris.

## ETHIOPIA CHOSEN AS CAPITAL OF AFRICAN UNION

The thirty-two African nations have formed a union which is similar in some ways to the Organization of American States in the western hemisphere. This is a rather loose union that will have a secretariat and will try to work out some of the boundary disputes and other difficulties between the member nations as well as create a trading area to improve the economic status of the nations involved.

The prime mover for the union was Emperor Haile Selassie of Ethiopia. Addis Ababa, Ethiopia, was chosen as the capital of this new union of nations. It was reported to the delegates that a prophet had said of Addis Ababa a hundred years ago, "This very spot will flourish by great and significant deeds . . . and the sound of a proclamation drum will emerge."

It is of interest to students of Bible prophecy to note that among the nations listed in Ezekiel (chapter 38) which will band together with Russia to attack Israel in

Palestine are "Persia, Ethiopia, and Libya." One does not know what influence Russia has had in the African nations centered in Ethiopia, or how Russia may infiltrate these emerging nations.

## OUR LIBERTY

July 4 will be Independence Day, the day we will commemorate our deliverance from foreign rule. Among other things, our government assures us freedom to worship God as we choose. However, most people take this lightly. They simply do not choose to worship. What would they say if this liberty should be withdrawn?

In some countries, such freedom does not exist. For example, in Spain, Protestants cannot meet together for worship except in small numbers; cannot build or rent a new place of worship; cannot circulate Bibles without Roman Catholic permission; cannot distribute tracts; cannot have private schools; cannot be officers in the army; cannot marry outside the Roman Church if one of the couple was baptized in that church when a baby; cannot hold a funeral service in many towns. Let us thank and praise God without ceasing for the privilege of serving and worshiping Him without persecution.

## STRENGTH TO DO GOOD

Doctor Albert Schweitzer in his book, *Out of My Life and Thought*, wrote, "Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it." Dr. Schweitzer's life of service to humanity has taught him that all people are not sympathetic to the man who will serve others. Nearly all of us have been discouraged when our deed of kindness was returned in the form of an insult or a rebuke. It takes genuine love not to treat others as we are treated.

More strength is required to do good than to do evil. Jesus went about doing good among His enemies as well as among his friends. The follower of Christ is asked to take up a cross and bear burdens. The pathway of the righteous man is anything but smooth. There are many obstacles over which he must travel. Jesus said in Mark 8:34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." It is not an easy thing to follow Jesus. The Son of God was hated without a cause. (John 15:25.) The world today hates the Christian because he is like Christ. (John 15:15.)

It is hard to understand why a sin-sick, dying man of the world will roll stones into the pathway of one who is doing good. An evil deed is made to appear even more evil if a kind deed is given in return. This contrast is further illustrated in John 3:19 by the light and the darkness. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This verse explains why so many in the world today are so opposed to the light of God's Word.

If one is to do good in this evil age he must not be discouraged when stones are rolled into his path. He should not cease from his righteousness simply because he is offended or scoffed at. The pathway to life has no detours, and it must be traveled regardless of the obstructions. The man of the world can bypass his problems by turning to the right or left, because he has no destination in mind.

### PRAYER FOR SUMMER DRIVERS

By Oswald Barnett

O ever-present Lord, I pray,  
Be with me at the wheel today,  
Fill every corner of my mind,  
So roaming thoughts no lodging find.

Take control of my two eyes,  
That I may be alert and wise,  
And take my feet, and take my hands,  
That they react to quick demands.

Give me Thy guidance, Friend Divine,  
For other folks as well as mine,  
Then when I come to journey's end,  
My prayer to heaven will ascend,  
In utter thankfulness to Thee,  
Who kept the wheel all day with me.

### HOW DID LIFE BEGIN?

(Continued from page 4)

all things will be revealed, we may well be ashamed of any doubts we now harbor.

But there is a more positive side to our claim that the Bible is true. Peter writes in his second epistle of "a more sure word of prophecy." Despite those who profess to read the future in the stars, it is a fact that unaided man cannot foretell what is to happen. Bible prophets speak with certainty of coming events for thousands of years ahead, and history confirms their predictions. For example, Daniel, who lived 2,500 years ago, had a vision which, we are told, represented a succession of four great empires, beginning with the Babylonian. History shows that the other three were the Medo-Persian, the Greek, and the Roman. The prophecy did not end there, for it showed that after the Romans had gone there would be no great empire of equal caliber, but a divided world

with great and small kingdoms continually wrestling for mastery. This is, in fact, what has happened from the fall of Rome to our own day. How could Daniel have known this unless the Almighty had revealed it to him? And how can we refuse to accept the sequel revealed by the prophet—that God will establish His own Kingdom on earth in place of men's dominions?

But even more significant of truth and purpose in the Bible is the amazing history of the race who brought it into being. Nothing else in the world explains why the Jews were expelled from their own land, dispersed into every corner of the world, hated, despised, and persecuted for 2,000 years, yet indestructible; why their every effort to become assimilated into the other nations was frustrated; why they were forced by the pressure of events, and against the normal course of history, to return to Israel. Here again the prophecies and fulfillment are so perfect that we ought in fairness to heed the outcome—the advent in Jerusalem of the Messiah who is also, though they refuse to believe it, the Prince of Peace they once crucified.—*Glad Tidings*.

### "DO THIS" OR "THIS DO"?

(Continued from page 7)

In the eleventh chapter of First Corinthians, Paul verifies the original Lord's Supper. Paul is quoted as stating that the body of Jesus was broken. However, we find in Psalm 34:20: "He keepeth all his bones: not one of them is broken." There is no mystery here. Neither His body nor the body of believers is broken, because the Head of the Church is gone, as some affirm.

The Greek word for broken in 1 Corinthians 11:24 means broken bread. Moreover, we read in Genesis 3:15 that the Seed will be bruised; He will die as God's sacrificial Lamb. This is confirmed in Isaiah 53:10: "Yet it pleased the Lord to bruise him . . . an offering for sin."

A small number, unfortunately, do this: they believe the Communion Service is for a gathering of self-justified saints who need this service for the remission of sins, overlooking the fact that Jesus has put away sin by His acceptable sacrifice, and thus they have been cured of their leprosy. This error becomes compounded when those who neglect this service or do so unworthily are condemned to both temporal and eternal condemnation; which is refuted in 1 Corinthians 11:32: "When we are judged, we are chastened of the Lord, that we should not be condemned with the world."

"This do in remembrance of me," recorded in Luke 22:19, as well as Paul's admonition, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26), will enable all baptized heirs of promise to sing with David, "Behold, how good and how pleasant it is for brethren to dwell together in unity"!



# A Guessing Game

Stories to Grow On

By Mrs. Mildred Dennis

*"A wise son makes a glad father" (Prov. 10:1).*

Many of you have gone or will soon be going to Bible school or camp. Perhaps you've been learning about some of the great men and women in the Bible. Instead of a story, we will play a game, "Who Am I?" this month. Can you guess from the clues? Can you think of someone to add?

1. I have been known by two names. At first I didn't understand Jesus and His love. I did everything I could against Him. Then when I realized I was wrong, I became a missionary. I visited many countries in Asia and Europe and started new churches. I was shipwrecked. I was put in prison. In Damascus, my friends helped me escape a mob by lowering me over the city wall in a basket. Who am I?

2. I was a woman from Moab. I loved my mother-in-law very much. When she left my country and returned to Judah, I went with her. She was old and I wanted to take care of her. We were very poor. To help find food, I worked in the barley fields from morning until night. Because I worked so hard, the owner of the field was pleased. He shared food with me. His name was Boaz, and we became friends. Who am I?

3. My father was king of Israel, and I was a prince. I had a friend who visited me at the palace. He played beautiful music on the lyre. When my father was in an angry mood, the music made him feel happier. Then he became angry with my friend. I shot three arrows into the air to signal my friend that it was not safe for him, and he must go to another city. How I missed my shepherd friend. Who are we?

4. For a long time I lived in the desert. Then if you had lived in Judea, you would have seen me walking up and down beside the Jordan River, wearing my camel-hair coat. I ate locusts and wild honey. My mother's name was Elisabeth and my father's name was Zacharias. I told the people that a great teacher was coming to them. I baptized Jesus in the Jordan River.

5. When I was a tiny baby boy, to keep me safe, my mother placed me in a basket in the Nile River. There the Pharaoh's daughter found me. Although I was an Israelite, I was raised in the Pharaoh's palace. My mother cared for me. As I grew older, I saw that my people were slaves to the Egyptians. This made me very sad. When I grew to be a man, God chose me to lead the Israelites out of Egyptian bondage. Who am I?

6. We were two sisters who lived at Bethany near Jerusalem. Often when Jesus came this way He stopped and visited with us and our brother. There would be much talking and many things to do because friends would come by to see Jesus. One of us worked in the kitchen while the other one sat near Jesus listening to His words. Who are we?

7. I was the son of a king. Then I became a king myself. As a boy growing up in Israel, I always wanted to know the reason why things happened. I always searched for answers. When I became a king, I was known far and wide for my wisdom. I wrote a book of wise sayings as a guide to my people. I was sometimes called The Builder because I built many things. The most beautiful building of all was God's temple which stood in Jerusalem. Who am I?

*Answers: 1) Paul; 2) Ruth and Naomi; 3) Jonathan and David; 4) John the Baptist; 5) Moses; 6) Mary and Martha; 7) Solomon.*





**CALENDAR OF EVENTS**

- July 1-10 — Southeast Conference and Youth Camp, Grandfather Mountain, N. C., C. F. Pryor and Dale Ward, guest speakers
- July 7—Dedication of the Church of God of the Resurrection Hope, Whitnel, N. C.
- July 16-21—Annual Illinois State Conference, Oregon
- July 21-28—Virginia State Conference, Mautertown. C. E. Randall, guest speaker
- August 4-9 — Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 9-15—National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 10-18—Iowa State Conference, Waterloo
- August 18-25—Central High Plains Conference, Holbrook, Neb.
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

**CHURCH OF GOD RADIO BROADCASTS**

- “Bible Truth Program,” Station WSVN, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- “Bible Truth Program,” Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- “Church of God Broadcast,” Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- “Words of Life,” Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- “Words of Life,” Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- “Voice of Tomorrow,” Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- “Bible Truth Program,” Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- “Voice of Tomorrow,” Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- “Words of Life,” Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- “Words of Life,” Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- “Words of Life,” Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
- “Words of Life,” Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker

**HERALD RECEIPTS**

Marion Stilson; Jeanette Reeves; Esther C. Holmes; William N. Tierney (2); Mr. & Mrs. R. G. House; Lyle & Martha Doan; Esther Jenkins; Emma Siasle; Mrs. C. C. Fuson (2); Betty Hollenback.

**NEW PROPHECY BOOK AVAILABLE!**

A 100-page book, “Prophecies of the End of the World,” by Pastor James Mattison, is now available. The book may be secured from Pastor James Mattison, Rt. 1, Box S-17-C, Hammond, La., or from The Restitution Herald, Box 231, Oregon, Ill. (Please enclose 25 cents per book with your order for postage and handling costs.)

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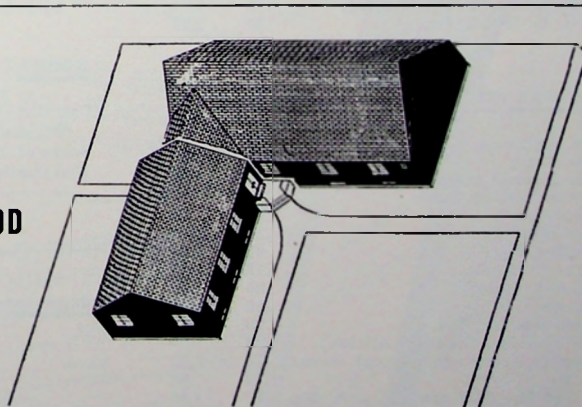
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**EXTRA MAY 30 RESTITUTION HERALDS**

We have on hand a quantity of copies of the May 30 issue of The Restitution Herald. If you can use copies of this issue for distribution you may have copies for 5 cents each. Please enclose payment with your order and they will be sent to you postpaid.

**DENVER CHURCH OF GOD  
DENVER, COLORADO**



**TENTH MISSION BUILDERS APPEAL**

The tenth Mission Builders Appeal is now in the mail for the Denver Church of God, Denver, Colo. This congregation of twenty baptized members has been meeting in rented halls or homes since it was organized in 1956. We know that every Mission Builder will want to help this group of people build its place of worship. If you are not now a Mission Builder, you may use the attached coupon to enroll in this league of people who have assisted in the erecting of buildings for nine other Church of God congregations.

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July 15, 1963

*the*  
**RESTITUTION**  
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**SCIENTIFIC SUPPORT  
FOR THE BIBLE**

(Page 4)

VOLUME 52, NUMBER 19

**GOD'S MAGNETIC INVITATION**

MESSAGES YOU WILL ENJOY IN THIS ISSUE!

Dealing With Sin

Questions for You

God's Promise to David

Where Is Heaven?

"Leaving Us an Example"

And many short features of current religious interest!

"COME NOW, AND LET US REASON  
TOGETHER, SAITH THE LORD..."  
~ ISA. 1:18

"... HIM THAT COMETH TO ME  
I WILL IN NO WISE CAST  
OUT" ~ JOHN 6:37

"HO, EVERYONE THAT  
THIRSTETH, COME YE  
TO THE WATERS"  
~ ISA 55:1

"COME UNTO ME, ALL  
YE THAT LABOUR AND  
ARE HEAVY LADEN AND  
I WILL GIVE YOU REST"  
~ MATT. 11:28

"... WHOSOEVER  
BELIEVETH IN  
HIM SHOULD NOT  
PERISH..."  
~ JOHN 3:16

"... COME... WHO-  
SOEVER WILL  
LET HIM TAKE THE  
WATER OF LIFE  
FREELY"  
REV. 22:17



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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An attractive metal display rack and ten Restitution Herald's of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor  
Paul C. Johnson, Associate Editor

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Going downtown the other day, I met Helen Bascom taking her dog for a walk. As I passed her, the dog sat down in the middle of the walk and stubbornly refused to budge. Helen has made such a pet out of him and spoiled him so that she couldn't do a thing but just stand and wait till he decided to move. We pet and favor our prejudices until they become as stubbornly set in our minds as Helen's dog was in the middle of the sidewalk.



# Editorials

Harold Doan  
Editor

## IN THE NEWS AGAIN

In an article in the *Chicago Sun-Times*, May 11, 1963, by Dolores McCahill, a convention of the Unitarian Universalist Association, which was formed in a 1961 merger, is reported to be debating whether or not to withdraw from Christianity. The group, which is anti-trinitarian and believes in some form of salvation for all men, is a liberal body now constitutionally directed to "cherish and spread universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorally summarized in the Judeo-Christian heritage as love to God and love to man."

A resolution was introduced in the convention to strike out the reference to "Judeo-Christian heritage." This would, in effect, take the association out of the Christian community and make it a universal religion giving credence to all religions and to prophets such as Buddha and Mohammed.

Although this Association is alone in publicly acknowledging its doubts about the exclusive aspects of salvation through Christ, many others are moving in this direction. The ecumenical movement in its final analysis will have to include not only Christians but all men of so-called good will. Compromise leads to more compromise until the belief predominates that there are many roads to salvation and to God, any of which is pleasing to Him."

## UNITED STATES PLEDGED TO HELP ISRAEL

An aide to President Kennedy says that the "United States does not intend to sit on the sidelines" if the Arab nations of the Middle East move against Israel. Meyer Feldman, who is special deputy counsel to President Kennedy, said to the American Israel Public Affairs Committee that the United States is firmly committed to support the territorial integrity of Israel. If there were a direct invasion of Israel, the United States would intervene on the side of Israel.

Such an attack is always a real possibility. Premier Ben-Gurion declared in May that "Israel has sufficient grounds to believe without a shadow of a doubt that the Arab countries are contemplating an attack." This assertion was made at the opening session of the summer term of the Knesset (Israel's Congress). In the treaty of union between Egypt, Syria, and Iraq, the liberation of Palestine is advanced as a national duty. Nasser of Egypt makes no bones about the fact that one of the strong reasons for Arab unity under his direction is the hope of driving the nation of Israel out of Palestine.

The Middle East continues to be the focal point of Bible prophecy and the most important indicator of the prophetic times. It would be folly to try to predict all the changes that may take place in relations between Israel and other nations, but Israel's future is assured by the promise of God.

## MORE CHURCHMEN SPEAK ABOUT IMMORTALITY

From time to time we have quoted modern church leaders who have come to the conclusion that the doctrine of the natural immortality of the soul which has undermined the Christian faith for centuries is not of Christian or Biblical origin. A British magazine, *Glad Tidings of the Coming Age*, brings to our attention quotations from more such men.

"The doctrine of the existence of the soul or spirit of man, in happiness or misery after death, independent of the body, is nowhere to be found in the Old or New Testament Scriptures." — Rev. G. B. Waller, M.A., in *Biblical View of the Soul*.

"That human souls are immortal or that they will think and feel forever is not taught or implied in the Old Testament. We have not found anyone who seriously endeavors to prove that the immortality of the soul is taught in the Bible." — Dr. Agar Beet in *Immortality of the Soul*.

"The absurd contradictions of our Platonic divines that man is in the grave and in heaven at the same time, that he is dead and alive, asleep and awake: the New Testament knows nothing of it." — Canon H. Constable in *Hades*.

"Attention to the origin of the doctrine of the necessary immortality or indestructibility of each human soul . . . was no part of the original Christian message or of really catholic doctrine. It was rather a speculation of Platonism taking possession of the church." — Bishop Gore in *The Epistle to the Romans*.

"The idea of the inherent indestructibility of the human soul, (or consciousness), owes its origin to Greek, not to Bible sources. The central theme of the New Testament is eternal life. Not for anybody or for everybody but for believers in Christ as risen from the dead. The choice is set before men here and now." — From the report of a Commission appointed by the Archbishops of Canterbury and York called *Toward the Conversion of England*, 1945.

This truth has been recognized and preached by the Church of God since its beginning. The theory of the natural immortality of the soul which came into Christianity directly from Greek philosophy, but whose history extends back to the mythology of Babylon, is a root error upon which innumerable other false religious theories have been based. Having loose, indestructible, immortal souls to dispose of, theologians have had to invent a heavenly abode, a hades with compartments, a purgatory, and even a limbo for these disembodied spirits. Then some have had to explain the strange phenomena of these disembodied spirits, which supposedly have lived in great bliss, or in terrible torment for thousands of years in some cases, having to re-enter bodies at the resurrection of the dead. Others have wrestled with the oddities of these ethereal souls living in a "real" heaven, with "real" golden streets and "real" mansions in the sky.

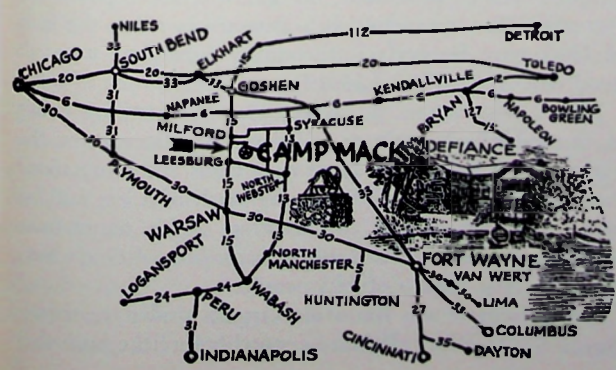
We are thankful for courageous religious thinkers who are emerging from these dark superstitions into the truth revealed in God's Word.

## DEATH OF OTTO E. DICK, PRESIDENT OF OREGON BIBLE COLLEGE

Otto E. Dick, for seventeen years president of Oregon Bible College, died after surgery at Rochester, Minn., on Monday, July 1, 1963. He had been ill for some time and was hopeful that open-heart surgery would restore his normal health and vitality so that he could carry on his important work at Oregon Bible College.

President Dick came to Oregon Bible College from Indiana, where he had been a superintendent of schools for many years. His academic and administrative accomplishments, however, are of much less importance to his many friends than the fact that he was in every respect a Christian gentleman, loved and honored by everyone who knew him. His contribution to the Church of God, to Oregon Bible College, and to the lives of the many young people whom he influenced is beyond measure.

We look forward, as did he, to the coming of our Lord, the resurrection of the dead, and the eternal life that will be given to the children of God.



**43rd ANNUAL  
CHURCH OF GOD  
GENERAL CONFERENCE  
August 4-9  
CAMP ALEXANDER MACK**

# Scientific Support for the Bible

● By Pastor Gordon Landry  
Baton Rouge, Louisiana

## PART ONE



FOR THOSE of us who believe the Bible to be the inspired Word of God, no verification from outside sources is necessary. However, there are many people who will accept nothing within the Bible for confirmation of the Bible. It is sometimes necessary, therefore, that we have at our command knowledge of outside sources which have tended to verify the Holy Word of God.

Jude, for one, found it necessary to encourage his readers to be always on guard against certain persons who would seek to destroy the true faith. He said, in verses 3 and 4 of his book, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Attacks on the Bible have taken various forms at different times in history, ranging from the time the books were penned to today. We will consider five such onslaughts in this study:

1. The attempts to hinder its writing
2. The drive to annihilate it
3. The claim that it should not be translated from the original
4. The charge that it is historically untrustworthy
5. The inference that it is scientifically inaccurate

### 1. Attempts to Hinder Its Writing

Of necessity, we must study this point from the Scriptures themselves. Within the pages of Holy Writ is outlined an insidious and continuing plot to try to keep the Scriptures from being penned, but the God of heaven and earth desired that man should know His will and have an opportunity to repent of sin, and His will prevailed. Peter said, "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Paul agreed with these words. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Moses, who wrote the majority of the first five books in the Bible — sometimes called the Pentateuch, or the five books of law — was beset with trials and temptations that would easily have broken the spirit of a less faithful man. Any one or any combination of his temptations could have hindered his faithful recording of God's laws and the early history of His people.

Moses himself was the first to try to hinder the revelation of God's Word. When he stood before the bush that

burned without being consumed, God said to him: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Ex. 3:7-10).

Feeling quite inadequate to perform this gigantic task God had chosen for him, Moses sought to escape from his responsibility with these five excuses:

1. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3:11).

2. "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" (v. 13).

3. "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Ex. 4:1).

4. "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue" (v. 10).

5. "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (v. 13).

To all these excuses God had a ready answer. He had chosen the right man for the task, and He would not be thwarted in His determination that His people should be set free. The succeeding story of the deliverance God wrought through the hand of Moses proves God's choice was the best. Moses stood, stalwart and sometimes alone, against all that his enemies and friends could devise against him. The magicians in Pharaoh's court, the thrust of Pharaoh's army at the very beginning of the deliverance, the constant and often menacing complaints of the Israelites, the insurrection of Korah and his band, the antagonism of Miriam and Aaron—all these could not break the determination of the man of God; all these proved that God's choice of a leader for His people was a wise choice.

This wise selection of a leader who had been brought up in the courts of Pharaoh provided God with a man of letters—a man who could record the daily occurrences of the Israelites' journey and who could record the laws of God spelled out for His people.

The forces of evil converged in King Saul to try and stop David from becoming king in Israel. Of course, if Saul had succeeded, men would forever have been deprived of the beauty and truth of David's psalms.

Job's problems were multiplied when his wife, doubtlessly bereaved over the loss of her children and all their substance, chided the patient man with these words, "Dost thou still retain thine integrity? curse God, and

die" (Job 2:9). Shortly thereafter, his three so-called friends accused him of being self-righteous. Job's patience was tested to the breaking point, yet his integrity remained. God Himself attested this fact. To Eliphaz He said, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath" (Job 42:7).

Jeremiah's faithfulness in prophesying against Jerusalem and its inhabitants incurred the wrath of the military leaders, and they tried to have him executed. He was branded a traitor because he warned the people that they would die if they remained in Jerusalem, but that if they surrendered to the Babylonians and went into captivity, their lives would be spared. You can easily see how this would upset the defenders of the city. Jeremiah was apprehended and cast into a dungeon where "there was no water, but mire: so Jeremiah sunk in the mire" (Jer. 38:6). This was not the only trouble he had, but from all his problems God saved him that the book bearing his name and the Book of Lamentations might be written for posterity.

Daniel was cast into a den of lions because he refused to honor the decree of King Darius. The decree made it unlawful for anyone to petition any god or man, other than Darius, for thirty days. Daniel knew the decree had been signed and he wilfully disobeyed it. The penalty was meted out, but the lions refused to harm the faithful prophet. Daniel's enemies—God's enemies—received the fate they had intended for Daniel. The Book of Daniel stands as a tower of strength with a spotlight shining to our day and beyond, even to the Kingdom of God.

Saul of Tarsus played havoc with the early church, yet was chosen to be one of the most faithful of all God's prophets. After his conversion and subsequent sermons in the city of Damascus, "the Jews took counsel to kill him. Then the disciples took him by night, and let him down by the wall in a basket" (Acts 9:23, 24). Many times thereafter, whether in Jerusalem or in remote places in the earth, "the Jews took counsel to kill him." This constant danger became so much a part of the life of Paul the Apostle that he wrote the Corinthians, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11:24-27). Yet the Lord was with him and, as a result, we are privileged today to learn much about Christianity from his writings. He authored more than half of the New Testament. (Please turn to page 13)



# DEALING WITH SIN

By Pastor J. R. LeCrone  
Fredericktown, Missouri

WHEN Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers, hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:10, 11).

There is a vast difference between refusing to condemn a sinner, and placing a stamp of approval upon his sinful deeds. The scribes and Pharisees had dragged before Jesus a woman, taken, they declared, "in adultery, in the very act." Jesus wrote upon the ground with His finger, and then challenged her accusers with the words, "He that is without sin among you, let him first cast a stone at her." Convicted by their own consciences, her accusers slipped shamefacedly away. It was then that Jesus assured the woman that He did not condemn her either, but commanded her to cease from her sinful ways.

Many misguided people have used this incident to argue that, since Jesus did not condemn the woman, her sin is to be regarded as only a minor one, not worthy of condemnation. Attempts have also been made to apply

this principle to other types of sin. This, however, is the attitude of ignorance rather than of enlightenment.

Of course Jesus did not condemn her! It was neither necessary nor a part of His work at that time! "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). Both the woman and her accusers were already condemned by God for their sins. What was required was not further condemnation, but deliverance from their condemned state!

It is even so today. Jesus does not condemn us for our sins. It is not necessary because our sins have already brought condemnation upon us. But He most emphatically does not approve them either. What He does is to offer us a way whereby our sins may be forgiven and the condemnation revoked. To all who find themselves in this blessed state of being delivered from condemnation, He commands, "Sin no more."

## *Transgressions Blotted Out*

"I have blotted out, as a thick cloud, thy transgressions,

and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. 44:22, 23).

In the quotation from Isaiah, it is very evident that, though the Lord assured the people of Israel that He had blotted out their sins, it was necessary that they should return to Him in order to take advantage of this blessing. It was not to be something that He would force upon them against their will.

Jesus pointed out to His disciples how this blotting out of sins would be accomplished, and broadened it to include the Gentiles as well as Israel when He said, "This is the blood of the new testament, which is shed for many for the remission of sins."

He made it clear that this remission of sins is not something that is forced upon anybody. By His death, He provided a means whereby the sinner might return to God. Whether or not the sinner does so is his own choice. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Luke 16:16).

### *Whiter Than Snow*

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51:1-10).

For many centuries snow has served as a symbol of the ultimate in purity. Men have never ceased to be entranced with its ability, quietly to transform a filthy and ugly view into a scene of wondrous beauty and cleanliness. Small wonder that the heart and spirit, once deformed and filthy as a result of the influence of sin, but made pure and beautiful by the transforming power of our forgiving God, should suggest the snow.

If, however, you have ever been in the heart of a large industrial city a few hours after snow has ceased to fall, you know how the pure whiteness of the snow emphasizes impurities that soon begin to settle upon it, and makes us unpleasantly aware of contaminations that we had

scarcely noticed before. Filthy snow impresses us as being even more revolting than the filth apart from the snow.

Nothing can be more beautifully transformed than the life of a sinner who has repented and been cleansed of his sins. By the same token, unclean thoughts and habits, that previously seemed scarcely worthy of consideration, emerge as unclean and ugly blotches, which stir within us a feeling of revulsion. Because they mar the beauty of our spiritual cleanliness, they will continue to spoil our joy in our new life until we eliminate them—or until our lives become once more so contaminated with sin that they are no more noticeable and our last condition is worse than before our cleansing.

The Christian who reaches the point where evil thoughts and deeds blend so imperceptibly into the general trend of his life as to be hardly noticeable is in a sorry spiritual condition. If such blots upon his Christianity disturb him because they contrast so strongly with the purity to which he has become accustomed, let him rejoice, and set about the difficult but rewarding task of eliminating them.

## **? ? Questions for You ? ?**

*By Wesley Price, Gastonia, North Carolina*

**R**EADER, do you believe that you are immortal by nature—that you have an "immortal soul"? Why do you believe it? Do you believe it to be a Bible doctrine? But why? Have you ever found such a statement in the Bible? Can you give chapter and verse? Is the foundation of your faith the Word of God or the words of men? Do you know that the terms "immortal soul" and "immortal spirit" cannot be found in the Bible? Did you ever search the Scriptures to see if this is true? If you have never done so, will you do it now? If you cannot find it in the Bible, have you any right to call it a Bible doctrine?

If the Bible does not mention the existence of an "immortal soul," how do you know there is such a thing? Did you ever see one? Do you know anybody who has? If everyone is immortal by nature and has an "immortal soul," is it not strange that the Bible does not say so? Is it not stranger still that the Bible contradicts such a theory and calls man "mortal"? Do you not believe God capable of describing the man whom He made? Do you believe what He says? Can you afford to accept the teachings of men if they contradict God's Word? Do you know the meaning of the term "immortal"? Do you know that it means "not subject to death"; "not destined to die"? Are not people dying everywhere? Are they then immortal?

Is there any Bible proof that a part of man is alive after he has died, and while he is dead? Where, in the Bible, does it say that the dead are alive? If they are dead, how can they be alive? Can a man be literally dead, and alive at the same time? Do you not know that death does not begin until life ends?

Do you know the term "immortality" is found in the Bible only five times, and that it is never applied to man before the resurrection of the dead? Did you know that the term "immortal" is found in the Bible but once, and is then applied to God? Do you know that the life and immortality that Jesus Christ brought to light through the gospel is by a resurrection from the dead? Do you know that the Bible teaches all future life for the dead depends upon the resurrection—the reliving of the dead?

Do you believe that the real man is not the body but something dwelling within the body? Do you believe that death is the separation of "soul and body," and that after death you will continue to live on without a body? Why do you believe it? Would you really be anybody without a body? Is not a body necessary to make you somebody? If you can live without a body, do you not think it strange you ever had a body? Can you afford to make void the Word of God by traditions of men? If

*(Please turn to page 13)*

# God's Promise to David

By James Mattison, Hammond, Louisiana

**T**HE GOD of heaven has authorized His Son Jesus to be the King of the earth when He comes again. Jesus, in turn, has authorized His people to reign with Him a thousand years upon the earth. The basis for Jesus' right to rule is the Davidic covenant, a covenant God gave to David almost three thousand years ago.

We are vitally interested in the Davidic covenant because one Bible promise is that if we suffer, we shall also "reign on the earth" (Rev. 5:10). As with all of the great covenants, promises, and doctrines of the Bible which concern our eternal welfare, there is the truth, and there is the counterfeit, the false.

In Second Samuel 7:12-16 God said to David, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy *seed* after thee, which shall proceed out of thy bowels, and I will establish *his* kingdom. He shall build an *house* for my name, and I will establish the *throne* of his kingdom for ever. I will be his *father*, and he shall be my *son*. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

This everlasting, unconditional covenant that God made with David emphasizes five great points, and they all pertain to Jesus Christ, David's son. The five points are these: David's seed, the seed's kingdom, the seed's house, the seed's throne, and the father-son relationship between David's seed and Almighty God.

God once had a kingdom in the earth. It was called "the kingdom of the Lord over Israel." At the end of David's life, David said to his people, "Of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5). In other words, God had chosen Solomon to sit on God's throne on earth. This is so stated in 1 Chronicles 29:23, "*Then Solomon sat on the throne of the Lord* as king instead of David his father, and prospered; and all Israel obeyed him." Solomon sat on the throne of the Lord.

Now let us notice that God has two thrones; the throne on which He rules, which is in heaven, and a throne on the earth. Solomon sat on that earthly throne of God. That is the throne which is promised to Christ. Jesus distinguished between the two thrones of God when He

said, "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in *his throne*" (Rev. 3:21). "My throne" and "his throne" here mean God's throne.

This covenant that Jesus will one day occupy David's throne, or God's throne on the earth, is as sure as day and night. It is recorded in Jeremiah 33:20, 21: "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." A son of David is to occupy God's throne on earth in the days of the Millennium. This will be our Saviour Jesus Christ.

There is no throne of God on earth today. God discontinued it for a time because Solomon's descendants were so sinful. This is recorded in Ezekiel 21:25-27. "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Here, when God removed the throne from Israel's wicked king, is the promise that that throne and kingdom would be no more until the One came whose right it was to take that throne and kingdom, and *then* God would give it to Him.

It is significant that the major message the angel Gabriel delivered to the virgin Mary was the message that her son-to-be would be the seed of David who would inherit the throne of David, or God's throne on earth. Gabriel told Mary two things: that she should call her child "Jesus" and that her child would be given the throne of David and would rule Israel forever. The angel said, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Notice that four of the five points in the Davidic



covenant are mentioned here: David's seed, Jesus Christ; His kingdom; His throne; and the father-son relationship between Jesus and God. The only part not mentioned is the seed's house which was to be built. This refers to the church and is mentioned all through the New Testament. So Jesus Christ fulfills all the requirements of the Davidic covenant and it is His right to take the throne of David as His throne when He comes again.

Twice Jesus mentioned the *time* when He would take this throne of God on earth. Once was in Matthew 25: 31, when He said, "*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.*" When the Son of man shall come, then shall he sit upon the throne. The second time was in Matthew 19:28, when Jesus said, "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." He was speaking to the faithful apostles of that day. This "regeneration" is the day for which we look, friends. Christ's day will begin when man's day ends.

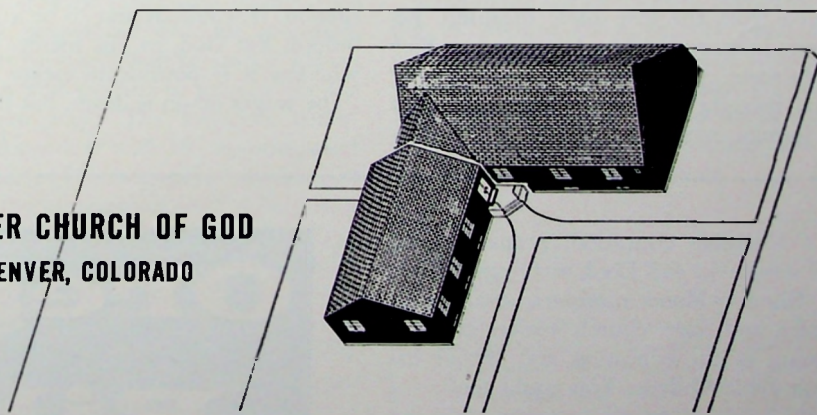
The reign of Christ on earth is not limited to Israel alone! David himself recorded in Psalm 72 that "all kings shall fall down before him: all nations shall serve him." David also said that Jesus "shall have dominion . . . from sea to sea, and from the river unto the ends of the earth." So Jesus shall be King of the earth, and shall sit upon

God's throne on the earth. His right to rule was prepared long ago by His Father in the Davidic covenant. Now He has promised His own that they shall rule with Him on the earth in God's Kingdom. Since He has the right to rule, He can delegate authority to others also.

The Bible promise is, "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). If the saints shall judge the world under Christ in the age soon to come, why should we be alarmed at the Cuban crisis? or the Berlin crisis? or the Laos crisis? Friends, this world is going to destroy itself. God has foreseen it. No power on earth can stop it. The people of the earth have departed from God. There are only a handful of God's people left, and very few of them are in power in the governments of this world. The powers of the world are gathering for the last great battle. We do not know when it will come. The only way that the end of the world could be prolonged would be for earth's people to turn to God, but this they will not do.

Because sin reigns, God's judgment must come. This world must pass away. The Kingdom of God must come. Jesus Christ shall straighten all things out. If we put our trust in Him today, we shall rule the earth with Him tomorrow. Put no trust in man. Our trust must be in God and in His Son Jesus. There is no fear for the Christian, for he knows what his Lord has promised him—the right to rule the earth when his Lord returns.

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# WHERE IS HEAVEN?

By Harvey Bailey, From "Glad Tidings," Essex, England

THE Roman Catholic Archbishop of San Francisco was asked recently by a local court to pinpoint the physical locations of heaven and hell. The archbishop, the Rt. Rev. Joseph T. McGucken, refused to answer.

The question was asked in a suit filed by Mr. Vincent Hallinan, a lawyer and former candidate for the United States presidency. At issue is the will of Mr. F. Supple, who left to the church an estate of \$63,000. A disinherited heir contends that Mr. Supple was promised a place in heaven by the church. Mr. Hallinan argued that this is fraud, because there is no heaven, and that, even if there were, the church does not know where it is located. Superior Judge Byron Arnold said that he wanted to "contemplate a while before deciding whether to order the archbishop to answer the questions."

### *Traditions Versus the Bible*

Presuming that the learned judge, after due contemplation, requires an answer of the archbishop, we make bold to assert that it will be indeterminate and unscriptural. Why do we say this? Because, for one thing, the teaching of the Roman Catholic church is not in accordance with the Bible. As Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." Now these "commandments of men," or traditions of men, have turned the teaching of heaven and hell into something quite removed from the true Bible meaning. Belief in man having an immortal, never-dying soul—which is still the basic doctrine of the majority of professing Christian sects—has brought with it the erroneous idea that, at death, the human personality goes to either heav-

en or hell—depending on the life led while on this earth.

The Roman Catholic church has even gone further in asserting that there is an intermediate place, purgatory, where it is possible for souls to be "purged" of any sins then remaining and, by prayers of the church (requiem masses), sent on their way to heaven. There is, of course, no mention of any such place in the Scriptures.

Bearing all this in mind, it is surely not unreasonable for any person to ask where these places are located. They might even be tempted to seek assurance that any promises or guarantees made by any church concerning the destiny of any individual at death are, in fact, carried out. This line of investigation would inevitably bring in its train a series of doubts. Such doubts would be endorsed, underlined, and emphasized by reference to the Holy Scriptures.

### *What Jesus Said*

Let the Scriptures speak for themselves. "No man hath ascended up to heaven" (John 3:13). "David is not ascended into the heavens" (Acts 2:34). "The living know that they shall die, but the dead know not any thing" (Eccl. 9:5). "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish" (Psa. 146:4). "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). Why is this? "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). This is why "in Adam all die," as Paul puts it.

This profound principle applies to us all *without exception*. It would appear to be a gloomy, fateful prospect indeed. Yet God, in His mercy, has provided the means whereby it is possible to escape from this predicament. "The wages of sin is death, but the gift of God is eternal

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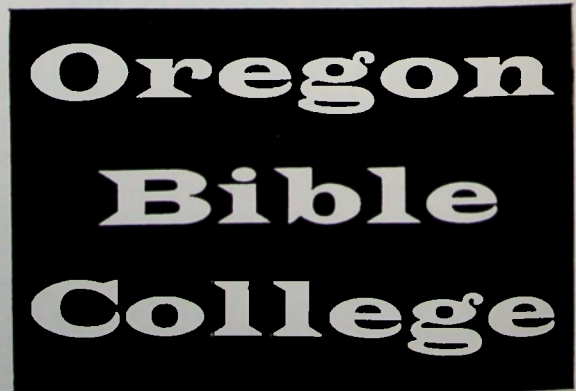
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# "Leaving Us an Example"

By the late G. J. Gordon

*Christ "suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).*

THE Apostle Peter, writing about the Christians' hope, the trial of our faith, and the end of our faith—even the salvation of our souls—and about our service to God, said, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Pet. 2:19). Peter then presented Jesus as an example for Christians to follow, saying: "Christ also suffered for us, leaving us an example that ye should follow his steps" (v. 21).

The question arises, Should we do the things He did, though they eventually led to His suffering? or should we try to avoid the things He taught and practiced, that we might escape persecution. Examine Jesus' ministry to see which line we are following in our service to God.

At a very early age, Jesus realized the importance of being about His Father's (God's) business—that being the basic theme of the teachings of Jesus. He taught, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

When Jesus began His public ministry, the theme of His preaching continued the same, preaching "the gospel of the kingdom of God" (Mark 1:14), and saying, "Repent ye, and believe the gospel" (v. 15). He promised, "He that believeth and is baptized shall be saved" (Mark 16:16). Jesus taught men and women to prepare for the Kingdom of God and to pray, "Thy kingdom come" (Matt. 6:10). He spent forty days with His apostles, after His resurrection and prior to His ascension, "speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Afterward, from heaven, Jesus sent a message and "signified it by his angel unto his servant John" (Rev. 1:1), informing both of the time and place of the Kingdom. John prophesied, "The seventh angel sounded," this being at the last trump of 1 Corinthians 15:52, announcing, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Further prophesying, John said: "The nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (v. 18). This thought compares well with the Apostle Paul's words in 1 Corinthians 15:50-58, informing how the dead shall be raised incorruptible at the last trump and the living faithful shall be changed to im-

mortality. All these texts harmonize with the teaching of Jesus: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Jesus' plain and positive teaching about His coming to establish the Kingdom of God is an excellent example of the message that should be taught today.

Jesus' life, too, was an example to us in that He committed no sin. Jesus taught, "Whosoever committeth sin is the servant of sin" (John 8:34), and, "No man can serve two masters" (Matt. 6:24). The only conclusion is that one cannot serve sin and God, too. Our Lord, though tempted, served only God, "leaving us an example."

Jesus used the Scriptures to rebuke religious leaders for their "vain worship," and "teaching for doctrines the commandments of men" (Matt. 15:9). Jesus always spoke God's Word, which He said "is truth" (John 17:17), though it caused the world to hate Him (John 17:14). His preaching of the Scriptures led His opponents in their seeking to kill Him—"a man that hath told you the truth" (John 8:40).

Jesus made use of every opportunity as it came: teaching in villages, cities, on the road, in mountains and plains, in ships, synagogues and the temple, in homes of sinners, and with His personal friends in their homes. We cannot do more. Should we be satisfied doing less? Jesus' message is no more popular now than it was then, but He has left us an example.

## ANYWAY, THEY WERE HONEST

A school inspector, to get an idea of the standard of teaching, entered a classroom while the lesson was in progress and decided to ask some questions. Calling on one small boy, he asked, "Who broke down the walls of Jericho?" The boy answered, "Not me, sir!" The inspector turned to the teacher and asked, "Is this the usual standard in this class?" The teacher replied, "The boy is usually quite honest, so I believe him."

Leaving the room in disgust, the inspector sought out the headmaster and explained what had transpired. The headmaster said, "I have known both the teacher and the boy concerned for several years, and I am sure neither of them would do a thing like that!"

By this time the inspector was furious, and reported the incident to the director of education. The director said, "I feel we are making a mountain out of a molehill in this case. I suggest we pay the bill and write the whole thing off."



# The Pulpit and the Press

Brief Messages for Busy People



## CHEERFULNESS

Cheerfulness is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go. Sometimes we look into the face which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no generosity in the nature. The whole character is as cold as an iceberg.

Again, we meet a face so bright, smiling, cheerful, and happy that one glimpse of it does our hearts good, and is like an inspiration to us, and we feel more cheerful ourselves. If we possess a hopeful spirit it will enable us to discern the silver lining of the darkest cloud, behind which shines the light of divine promise and help.

## THE "IF" IN TITHING

By Mrs. Rosalie Ficken

Not long ago a member of our church received a long distance call from a relative who was not a member, but whose parents had been until their death. During the conversation the caller boasted of their financial security. They owned their own home, free of debt, had two substantial savings accounts in two separate banks, and they also had their social security check, as the husband was retired. Added to that was the income derived from a part-time job bringing in the limit allowed him as a retired worker. The interest on the savings was extra. Having finished her monologue, she asked if the member didn't think that they were "sitting pretty"?

The member of our church was one of a small group endeavoring to build a new church, and had at that time almost completed the basement. Having been brought up to date on the progress of the church building (per request), the caller asked the church member if she had been noticing the crossword puzzle in the two leading daily papers in the city. She went on to say that she made it a practice of working them every day, and she wanted the member to pass the word around to the other members that when and *if* she won anything she intended giving something from her winnings toward the new building.

This person was probably sincere, but her attitude toward giving typifies the manner in which so many people treat the subject of tithing. When we are asked to give a

tenth of our income, it does not mean a tenth of what is left after our own needs are taken care of. Nor does it mean a tenth of some extra bonus the boss might give us, or an unexpected inheritance or windfall that we have. It means just what it says: "a tenth of our income." Malachi taught that withholding tithes was equivalent to robbing God. (Mal. 3:8, 11.)

So strict was the law of tithing that in New Testament times the Pharisees tithed even garden herbs. (Matt. 23:23.) What a contrast was this person's view of tithing, or giving, compared to the widow who gave all she had!

"Give of your best to the Master" does not mean giving Him the chaff from the grain after it has been threshed and stored in the storehouse, or what is left when all your personal wants have been taken care of.

## JUDGMENT AT THE HOUSE OF GOD

By Pastor Francis E. Burnett

*"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"* (1 Pet. 4:17).

"Judgment" is a word and time that few seem to fear. Men and women who have heard the truth and accepted it, and then have neglected their "service," and even turned away, seem to have no fear. But Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind" (John 9:39). Again He said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

When one accepts Jesus as his Saviour, that one *must* come out of the world. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). We cannot "prove" the will of God in us if we do the things which are against God. Many who call themselves Christians try to live the life that Jesus said *could not be done*. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Yet, when the pastor or a church leader tries to warn

one of sin and the "error of his way," he is "meddling, and should tend to his own business." James wrote, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19, 20). Jude 23 reads, "Others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." The pastor and other Christians are obligated to *warn* people that they "fall" not "into the hands of the living God."

#### A MAN'S PRAYER

"Teach me that sixty minutes make an hour, sixteen ounces a pound, and one hundred cents a dollar. Help me to live so that I can lie down at night with a clear conscience and unhaunted by the faces of those to whom I may have brought pain. Grant that I may earn my meal ticket on the square, and in earning it I may do unto others as I would have them do unto me.

"Deafen me to the tingle of tainted money. Blind me to the faults of other fellows and reveal to me my own. Guide me so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic so as to be considerate of old age. And, come the day of darkening shades, make the ceremony short and the epitaph simple: 'Here lies a man.'"

#### WHERE IS HEAVEN?

(Continued from page 10)

life through Jesus Christ our Lord." "This is the promise that he hath promised us, even eternal life." "Jesus Christ hath abolished death and brought life and immortality to light through the gospel."

It is clear, then, that hope of a future life—in fact, endless future life—depends upon fulfilling certain conditions laid down by God. These conditions can be fulfilled only through Christ, only by being associated with Him, and only after having arrived at the *truth* of the gospel. We shall then also realize that "the heavens, even the heavens, are the Lord's; but the *earth* hath he given to the children of men." "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited."

So, we do not have to look very far for the location of God's future Kingdom; that is, if we go to the Scriptures. It is this very earth in which we are now living, but it will be governed in a very different manner. For under the rulership of Christ, the anointed One, we are told that righteousness, justice, peace, and quietness will

be some of the features to be enjoyed. Then, only after Christ's Millennial reign, will God's Kingdom in its fullness be established, when God will "be all and in all," when there will be no further need for an intermediary between Him and man. This is the true understanding of the Kingdom of God, or Kingdom of Heaven.

What of the "other place"—*hell*? The Scriptural meaning of this place is the *grave*, and, unless we come out of the condition of condemnation in Adam and become associated with "life" in Christ, this (the grave) is our final and abiding end. "I am he that liveth and was dead, and, behold, I am alive for evermore. Amen; and have the keys of hell [*hades*, the grave] and of death" (Rev. 1:18).

#### QUESTIONS FOR YOU

(Continued from page 7)

what you teach cannot be found in the Bible, how can it be a Bible doctrine? If you believe contrary to the Bible, do you not believe false doctrine? Do you want the truth? Do you answer, "Yes, but what is truth?" Do you know that Christ said of God's Word, "Thy word is truth"? Then is it not clear that all teaching that is contrary to that Word is error?

Are you honest if you teach for truth what you know is error? If you profess to be a teacher of Bible doctrine and yet are not quite sure what the Bible teaches, is it not your business to find out before you attempt to do any more teaching? Can you afford to teach error? Do you not realize that God will hold you accountable in the judgment for what you teach? Do you believe the truth to be important? Do you want to know the truth? Will you search the Word of God for it? Will you accept and teach it, regardless of what men say? Will you do it now?

#### SCIENTIFIC SUPPORT FOR THE BIBLE

(Continued from page 5)

So the testimony of both Old and New Testament prophets, wise men, and writers is confirmed to us today because God saw fit to preserve their lives until they had faithfully recorded a message for posterity—a message that resounds with warnings against God's enemies and those that would destroy the faith of any who believe in Him, and a message that rings with unashamed joy at the proclamation of the gospel story. Truly, we have much for which to be thankful in the fact that the Word of God has been presented to man.

(In the next issue, the Lord willing, we will continue a study of "Scientific Support for the Bible," beginning with point 2, "The Drive to Annihilate the Bible.")



By Paul Hatch

### THE THIRTY YEARS WAR, A.D. 1618-1648

The events that led up to the eventual incident and the opening of hostilities of the Thirty Years War were primarily political. On the death of the old Emperor Rudolph in A.D. 1612, his brother Matthias, who was king of Bohemia, became the emperor of the Holy Roman Empire. Matthias, however, was getting old and the Austrian princes, desiring a more vigorous man at the helm, put forth Ferdinand of Styria as successor to Matthias on the thrones of Bohemia and Hungary. Ferdinand was an ardent Catholic, with Jesuit zeal for the Catholic cause. He had been educated in one of the Jesuit schools and was felt quite qualified to succeed Matthias when he should die. Bohemia was predominantly Protestant at the time and the Protestant nobles feared for their fortunes, as well as their religion, upon this presentation of Ferdinand by the Catholic league. They, in turn, put forth Frederick, Elector of the Palatinate. The league had its way, and Ferdinand was elected to be the king of Bohemia, which included also Hungary.

A year passed and the Protestant nobles became more restive of the contempt of the councilors of the king in ignoring and neglecting most of the religious, social, and political needs of the people of the realm. Eventually, the nobles took it in hand to approach the governing body of the king and his cabinet of councilors for a redress of grievances. They had determined to use violence if their demands were ignored or treated with contempt. They forced their way into the apartments of the councilors in one of the castles of the city of Prague, but found only two of the councilors present with a secretary. The emperor and the king were away in Hungary at the time and the chief councilor was not present. Their demands were not entertained by the two councilors so, with their secretary, they were thrown from a window into the moat below. The indignity was not fatal, but it was the climax of pent-up feeling and the incident opened up all the baseness and depravity that human nature can muster. Self-restraint was to almost totally disappear. The savagery of the remotest conception was to appear among men who deigned to call themselves Christians. The regular conduct and procedures of war were to be completely ignored by the armed forces. Millions of lives were to be affected and sacrificed. The holocaust of lives was appalling. The winds of hate from this conflict were to blow even into our times. All of this because a few men in Augsburg in 1555 sat around a table and attempted to settle and arrange a truce or peace between Catholics and Lutherans with the expression, *ejus regio, ejus religio* — the regional ruler to determine the religion of his subjects.



## Churches IN THE News

### CALENDAR OF EVENTS

- July 16-21—Annual Illinois State Conference, Oregon
- July 21-28—Virginia State Conference, Maurertown. C. E. Randall, guest speaker
- August 4-9—Church of God General Conference, Camp Alexander Mack, Milford, Ind.
- August 9-15—National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 10-18—Iowa State Conference, Waterloo
- August 17-25—Annual Missouri Conference, Morse Mill. Paul Shaw, guest speaker
- August 18-25—Central High Plains Conference, Holbrook, Neb.
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

### "THE NATURE OF JESUS CHRIST" A BIBLE DIGEST TRACT

This booklet by Pastor Hollis Partlowe is a positive presentation of the nature and unique position of Jesus Christ in relation to God. A good tract for those who have problems with the trinity heresy. Order from The Restitution Herald at 10 cents each, plus postage.

### CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker

### HERALD RECEIPTS

Sterling Russell; Russel Thoms; Mrs. J. E. Waterman; Mrs. Ethel Ealy; Mrs. Olive Deek; Mr. & Mrs. Martin Bottolfs; W. E. Boyer; Mrs. Arne Lunderby; Ward Countryman; Mrs. Harold Simpson; Mrs. Ivan S. Powers; Mrs. Ivan Mills; Vernon Nichols (2); Dale Wilson; Mrs. George Hutson (8); Mary A. Davies; David Stein; Mrs. Fred M. Brough; Mrs. C. R. Finch; Melvin Richardson; Billie A. Cooper; Lida M. White; Alfred & Flora Anthon; Mrs. Leora Antonides; Elaine Lapp (2); Laura Keenan; Clarence Carpenter; John Fauntleroy; Mrs. J. B. Gaspar; Thera Hammond; Myrtle M. Flink; Ira T. Ritenour; Elmer H. Magaw; Virda Sittler; Mr. & Mrs. John Huston, Jr.; Mrs. Mary Jackson; Theodore Rex; Mrs. Frank Holnett; Rosalie Richey (2); Arthur Otto; Mr. & Mrs. Lawrence Anderson; Mrs. Frances H. Booth; Delbert Stedman (5); Mr. & Mrs. Nelson Anthony; Mrs. J. A. Kitts; Gladys S. Lehman (2); Mrs. Wm. Driver; Mrs. Ernest McCorkle.

### HELP FOR CHURCH SECRETARIES

The following printed forms can be used by alert church secretaries to keep church membership records accurate.

Letter of Transferring Membership (30c per dozen) can be sent to the secretary of the church where a member is moving, or transferring.

Forms for Dismissing Members who are transferring membership; for receiving members who have transferred; and forms for asking a pastor in another locality to call on one of the members of your church who may have moved into his area. These forms are bound together in book form at 20c per book.

Order these forms from The Restitution Herald, Box 231, Oregon, Ill. Add 10c for mailing.

# **BEREAN**

# **YOUTH**

# **CONFERENCE**

Plans are now being made for the 1963 Berean Youth Fellowship Conference, August 9-15, 1963, at Camp Alexander Mack, Milford, Indiana. Several new and different features will be included in this year's camping program, so that even veteran campers will find new inspiration in the varied program.

Those going into the eighth grade, through age twenty-one are eligible to enroll. The tuition cost for the six-day camp is \$25.00, including the \$5.00 enrollment fee. The deadline for enrollments this year is July 20, and a \$5.00 penalty will be charged for late enrollments. This is necessary because the large number of campers expected means that more time must be allowed for processing enrollments and making the final plans for the Conference.

We expect at least two hundred campers this year. Because we will have the use of the entire facilities of Camp Mack, we can easily accommodate this many, and still carry on a full program of study, worship, recreation, fellowship, and counseling that will reach every camper.

Some of the classes planned for this year are: The Bible Teaches (Bible Doctrine); Parables of Jesus; Personal Ethics; How to Witness and Win; Last Day Prophecies; and The Christian Home. In addition there will be optional afternoon workshops on How to Teach; Program Planning; Talents for the Lord; Journalism; and Music.

Some of the counselors at this year's Conference will be: Dallas and Nancy Demmitt, Francis and Iris Burnett, Paul and Dolena Shaw, Richard and Jean Smith, Richard and Lois Worley, Richard and Martha Dick, Gene Stilson, Janet Turner, William Wachtel, Billie Kennedy, Jesse Pestle, James Mattison, Virginia Heinz, Kent Ross, and others.

The finals for the National Bible Quiz will be on Saturday. Other evening services will have films, a program from Oregon Bible College, a program by the campers, special music by the Conference choir, and gospel messages by Richard Smith and Richard Worley.

Another high point of this year's Conference will be the presence for a few days of Bro. Eleodoro Ortiguero, Church of God missionary leader in the Philippines, who will speak at one of the Sunday services, and who will be available to talk to campers about his mission work in the Philippines.

The Conference will again be under the direction of Bro. Dallas Demmitt, and we look forward to one of the best of all Church of God Youth Conferences.

Enrollment application forms will be available from Church of God ministers or youth leaders, or directly from the Berean Youth Department, Box 231, Oregon, Illinois.

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## **CAMP ALEXANDER MACK - AUGUST 9 - 15**

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# Literature of the Church of God General Conference

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July 30, 1963

*the*

# RESTITUTION

*Herald*

## POPE PAUL VI AND CHRISTIAN UNITY

(Page 4)

VOLUME 52, NUMBER 20

### ROSE-COLORED GLASSES

#### IN THIS ISSUE!

Scientific Support of the Bible

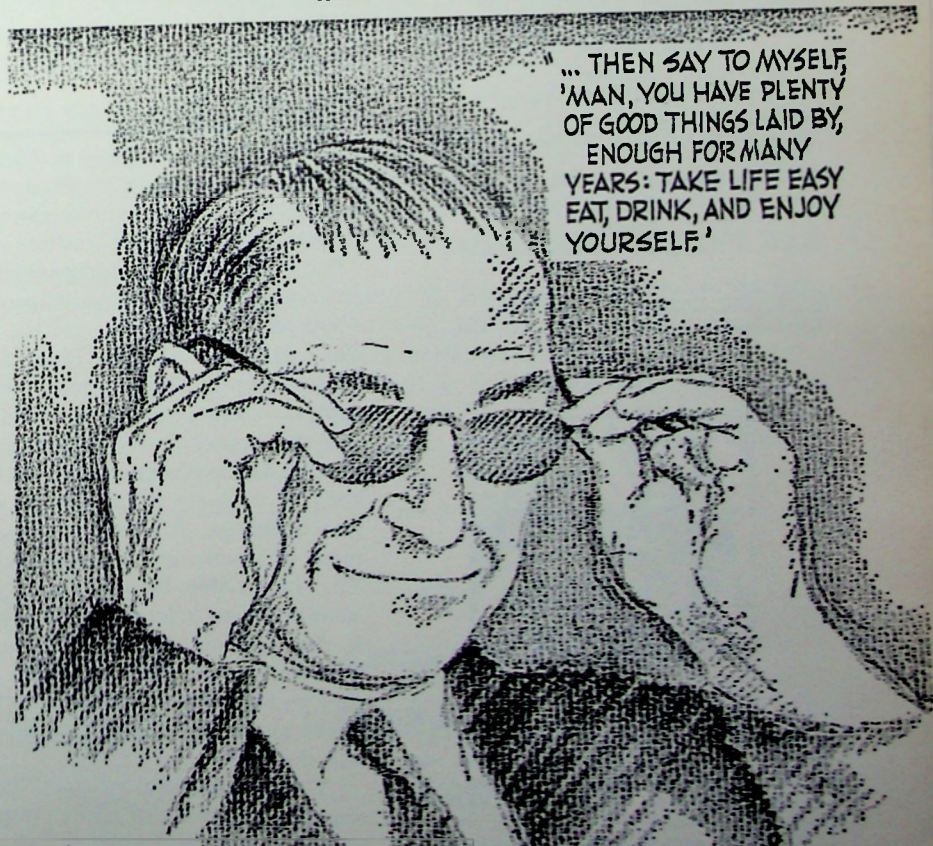
The Apostles' Creed

Adequate Caring

Stories to Grow On

The Pulpit and the Press

And many short features!



"... THEN SAY TO MYSELF,  
'MAN, YOU HAVE PLENTY  
OF GOOD THINGS LAID BY,  
ENOUGH FOR MANY  
YEARS: TAKE LIFE EASY  
EAT, DRINK, AND ENJOY  
YOURSELF.'

"BUT GOD SAID TO HIM, 'YOU FOOL, THIS VERY NIGHT YOU MUST SURRENDER YOUR LIFE; YOU HAVE MADE YOUR MONEY— WHO WILL GET IT NOW?' THAT IS HOW IT IS WITH THE MAN WHO AMASSES WEALTH FOR HIMSELF AND REMAINS A PAUPER IN THE SIGHT OF GOD." — LUKE 12:19-21 (NEW ENG BIBLE)

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

Subscription rate: per year, \$3.00; two years, \$5.00.

An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pa was waiting at the table while I opened a new loaf of bread. I sputtered, "Why, half of this loaf isn't even sliced!" Pa said, "Remember how you used to get your bread? Set the starter the night before, and work at it all next day? Seems you might at least be able to slice it now." Folks expect the preacher to hand out their religion to them from the pulpit these days, too, all ready—sliced, wrapped, ready for use.



# Editorials

Harold Doan  
Editor

## "SENSE OF DUTY LOST"—Eisenhower

Former President Dwight D. Eisenhower, in an address to the American Iron and Steel Institute, said, "We fail to do what we know to be our duty, not deliberately, but rather through subconscious desire to avoid extra effort or sacrifice, or to escape criticism and ridicule for supporting unpopular ideas." While Mr. Eisenhower was referring particularly to apathy of American people in regard to governmental affairs, his observation also covers the characteristic attitude of modern man toward many areas of life.

In the field of religious exercise this attitude also manifests itself. It is easier to be a spectator than a doer; easier to go along with the multitude than to take a stand; easier to tolerate error than to contend for truth; easier to give than to go; and most of us choose the easier course. These days of moral and spiritual lethargy can only lead to loss of liberty and life.

The admonition of the Apostle Paul to the Corinthians contains a special challenge for our times of lethargy: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

## MISSIONARIES IGNORE CITIES

Pastor Chester L. Marcus, Africa secretary for the Board of World Ministries for the United Church of Christ, is one of the few Negroes who hold important positions with national mission organizations. After a recent three-month survey of mission work in Africa, Pastor Marcus reported: "The revolutionary ferment which is shaping the future of Africa is taking place in urban centers, but Christian missions in Africa are predominantly centered in rural areas, and we have seriously neglected the cities." Because of this weakness, Christian missionaries have lost contact with the small group of "intelligentsia" which is leading the nationalistic revolt in Africa. "Although many of Africa's leaders were educated in mission schools, most of them are now outside the church," he said.

One of the weaknesses of the Christian church at home and abroad has been its tendency to be slow to change its program as times and circumstances change. It is slow to recognize the changes in society and the movement of people, and to keep itself flexible enough to meet these changes. The church often becomes rooted in a place and develops a great sentimental attachment to a locality, when it could do better work at another place. It often sets out on a program and doggedly stays with it, when the need has ceased or the potential is gone. In the United States the church has been slow to follow the people to suburbia, and then slow to follow them back to the inner city. In Africa it has been slow to follow them from the bush into the cities.

This possibility of weakness may call for each church to make periodic, objective appraisals of all its programs and functions to see if time, energy, money, talent, and physical facilities are being used to the very best advantage in the proclamation of the gospel.

## INDUSTRIAL CHAPLAINS

In an article for *Occupational Hazards*, of which he is an editor, J. Arlen Marsh interviewed several industrial and labor leaders in regard to the benefits and disadvantages of the industrial chaplain programs inaugurated by several American and Canadian firms.

These chaplains, who actually function more as counselors and pastors than preachers or leaders of worship programs, supply needs of employees which have beneficial results for the employees and for the company. In some cases, when the religious counseling has been available for employees who are troubled, grief-stricken, or have other personal problems, the changeover in the work force and the number of plant accidents has been drastically reduced. These company benefits are incidental to the services offered to the employees and their families in having a person to counsel with and talk to.

It is suggested by at least one union leader that the work done by the company chaplain could be as well done, or even better done, by the pastor of a local church to which the employee belongs. He thinks that these men working with their congregations can do more than a company-paid chaplain whose approach must be undenominational, and who thus suffers some handicaps as a result of his necessarily non-specific approach.

## TEEN-AGE DRINKING

A *Saturday Evening Post* article, "The Shame of America," stated: "Widespread teen-age drinking is a factor in juvenile delinquency that is little mentioned and often overlooked. Its cost to the nation may be difficult to estimate accurately either in dollars and cents or in broken lives, but it is there, nevertheless, in staggering proportions. It shows up ultimately not only as chronic alcoholism or drunken driving but as part of the nation's bill for vandalism and theft. It shows up in the large number of illegitimate births."

Judge Luther W. Youngdahl of the United States District Court in Washington, D. C., says, "Alcohol addiction is one of the most devastating factors contributing

to juvenile delinquency and the breakdown of the home. The real threat to our freedom comes from within—the deterioration of moral values, the failure to discipline ourselves to decent and healthful living."

Judge Herbert Schultz of Milwaukee, Wisconsin, which takes pride in being "beer-city," says, "Experience demonstrates that many illegitimacy cases are the result of drinking parties." He was deploring the huge amount of money being spent in his county for aid to dependent children. This has become a factor of concern in most branches of government.

Dr. Milford O. Rouse, President of the Texas Medical Association, sums up the matter by saying, "Beer drinking is the open door through which many young people enter to be forever shackled by alcohol."

In spite of these truths, many parents, even professing Christians, teach their children to drink at home under the misguided notion that they will thus protect them from the temptation of saloons.

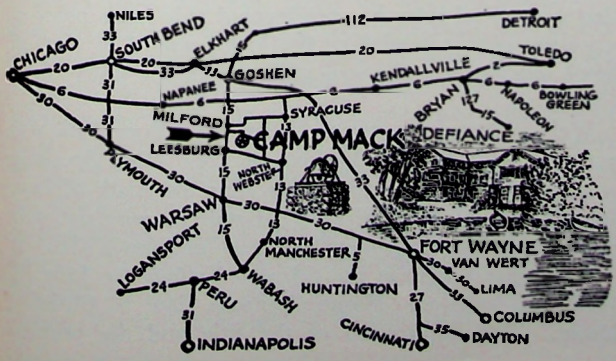
## RELIGIOUS EDUCATION

We have often been critical of attempts to secure tax support for private and parochial schools. We are therefore interested to report two quotations from the *Advent Christian Witness*, showing that there may be others having second thoughts on this subject.

Columnist Drew Pearson published a statement from Cardinal Cushing of Boston in regard to Catholic schools. The Cardinal is reported as saying that "Roman Catholics are about ready to throw in the sponge. We've built schools with slave labor and staffed them with priests long enough. It's about time we get back to the public school system."

Secretary of Health, Education and Welfare Anthony J. Celebrezze has said, "We cannot tax one group to promote the religious teachings of another group."

It will be a blessing if private schools stop trying to secure tax money and free government land and buildings, and if the government stops using public lands and tax funds to benefit religious groups.



**43rd ANNUAL  
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# Pope Paul VI and Christian Unity

By Pastor Edward M. Houser, *Flagg Center Community Church, Illinois*



**D**URING the month of June, 1963, the eyes of the world in general and of the Christian world in particular were focused on Vatican City, the international headquarters of the Roman Catholic Church. Much publicity and newspaper coverage was given to the illness and death of Pope John XXIII. An equal amount of attention was paid to the meeting of the cardinals of the Roman Catholic Church in the Sistine Chapel near St. Peter's square. It was in the Sistine Chapel that eighty Catholic cardinals spent two days of voting in electing a new pope—the man who was to become the official leader of the Roman Catholic Church. It was on Friday, June 21, 1963, at approximately 11:00 a.m., Italian time, that Giovanni Battista Montini of Milan, Italy, was chosen as the new pontiff.

The news from the Vatican was followed with great interest, and especially so after it became apparent that the illness of Pope John was quite serious. Many Protestants became somewhat perturbed as they noted the wide coverage the news from Rome was given in this nation's newspapers. Many began to wonder if the headlines and front-page stories were really justifiable as they continued to be placed before the public day after day. Some persons began to wonder if the news media were not perhaps overdoing it a little in their coverage of the events in Vatican City. Yet when one considers that what occurs in Vatican City has a great influence on at least a half billion persons in the world today (since there are approximately that many Roman Catholics in the world), then one can perhaps see why the newspaper publishers felt that it was important to give the papal affairs so much notice.

Pope John XXIII may well go down in history as one of the most influential popes in recent years. This statement is rather ironical when one considers that one of the apparent reasons for the election of Pope John on October 28, 1958, was that the cardinals had had much difficulty coming to a decision on a successor to Pope Pius XII. John XXIII was finally decided upon because of his great age. The general feeling at the time of his election seemed to be that he would not live long, and

thus would merely be filling the gap for a short time. Pope John XXIII surprised many persons with the strong stand he took on the need for social reform and by his calling of the second ecumenical council in the history of the Roman Catholic Church. Particularly surprising to many persons was John's invitation to many Protestant leaders to attend the council for Christian unity as observers. The only other ecumenical council had been open only to Roman Catholics. One of the avowed aims of Pope John XXIII was to bring unity to the Christian church by reuniting Roman Catholics and Protestants.

All evidence up to this time has pointed to the fact that with the election of Giovanni Battista Cardinal Montini, who has taken upon himself the name Pope Paul VI, there will be no lessening in the attempts to bring unity to the Christian world by reunification of Roman Catholics and Protestants.

In the past several years there has been a deepening trend in Protestantism toward unification into one body. There have been several mergers of large Protestant denominations in the past five years. There has been continued talk of further mergers within Protestantism. Roman Catholics and Protestants alike have spoken openly recently of the possibility of unity among all who call themselves Christian. Upon hearing of the election of Cardinal Montini as the new pope, Mr. Ben M. Herbster, president of the United Church of Christ said: "Those of us who are interested in the ecumenical movement and in the unity of Christ's church are greatly heartened that a cardinal who has represented this same point of view has been named. . . . We look forward to years of labor together for the strengthening of the unity of all Christians."

We have every reason to believe that Pope Paul will adhere closely to the objective of Pope John. Speaking at a memorial service four days after the death of Pope John, Cardinal Montini said, "It will be wise not only to remember, but to follow" the path of John XXIII.

A lengthy article in the *Chicago Tribune* on June 22, 1963, was entitled, "Name Commits Paul to Christian Unity." The implication of the title and the primary

theme of the article was that because the new pope had chosen the name "Paul" as his title, after the name of the Apostle Paul, he would of necessity be an advocate of Christian unity just as the Apostle Paul had been. The article said that the new pope picked the name "Paul" with that very thought in mind.

It is certainly true that the Apostle Paul had a great deal to say on the theme of Christian unity. "Be eager to maintain the unity of the Spirit in the bond of peace," he wrote to the Ephesians. The Apostle explained to the Christians at Corinth that "just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body [Jews or Greeks, slaves or free] and all were made to drink of one Spirit." In 1 Corinthians 1:12, 13, Paul wrote, "Each one of you says, I belong to Paul or I belong to Apollos or I belong to Cephas or I belong to Christ. Is Christ divided?" In 1 Corinthians 3, Paul made the following comments: "I planted, Apollo watered, but God gave the growth. . . . He who plants and he who waters are equal. . . . For we are fellow workmen for God."

Jesus touched on the topic of Christian unity in John 17. In His petition to the Father shortly before His crucifixion, Jesus prayed that His followers might be one as He and the Father are one. In John 17:23, John records the following words of Jesus: "I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."

It is unquestionable that the Scriptures contain many comments concerning the desirability of unity among Christians. Yet, with all of the recent strivings toward unification among Christians, there is need for much caution and for intelligent understanding of the topic. What did Jesus and the apostles mean to imply by their comments about unity among Christians? What do the religious leaders of the world, and particularly the Roman Catholic leaders mean when they refer to Christian unity? A solid reason for concern is that there seems to be a whole-hearted acceptance of and push for unification of the Christian world by the news media, with apparently no willingness to define the issues at hand.

When Jesus and Paul spoke of unity in Christianity they were not always talking about the same kind of unity. Probably what Jesus was referring to in John 17 was the need for Christians to be united in their efforts to complete the work which Jesus started when He was on earth. Jesus Christ came into the world to save sinners. (1 Tim. 1:15.) Jesus said that He had come into the world, not to condemn the world, but that the world might be saved through Him. Thus Christians are united as Jesus desires them to be when they share this common goal of bringing salvation to those who are lost in sin. When a person or group loses sight of this common goal, as some

modern theologians have apparently done, they are no longer united as Jesus desires them to be.

Jesus prayed that we might all be made one by the presence of the Holy Spirit in each of us. Only as we remain selfless can we be filled with the Spirit of God. Thus, when a person becomes wrapped up in himself, when his desires and motives become essentially selfish, that person fails to be unified with his fellow Christians in the sense that Jesus so earnestly prayed that we might be united.

The Apostle Paul wrote about several kinds of unity among Christians. In his comments in the fourth chapter of Ephesians, Paul seemed to be primarily concerned with the need for meekness and patience among the Christian brotherhood. He seemed to be concerned with the problem of exaltation of self and a lack of understanding of one another's problems. He pointed out the need for Christians to live together peacefully. There is no room for bitterness and strife among Christians. Certainly, we should all seek to be unified in a bond of peace characterized by an attitude of meekness and humility.

Paul was dealing with essentially the same need in the first few chapters of 1 Corinthians. Jealousy and strife had arisen among the followers of Christ in Corinth. When Christians cannot get along on a day-to-day basis without discord and arguments arising, they are proving themselves to be spiritual infants. When Christians begin to emphasize the importance of particular followers of Christ rather than Christ Himself, they prove that they do not understand the only possible foundation of Christian faith is Jesus Christ.

In 1 Corinthians 12, Paul taught that though we may have different gifts or abilities, yet we are all of importance to the body of Christ. Whether we are teachers, helpers, administrators, or whether we have some other spiritual gift, we are all members of the body of Christ. Paul seems to be teaching that though one might have a seemingly unimportant or unspectacular spiritual ability, nonetheless the importance of each one of us should be realized. No Christian should be considered not a member of the body of Christ simply because he lacks a particular gift or ability.

These, then, are some of the implications of the teachings of Jesus and Paul on the subject of Christian unity. All too often these portions of Scripture are lumped together in one tidy package in order that the idea of a single Christian organization might be more easily forced upon us.

What do the Roman Catholics mean when they refer to the need for unity in Christianity? As we read more and more in our newspapers and in our national magazines about the need for unity of Christianity, as we have more and more pressure in this direction, we need to inform ourselves concerning what it is that some are so desirous to lead us into. *(Please turn to page 13)*

## Scientific Support for the Bible - Part Two

# The Drive to Annihilate the Bible

### 2. The Drive to Annihilate the Bible

WE ARE considering in these articles ways in which the Bible has been attacked in various periods of man's history. The very fact that it engenders constant and unparalleled attacks upon its authenticity proves that it has a solid core, a sturdy foundation, a truth that remains a constant challenge to man. The fact that it has come through every attack unscathed and shining brighter than ever for the faithful proves that there is a magnificent God who stands behind its every truth, upholding it against every viciousness man devises to overthrow it.

We wrote in Part One about various attempts that were made to hinder the writing of the separate books of the Bible. Some of the obstructions came from within those who were inspired to write what was revealed to them; some opposition was external. Regardless of the origin and nature of the barriers, however, God was not to be restrained in His purpose. The Word was recorded, and we have it today.

Between the time John laid down his quill after completing the Book of Revelation and this day of ours, other influences were brought into sharp focus that threatened to annihilate the Scriptures of God!

During the Middle Ages the influences of evil reached out and struck at the minds of men. This period of darkness—though broken occasionally by a glimmer of enlightenment—lasted for approximately a thousand years, from 476 A.D. to 1453 A.D.

Jesse L. Hurlbut, in his fascinating book, *The Story of the Christian Church*, states, "The invention of printing called forth a herald and ally of the coming reform in the press. The discovery was made by Gutenberg, in 1455, at Mayence on the Rhine, that books could be printed from movable types, and with ease disseminated by the thousands. Before this invention, from the beginning of time, books had been circulated only as rapidly as they could be copied out by hand. *A Bible in the Middle Ages cost the wages of a working man for a year.* It is significant as showing the desire of that time, that the first book printed by Gutenberg was the Bible. The press brought

By  
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the Scriptures into common use, and led to their translation and circulation in all the languages of Europe. The people who read the New Testament soon realized that the papal church was far from the New Testament ideal."

With the dissemination of the Bible came knowledge of many subjects which the Roman clergy had kept secret for hundreds of years—either through its own ignorance or, what is worse, through a planned program of keeping the people in the dark concerning the wonderful truths of God's Word. No wonder the Middle Ages are also called the Dark Ages. When people could read for themselves Paul's admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), they could understand that study of God's Word is expected of every believer. The more they studied, the more restless they became because of the darkness in which they had been confined for so long.

They became dissatisfied with rigorous rituals and pious incantations when they read, "The just shall live by faith" (Hab. 2:4; Rom. 1:17; Gal. 3:11). Indeed, it was this very phrase that led Martin Luther to nail his ninety-five theses to the door of Wittenberg Cathedral on October 31, 1517. Thus was Protestantism born.

We do not mean by this that there was no faith during the Dark Ages. We believe God always has had a remnant to keep faith alive in this world of sin. When Elijah complained to God that "the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left," God stilled those complaints with these words, "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings 19:14, 18). We can be assured that God's Word was not without witness even in the dark days of the Middle Ages.

What light did filter through the Dark Ages was constantly under ferocious attack by the forces of darkness embodied in the papacy and clergy. Remember that a Bible in those days cost a working man his wages for a year! You know, then, that the Book of Books was precious in more ways than one to those who were privileged to own one, but it was not unusual for those copies of the Word to be confiscated by the ecclesiastical authorities and burned. Possessing a Bible in some places could only be done by breaking the law—for it was against the law to own a Bible.

J. A. Huffman, in his treatise "Biblical Confirmations From Archaeology," states, "During the Dark Ages the attack took the form of wholesale destruction. Satan sought to annihilate the Bible. Wherever copies of the Bible could be found they were destroyed. It was unlawful to possess a copy of the Holy Scriptures. Satan's tactic during the Dark Ages was Bible annihilation. But during these dark centuries God hid away, in a manner which I do not know, a large number of the copies of the sacred Scriptures. He hid them so securely that neither men nor devils knew where they were. They were kept by divine preservation. Then when the Dark Ages rolled away, God sent men here and there to discover copies of His Holy Book. This process of discovering copies of the Bible is still going on."

The drive to annihilate the Bible took a different tack after the invention of printing. Since the Book then was distributed on a wide scale—the price having dropped immeasurably since the days of the Dark Ages—wholesale confiscation and destruction for no apparent reason became too obvious a trick to regulate man's thinking in accordance with established dogmas. Thus a new attempt at suppression arose, which is point three in our study of Scientific Support for the Bible.

### 3. *The Claim That the Bible Should Not Be Translated From the Original.*

This argument was doomed to failure from its inception. It decreed the use of the Bible by everyone but those familiar with Greek and Hebrew, and, later, with Latin. God could not allow the argument to succeed. Dedicated men, willing to risk all their possessions and even their

lives to translate and print the Scriptures in the everyday language of the people, rose to the occasion and passed the Bible on to us. Heedless of personal safety, regarding not the imminent danger in which they placed themselves, trusting in God to an almost reckless degree (if, indeed, there can be such a thing as too much trust in Him who provided a means of salvation for men) these scholars applied themselves with true dedication to their tasks.

To mention only two of the many, we call attention first to Wycliffe. He was the first to translate the Bible into English, which he did in 1350. He translated it from a fourth century Latin version by Jerome, known as the Latin Vulgate. Huffman says, "So great was the opposition, and so heroic was the deed, in giving to the world the English Bible, that forty years after his death Wycliffe's ashes were dug up, and were scattered by his enemies upon the River Swift, and thus carried to the seven seas."

Second was Tyndale, who translated the New Testament from the original Greek and had it printed in 1525. To quote again from J. A. Huffman, "William Tyndale had set his heart upon the task of giving to the world the English New Testament, translated out of the original tongue. One day while he was in conversation with a Catholic priest, the priest declared to Tyndale that it were better for the people to be without the law of God than without the law of the pope, thus opposing the translation of the Bible into English. To this Tyndale replied, 'If God spares my life, I will make the plowboy know more about the Word of God than thou knowest.' He lived to do exactly what he said he would, but because of it he died a martyr in 1536."

Those men loved the Word of God as we have never loved it. They fought and died to give it to us, and we lay it on our shelves, seldom giving it a second thought. In all our pious platitudes about our great faith in God and loving devotion to His Word, were we put to the test as they were, we might soon find our faith like Jello left too long in a heated room.

Let us hold fast to this Word for which men have laid down their every ounce of energy, their joy and gladness, their hopes of brighter days—yes, and their very lives—and let us apply it rigidly to our lives, letting it guide us into tomorrow.

In this Word our Redeemer is pictured, holding out nail-scarred hands to us and pleading, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

(In the next issue, we will study point four, "The Charge That the Bible Is Historically Untrustworthy.")

# The Apostles' Creed

(In the Words of the Apostles)

By the late G. E. Marsh

**I BELIEVE** in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, our Lord: who was conceived by the Holy Ghost, born of the virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I BELIEVE in the Holy Ghost: the holy catholic church: the communion of saints: the forgiveness of sins: the resurrection of the body; and the life everlasting. Amen." (*Book of Common Prayer*—Protestant Episcopal Church.)

*I Believe.* "I believe" (John 9:38). The Apostle John so recorded the confession of another.

*In God the Father Almighty.* "One God and Father . . . Almighty" (Eph. 4:6). "There is but one God, the Father" (1 Cor. 8:6; the Apostle Paul). "Lord God Almighty" (Rev. 4:8; the Apostle John).

*Maker of Heaven and Earth.* "God that made the world and all things therein . . . is Lord of heaven and earth" (Acts 17:24; the Apostle Paul).

*And in Jesus Christ His Only Son.* "Thou art the Christ, the Son of the living God" (Matt. 16:16; the Apostle Peter). "The only begotten of the Father" (John 1:14; the Apostle John).

*Who Was Conceived by the Holy Ghost.* "Joseph . . . fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20; the Apostle Matthew).

*Born of the Virgin Mary.* "A virgin shall be with child, and shall bring forth a son" (Matt. 1:23; the Apostle Matthew).

*Suffered under Pontius Pilate.* "They led him to . . . Pontius Pilate. . . . When Pilate saw that he could prevail nothing . . . he delivered him to be crucified" (Matt. 27:2, 24, 26; the Apostle Matthew).

*Was Crucified.* "Was crucified" (2 Cor. 13:4; the Apostle Paul). "Was crucified" (John 19:20; the Apostle John). "Was crucified" (Matt. 28:5; the Apostle Matthew).

*Dead.* "I am he that liveth, and was dead" (Rev. 1:18; the Apostle John, quoting Jesus' words). "Christ died for our sins" (1 Cor. 15:3; the Apostle Paul).

*And Buried.* "He was buried" (1 Cor. 15:4; the Apostle Paul). "When Joseph had taken the body, he . . . laid

it in his own new tomb" (Matt. 27:59, 60; the Apostle Matthew).

*He Descended into Hell.* "He . . . spake of the resurrection of Christ, that his soul was not left in hell" (Acts 3:31; the Apostle Peter).

*The Third Day He Rose Again from the Dead.* "He rose again the third day" (1 Cor. 15:4; the Apostle Paul).

*He Ascended into Heaven.* "He ascended up on high" (Eph. 4:8; the Apostle Paul).

*And Sitteth on the Right Hand of God the Father Almighty.* "Jesus Christ: who is gone into heaven, and is on the right hand of God" (1 Pet. 3:22; the Apostle Peter). "Christ . . . at the right hand of God" (Rom. 8:34; the Apostle Paul).

*From Thence He Shall Come.* "Then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds" (Matt. 24:30; the Apostle Matthew). "Behold, he cometh with clouds, and every eye shall see him" (Rev. 1:7; the Apostle John). "We which are alive and remain unto the coming of the Lord" (1 Thess. 4:15; the Apostle Paul).

*To Judge the Quick and the Dead.* "He . . . is ordained of God to be the Judge of quick and dead" (Acts 10:42; the Apostle Peter). "Who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1; the Apostle Paul).

*I Believe in the Holy Ghost.* "Ye shall receive the gift of the Holy Ghost" (Acts 2:38; the Apostle Peter).

*The Holy Catholic Church.* ("Catholic" means simply "universal.") "Upon this rock will I build my church" (Matt. 16:18; the Apostle Matthew).

*The Communion of Saints.* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:26). "Not forsaking the assembling of ourselves together . . . but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25; the Apostle Paul).

*The Forgiveness of Sins.* "Him hath God exalted . . . to be a Prince and a Saviour, for to give . . . forgiveness of sins" (Acts 5:31; the Apostle Peter). "Thy sins be forgiven thee" (Matt. 9:2; the Apostle Matthew). "Through this man is preached unto you the forgiveness of sins" (Acts 3:38; the Apostle Paul).

*The Resurrection of the body.* "They . . . preached through Jesus the resurrection of the dead" (Acts 4:2;



the Apostles Peter and John). "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25; the Apostle John, quoting words of Jesus). "He preached unto them Jesus, and the resurrection" (Acts 7:18). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . The dead in Christ shall rise first" (1 Thess. 4:14, 16; the Apostle Paul).

*Amen.* "The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:21; the Apostle John).

#### *Origin and Value of the Apostles' Creed*

**S**CHOLARS are agreed that The Apostles' Creed is the oldest and most widely accepted outline of early Christian teaching outside of the New Testament. In slightly different forms, it has been in constant use for more than fifteen hundred years. The chief value of this ancient statement of faith lies in the fact that it provides a reasonably full and authoritative declaration of what the church has for hundreds of years looked upon as of first importance in Christian belief and teaching.

#### *Some Singular Omissions of the Apostles' Creed*

**D**ID NOT the Apostles believe in the trinity, the immortality of the soul, eternal torment for the wicked, and going to heaven at death for the righteous as Christian doctrines vital to salvation?

If the revered Apostles' Creed is what Catholic and Protestant churchmen declare it to be, a complete statement of all truth the Apostles regarded as absolutely essential, then there can be only one answer to these questions: *The Apostles did not believe in the trinity, immortality of the soul, eternal torment for the wicked, and going to heaven at death for the righteous* as first "principles of the doctrine of Christ," for not one of these doctrines is named, nor even suggested, anywhere in this time-honored document!

Singular, isn't it, if the Apostles, upon whose teaching the early church was built, believed these things that they did not include them in their Creed?

The Creed does more than to ignore the trinity. It emphatically denies it, for it draws a clear and sharp distinction between the Father and the Son; and belief in the Holy Spirit is placed far down in the Creed, out of all immediate connection with the affirmations concerning God the Father and Jesus Christ the Son. Its reference to God contains a direct quotation from Paul. "To us," he says, "there is but one God, *the Father*" (1 Cor. 8:6).

Hope for a future life, according to the Creed, depends upon a resurrection of the dead following the coming of Christ, and, consequently, not upon the pagan doctrine of an immortal soul going away to heaven at death.

The only reference to hell in the Creed refers to Christ,

the implication being that our sinless Saviour "descended into hell," but was not left in that reputed place of unending torment.

Let us not add to the simple faith of the Apostles ideas that are entirely out of harmony with it.

#### TWO AWFUL ETERNITIES

There are two days in every week about which we should not worry—two days which should be kept free from fear and apprehension.

One of these days is yesterday, with its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed forever beyond our control. All the money in the world cannot bring back yesterday. We cannot undo a single act we performed; we cannot erase a single word we said.

The other day we should not worry about is tomorrow, with its possible adversities, its burdens, its large promise and performance. Tomorrow also is beyond our immediate control.

Tomorrow's sun will rise either in splendor or behind a mask of clouds—but it will rise. Until it does, we have no stake in tomorrow, for it is yet unborn.

That leaves only one day—today. Any man can fight the battles of just one day. It is only when you and I add the burdens of those two awful eternities—yesterday and tomorrow—that we are liable to break down.—*Illinois Medical Journal.*

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## Adequate Caring

By Sterling Russell  
Cleveland, Ohio

**H**UMBLE yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Pet. 5:6, 7). "The Lord is good to all: and his tender mercies are over all his works" (Psa. 145:9). "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psa. 34:15).

"Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat" (Job 38:41). "He giveth to the beast his food, and to the young ravens which cry" (Psa. 147:9). "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26).

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psa. 103:13, 14). "We love him, because he first loved us" (1 John 4:19). "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "We have

seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4:14); "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

"Is there a God beside me? yea, there is no God; I know not any" (Isa. 44:8). "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). Throughout the Bible, the tender consideration and regard of our Most High God is made evident to all those who do His will while they have their being on this earth. How true it is that Almighty God really does care for the children of men!

These are the wondrous words of Jesus of Nazareth: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:12-14). "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

May we be mindful of Paul's words in 1 Corinthians 15:3, 4: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Paul also desired that the Ephesians might "know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

Similarly Paul wrote in 2 Thessalonians 2:16, 17: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." "Ye are Christ's; and Christ is God's" (1 Cor. 3:23). Their caring is adequate enough to grant eternal salvation and inheritance in the future Kingdom of God on this earth, after the return of Jesus, to all those who love them adequately also.

Consequently, dare we care enough to do these things from the heart? "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psa. 117:1, 2). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6, 7). "Seek ye out of the book of the Lord, and read" (Isa. 34:16).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4). The counsel of Jesus in Luke 12:31, 32 is confirmed everywhere in the Bible: "Rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In contrast to this, breathes there anywhere on earth today someone so lacking in commensurate caring for his Heavenly Father and His mediatorial Son, Jesus Christ, that he follows those things in the world of darkness and evil preferably? "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Psa. 10:4). Such as they seem to be unaware of Psalm 89:48 and 88:10-12: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah." "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

Such as they disbelieve Isaiah 45:5: "I am the Lord, and there is none else, there is no God beside me." They accept the trinity fable which, if true, instead of Mary giving birth to Jesus, she should have brought forth triplets; which should have existed in Palestine for over three decades, died on the cross, been buried in the tomb, and raised to endless life on the third day. Such as they prefer a triune power of the Highest, with separate functions for the Holy Ghost, Spirit, and Holy Spirit; which is disproved by "there is one Spirit" (Eph. 4:4).

Such as they repudiate the testimony found in 3 John 9, 10: "I wrote unto the church: but Diotrephes, who loveth to have preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." Such as they are rather certain that many foolish Gentiles who never sought the Lord are unworthy of God's eternal care and endless salvation. Therefore, they are like the beasts that perish. Evidently such as they have overlooked Romans 10:20: "Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me."

Our prayer to God through Christ is this: May those whose caring is so inadequate be enabled to find and follow the instruction disclosed in Revelation 3:18, "Anoint thine eyes with eyesalve, that thou mayest see."

"Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6). "If our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:20).

Fortunately, how great is our gratification when we become aware of those who dare enough to care enough for the Holy One of Israel and the Lamb of God to strive for more unity of belief and spirit within the household of faith. Those who care enough to comply with the requirements necessary to attain to everlasting life are

blessed. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

Paul extols all those who care adequately to become baptized, justified, and sanctified believers in God and His Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2).

Fellow heirs who care sufficiently will treasure the article by Pastor J. R. LeCrone, *Your Relationship With God*, in THE RESTITUTION HERALD, May 30, 1963. The directing care of God never leads anyone to seek salvation amid the ruins of the Tower of Babel. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5).

Our adequate caring for God and Christ Jesus will result in this: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

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## PRECIOUS PROMISES

By Beth Briggs

*"Lo, I am with you always, even unto the end of the world"* (Matt. 28:20).

How different our lives would be if we realized the full implications of this text at all times, especially when we are frightened, when we are in danger, when we are sick, when trouble strikes, and when death is near. It is not possible for our friends and loved ones to be constantly at our side; they must of necessity be away at times. But if we are brethren of Jesus Christ, He will be there. We may close our eyes in the darkest jungles with the assurance of God's protection, or we may go confidently about the most hazardous occupation, for "the angel of the Lord encampeth round about them that fear him and delivereth them."

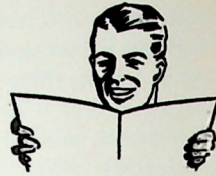
When we are ill, He will be with us, easing the pain or helping us to bear it. If we lose our earthly possessions, He will not desert us. New avenues will be opened whereby we may regain what has been taken from us, or, if this particular test is essential for our development, we will at least be provided with the necessities of life.

I will be with you in far places, in the jungle deep and wild,  
Or the busy world where danger ever threatens you, my child.  
I will be near you in affliction, and no evils can conspire  
To quite leave you at their mercy, I will be there in the fire.  
I will be waiting when death calls you, making every shadow bright,  
And shall lead you through the valley, turning darkness into light.



# The Pulpit and the Press

Brief Messages for Busy People



## IF EVERYONE

If everyone who drives a car  
 Could lie a month in bed,  
 With broken bones and stitched-up wounds,  
 Or fractures of the head,  
 And there endure the agonies  
 That many people do,  
 They'd never need preach safety  
 Any more to me or you.

If everyone could stand beside  
 The bed of some close friend  
 And hear the doctor say, "No hope,"  
 Before the fatal end,  
 And see him there unconscious,  
 Never knowing what took place,  
 The laws and rules of traffic  
 I'm sure we'd soon embrace.

If everyone could meet  
 The wife and children left behind  
 And step into the darkened home  
 Where once the sunlight shined,  
 And look upon the "Vacant Chair"  
 Where Daddy used to sit,  
 I am sure each reckless driver  
 Would be forced to think a bit.

If everyone who takes the wheel  
 Would say a little prayer,  
 And keep in mind those in the car  
 Depending on his care,  
 And make a vow and pledge himself  
 To never take a chance,  
 The Great Crusade for Safety  
 Would suddenly advance.

## THE MAN WITH THE PACK UPON HIS BACK

By Pastor Sydney Hatch

Isaiah gives us a brief but vivid description of the work of Christ on our behalf when he says, "Surely he hath borne our griefs and carried our sorrows" (53:4).

The word translated "borne" meant literally "to lift up," or, to reach down and lift something up. "Carried" meant the toilsome bearing of a burden that had been taken up, as a humble porter carries a great load upon his back; hence, the point Isaiah is making here is that the Lord reached down, picked up our load of sin, placed

it upon His shoulders, and carried it to Calvary. We could not bear our burden alone. It is a simple picture uncomplicated by theology.

It was a revelation to my heart when I first noticed the difference between the two words which the prophet used. Now, when I read this verse, I see a picture: a man—the Man Christ Jesus—walking down a road. There is a great weight upon His shoulders. It is labeled "Sin." A sign along the road reads, "To Calvary."

Also, I have my own amplified translation of Isaiah 53:4. It goes something like this: "He has reached down and lifted up my griefs; he has put the load of my sorrows upon his back; he has carried it all to Calvary."

## FRUSTRATED BY TRINITY

In *Time* magazine there was an interesting account in the religious section about a scholarly Japanese man called Kotsuji. Born in Kyoto, Japan, Kotsuji was a descendant of Shinto priests. In his youth, he came across a Bible in a second-hand bookshop and became interested in Christianity upon reading it. He entered a Christian mission school, studied the Hebrew language, and became a Presbyterian. Excelling in his Hebrew studies, he was known as Japan's leading Hebraist.

As he continued studying the Bible, he found himself faced with a serious problem. "I had stopped practicing Christianity because I found the trinity doctrine unreasonable. I abhorred Buddhism because it is a skeptical religion, without a central idea or purpose. I could not return to Shintoism's immaturity, its inadequate guide for living," he declared. Another alternative opened to him in Judaism. He has accepted the Jewish faith and has submitted to the rites for becoming a Jew.

The reason Kotsuji abandoned "Christianity" was that he came to realize that the trinity is not reasonable. As a deep student of the Hebrew Old Testament, he probably saw also that this man-made tradition is not in harmony with Scripture. Perhaps he did not know that there are Christians who reject trinitarianism, but who believe implicitly in the Scriptures.

It is sad to see the results that come from false teachings. The false teachers of so-called Christendom will some day have to answer for misleading the people. Jesus said, "The Lord our God is *one* Lord" (Mark 12:29). Jesus is the only begotten Son of that one Lord, not part of a trinity!

## POPE PAUL VI AND CHRISTIAN UNITY

(Continued from page 5)

With this problem, as with every problem that we may encounter, Christians must have the wisdom of serpents. We need understanding. We need insight. We must not allow ourselves to be blindly led by the blind.

Apparently, when the Roman Catholic leader refers to the need for unity within Christianity and among Christian groups, he is thinking of Protestants as outsiders who need to be led back into the fold of Catholicism. To the Catholic who desires unity of the Christian ranks, you and I are prodigal sons, and the responsibility of the Roman Catholic Church is merely to be willing to welcome us back with love, forgiveness, and open arms. What else could Cardinal Montini have meant when he said, "We must desire to be able to welcome with honor and true brotherhood the separate Christians who would come to the threshold of their and our house, *the Catholic Church?*"

There is no hint in these words of compromise. There is no indication of a giving and taking on the part of all. These are the words of one who believes that those Christians who are not in the Roman Catholic Church are separated brethren who must be brought back into and welcomed back into the fold of Catholicism.

In many parts of the world Roman Catholicism is a highly organized political power. In certain nations Protestants are oppressed by Catholic-dominated governments. This is why Dr. K. Owen White, president of the Southern Baptist Convention, voiced his hope that Pope Paul VI would "use his influence to increase the freedom of Protestants and other religious groups who may be in the minority in those areas where Roman Catholic groups are dominant." To place all Christians under the political might of the Vatican would deal a devastating blow to the purpose of Jesus Christ of bringing salvation to the lost.

There is an ever-present need for unity according to the teachings of Jesus and the Apostle Paul. There is a need for selflessness on the part of all followers of Jesus Christ which will allow the Son of God to fill us with the Holy Spirit. Thus we can be unified in the Spirit of God. Jesus said, "I in them and thou in me, that they may become perfectly one." There is a need in Christianity for unity in our interpersonal relationships. If each of us is motivated by meekness and humility, if each of us exercises continued patience with his fellow man, then much can be done to combat the petty jealousies, the discord, and the insignificant and unspiritual arguments which do so much to drown out our testimony to the world.

There is a need within Christianity for building on only one foundation, that being the Lord Jesus Christ Himself. There is *no need* for a unity which would come only by placing ourselves at the threshold of the house of Pope Paul VI; namely, the Roman Catholic Church.

## BOOK NEWS

William M. Wachtel

THE HOLY BIBLE FROM ANCIENT EASTERN MANUSCRIPTS, translated by George M. Lamsa (A. J. Holman Co., Philadelphia, 1,244 pages, \$6.75)

Lamsa's New Testament first appeared thirty years ago and since then has enjoyed a rather wide acceptance from Bible students. Now the author has published his translation of the entire Bible from the Aramaic language. Aramaic was the vernacular of Palestinian Jews in Jesus' day, and most scholars today believe that Jesus did most of His teaching, if not all, in that tongue.

Even the Hebrew Old Testament contains Aramaic sections, such as a major part of the Book of Daniel and certain chapters in Ezra. Lamsa contends that most of the New Testament, including the Pauline Epistles, was written first in Aramaic and later translated into Greek. This view, however, has found little acceptance. It is, of course, certain that the Old Testament, except the sections already mentioned, was written first in Hebrew. This means that the Aramaic Bible is really a *version*, and not the original—as the Hebrew and Greek are.

Lamsa's English translation of the Aramaic Bible contains some interesting readings. It is doubtful whether any of them result in a major difference of interpretation of doctrinal truth. Regrettably, Lamsa seems to have given up his view of the sleep of the dead, which was hinted at in his former rendering of Luke 23:43: "Truly I say to you today, You will be with me in Paradise." This has now been changed: "Truly I say to you, Today you will be with me in Paradise." He does, however, add a footnote admitting the possibility of the former rendering.

This reviewer believes that the student who likes to compare different versions will enjoy using Lamsa; but those who do use Lamsa should be cautioned not to accept uncritically his distinctive readings!

THE PSYCHOLOGY OF COUNSELING, by Clyde M. Narramore (Zondervan Publishing House, Grand Rapids, 303 pages, \$3.95)

This book is subtitled, "Professional Techniques for Pastors, Teachers, Youth Leaders, and All Who Are Engaged in the Incomparable Art of Counseling." The author is a Christian psychologist and serves as a consultant and counselor in the Office of the Los Angeles County Superintendent of Schools. He has written a number of books and booklets on applied psychology from the Christian standpoint. Believing the Bible to be the Word of God, he attempts to correlate its insights with the findings of psychology in a way that will be helpful to Christians of today.

(Order from THE RESTITUTION HERALD, Box 231, Oregon, Ill. Please add 14 cents per book for postage.)

# The Lord Speaks to a Boy

Stories to Grow On

By Mildred Dennis

LONG ago in the hill country of Ephraim in the land of Israel lived a woman named Hannah. Hannah always seemed to be sad. She saw homes with many boys and girls laughing and playing and calling to their mothers and fathers. There was no childish laughter in Hannah's home. She had no little girl to love; she had no little boy for whom she could sing lullabies. As time went by, Hannah grew more sad.

One day she went up to the great temple of the Lord. Tears of sadness ran down her cheeks as she dropped to her knees and prayed, "Dear Lord, please send a baby to our home. He will grow up to be a worker for you." Eli, the old Jewish priest of the temple, comforted Hannah.

When she left the temple her face no longer looked so sad. She returned to her home in the hills. The Lord answered Hannah's prayer. She named the baby boy Samuel, which means, "I have asked him of the Lord."

Hannah said many prayers of thanks for the baby boy. She loved him very much. As she watched him grow, she remembered her promise to God. When he was no longer a baby, she took him up to the temple.

As she put Samuel's little hand into Eli's large one, she said, "This is the baby I prayed for. I promised him to the Lord's work. Now he is a boy and I have brought him to you to keep my promise. Teach him the ways of the Lord." Then Hannah left Samuel with Eli.

As the years passed, other baby boys and girls came to make Hannah's home happy. She loved them all. She thought often of Samuel, and each year she made him a little linen robe and took it to the temple for him to wear.

The boy Samuel grew in stature and in favor with the Lord and men. With Eli as his teacher, he studied his lessons and learned them well.

One night as Samuel lay on his small bed in the temple, he heard someone call, "Samuel, Samuel."

Running to Eli's bed, he answered, "Here I am, for you called me."

But Eli said, "I did not call; lie down again."

Samuel went back to his bed. Again he heard the voice call, "Samuel."

Even more quickly, he ran to Eli, and said, "Here I am, for you called me."



"I did not call, my son; lie down again."

Samuel wondered who could be calling. When he heard the call for the third time, he went to Eli. Now Eli, who was very old and tired, knew that he wasn't calling Samuel. He thought about this. Then he knew it was the Lord who was calling. He said to Samuel, "Go and lie down; and if He calls you, you shall say, 'Speak, Lord, for your servant hears.'"

So Samuel went and lay down in his place again. He listened very carefully. In a little while he heard the voice calling again, "Samuel, Samuel."

This time Samuel lay very still and said, "Speak, Lord, for your servant hears."

The the Lord told Samuel that the future for Israel would be hard. Eli was growing old. The people would need help.

The boy Samuel listened. He was a little frightened. He wondered about the words the Lord had spoken.

As Samuel grew older, he came to be a great prophet in the land of Israel. He was a good worker for the Lord. All the people in the land of Israel, from Dan to Beer-sheba, came to know Samuel and his love for the Lord.

A voice calls out to us today

"Who will my worker be?"

Will you answer strong and clear,

"Here am I, send me"?

Who will tell the news of My love

At home or over the sea?

Who will be a friend to men?

"Here am I, send me."

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As can be seen from the figures in the adjoining box, there is still a need for interested people to rise to the challenge this new building presents. Successful completion of this project depends upon the prayers and gifts of every person who feels that this project is of the Lord and beneficial to the work of the Church of God.



#### CALENDAR OF EVENTS

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- August 9-15—National Berean Youth Conference, Camp Alexander Mack, Milford, Ind.
- August 10-18—Iowa State Conference, Waterloo
- August 17-25—Annual Missouri Conference, Morse Mill, Paul Shaw, guest speaker
- August 18-25—Central High Plains Conference, Hollbrook, Neb.
- August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

#### "THE NATURE OF JESUS CHRIST" A BIBLE DIGEST TRACT

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#### CHURCH OF GOD RADIO BROADCASTS

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- "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffor, speaker
- "Bible Truth Program," Station WJRI, Le-noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
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August 15, 1963

the

# RESTITUTION

## Herald

**Where Is  
Our Hospitality?**

(Page 4)

VOLUME 52, NUMBER 21

ONLY MEN OF STRONG FAITH

**IN THIS ISSUE!**

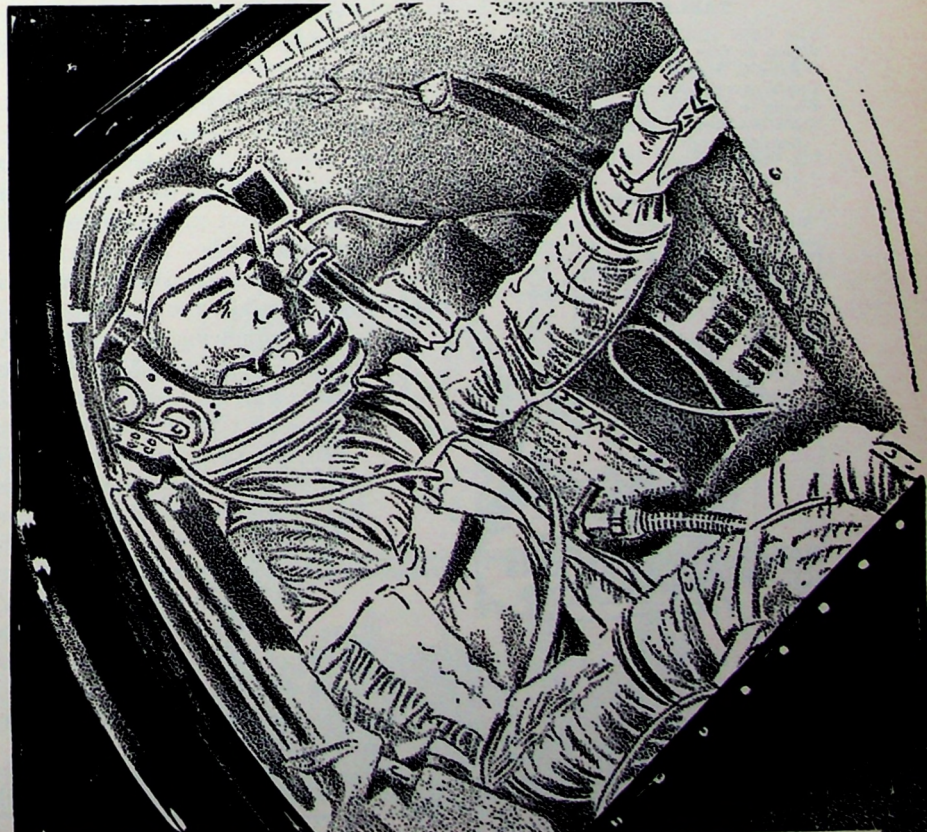
The Weaver's Shuttle

Words to Live By

Scientific Support for the Bible

The Commandment of Christ

Book News, Editorials, the  
Pulpit and the Press, and other  
special features!



IF AGNOSTICS ARE ALLOWED TO MAN OUR SATELLITES, WE MIGHT JUST AS WELL JOIN THE OTHER SIDE... ALMOST 100 PER CENT OF THE FAILURES IN HUMAN RELIABILITY TESTS FOR THE MISSILE PROGRAMS ARE THOSE WHO ARE NOT PRACTICING A RELIGIOUS FAITH. MAJ GEN ROBERT B TAVIOR USAF

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Pa and I watched a special TV program at Elmer and Mary Beth's the other night. Ellie sat still so long that her foot went to sleep, and she stumbled and lost her balance when she tried to stand up. "Keep usin' it and it'll soon wake up," Pa told her. "Ouch!" she squealed. "I don't know whether I want it to wake up. It hurts!" Some people feel the same way about their consciences. If they are asleep they don't hurt.



## Editorials

Harold Doan  
Editor

### "MIDDLE EAST DANGER GOES ALMOST UNNOTICED"

Walter Trohan, chief of the *Chicago Tribune's* Washington Bureau, headed an article with the above title in the July 17, 1963, issue. Mr. Trohan observed: "With attention focused on what is happening in southeast Asia and Latin America, the far greater military danger in the Middle East has gone almost unnoticed except by highly concerned military and civilian observers. Within the past several weeks Soviet Russia concluded its fourth major arms deal with the United Arab Republic. The deal was designed to replace arms lost by Egyptian Premier Gamal Abdel Nasser's army in the Yemen campaign, to aid a build-up in missile production, and to bring U.A.R. forces the most modern weapons. The latest deal was concluded after the United States concluded a pact with Israel for a battalion of Hawk and anti-aircraft missiles with an estimated value of 25 million dollars. . . . The build-up poses a greater war danger than the Far East or Latin America, in the opinion of military observers and policy makers. It is possible that Russia would encourage war between the Arab states and Israel in order to play its old game of reaping advantage from stirring up trouble.

"Unless Israel should be supported by western powers, the nation might not survive a co-ordinated attack by Arab nations, directed behind scenes by Russia. . . . No doubt the United States, Britain, and France would intervene in behalf of Israel. Whether or not intervention might be in time might depend on the readiness of the intervening nations to employ atomic weapons.

"The western powers have been pulling their bases away from the Middle East while the Russians have been placing bases closer to the area, as well as supplying arms to the Arab forces. Former Nazi's are reported active in the United Arab Republic, which brings them into working partnership with the Communists, such as existed in the time of the Ribbentrop-Molotov pact, which sparked World War II."

Mr. Trohan writes like the Prophet Ezekiel, who foresaw that the great battle of the age will be fought in Israel between a confederacy of Asian and African nations and what is popularly believed to be a second confederacy of western powers. Such a confrontation of power as Ezekiel pictured seems now to be in the making, according to Mr. Trohan.

Interesting to the student of prophecy is the way that Ezekiel associated these events with the end of the age. His chronology in Ezekiel 36 through the rest of his Book would indicate a sequence of events in which this meeting of the world powers in battle in Israel immediately precedes the return of the Lord and the establishment of the Kingdom of God and the Millennial reign of Christ.

### DIVERSION OF WATER FROM THE JORDAN RIVER

In June, 1961, the ministers of the Arab states at a meeting in Cairo,

Egypt, announced that war against Israel would break out as soon as Israel diverted water from the Jordan River into the Negev Desert. It was then estimated that this project, then being undertaken by Israel would require thirty months. In fact, the project has been moving more rapidly than expected, and it is now possible that water will begin flowing through the new pipe-line system in September or October, 1963. What will the Arab states then do? is an important question.

### "EARTHQUAKES IN DIVERS PLACES"

Headlines early in July were, "Quakes Hit France, Italy." Later in the month the headlines read, "Quakes in Yugoslavia Kill Thousands." It seems to us that the past two or three years have recorded some of the worst and most frequent earthquakes in history. Northern Africa, Equador, Iran, southern Europe, Japan, and other places have been struck with severe quakes. One recalls the words of Jesus in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" He replied, among other things, "There shall be famines, and pestilences, and earthquakes in divers places" (Matt. 24:3, 7).

### "A CROOKED AND PERVERSE NATION"

Paul admonished the Philippians to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (2:15).

Jenkin Lloyd Jones in one of his biting editorials on the morals of America noted that "*Life* magazine told the story of a Montgomery, Alabama, man who had \$43,000.00 dropped in his lap through a bank error. The citizen, whose real balance was \$342.00, took the \$43,000.00 in cash, disappeared for an afternoon, and when harassed bankers and police caught up with him blandly announced he couldn't remember what he had done with the money. So far, this has been amusing. But much less amusing was the decision of the Alabama Court of Appeals which turned the windfall receiver loose on the grounds that there was no evidence he intended to commit a crime. . . . *Life* magazine showed the man leaving the jail with a smirk. 'He has become,' said *Life*, 'a sort of folk hero in Montgomery.'

"A little over a year ago, a colored handy man in Los Angeles came across a bundle of negotiable bonds worth many thousands. He called the police, turned over his find, and pocketed a modest reward. Nice little story; worthy of a bit of applause? That's what you think. His phone rang for days with calls from angry Angelenos: 'You stupid square.' 'You idiot!' etc."

It is considered smart today to cheat the government, insurance companies, public utilities, public carriers, big stores, and other large, impersonal businesses. Shop-lift-


ing, padding expense accounts, undeclared income, false insurance claims, juggled books, embezzlement, kick-backs on purchases, dummy companies, purchased diplomas, double sets of books, trick bankruptcies; these are but a few of the gimmicks of a generation tending more and more to engage in shady practices—or at least to condone them in others.

### REBUILDING THE TEMPLE AT JERUSALEM

*Israel's Restoration*, Casimir Lanowick, editor, carries excerpts of a speech by Rabbi Nathan H. Zwitman, Miami, Florida, as reported in the *Miami Herald*. In his speech, Rabbi Zwitman advocates the rebuilding of the Jewish temple in Jerusalem. He suggests that this could become the object of a world-wide fund drive that would unite the Jews spiritually as well as financially. "We must resolve today to fulfill a promise which we have made to our God in that keynote prayer—*Umpeenay Chatonaynu*," said Rabbi Zwitman. "For centuries we have repeated 'Bring us back to our land and we will build your house again.'

"We have not fulfilled our promise to God during the past fifteen years. Perhaps He forgave us because we were not yet of age. But we are now more than *Bar Mitzvah*. We are responsible for our spiritual obligations. Now we must build this holy *Bais Hamikdosh*."

The rabbi recognizes the problem of location—the site of Solomon's temple is now in Jordan territory in Jerusalem. Because the whole city is sacred, however, he sees no reason why the temple could not be built on a different site. Still he feels that Jewry will rise to overcome its problems and rebuild the temple.



# Church SERVICES

*at your church*





## WHERE IS OUR HOSPITALITY?

*By John G. Hayse, McAllen, Texas*

**WE** THE people of the United States like to feel we are the country with a heart, which is good. There is no other country in the world where the people will do so much for their fellow men. If one of our neighbors meets with a disaster, we will assist him in any way we can to cope with his problem. Several of us will do without some of the material things of life to help our fellow man in his struggle for existence, of which we are justly proud.

We wonder if we are not too neglectful in helping others to find our Saviour and the pleasures of a Christian life. We are all so busy living our own lives and striving for everyday existence it is easy to forget our duties to our fellow men. So often when the opportunity arises we just cannot find time to lend a hand, or even talk about the gospel to our fellow workers and neighbors. It may be we have forgotten they are God's as well as we are. The ones who know not God are the ones who need assistance, for Paul said, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence

of the Lord, and from the glory of his power" (2 Thess. 1:9).

It is our duty to see that they hear the Word. Of course, we cannot force them to believe, but we should do all that we can to see that they hear the gospel. Be good to all with whom we come into contact, for Christ tells us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). We all appreciate someone doing us a "good turn," and want people to do nice things for us, so again we quote Christ: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Somewhere along the road of life we have all had someone to bring the gospel to us. It is very doubtful that we would find the way without someone to help us. Thus we are happy that someone did show such an interest in us. So now it is our duty to place the gospel before all that we can reach. We know it is the will of God that we all come to Him, for we read in 2 Peter 2:9, "The Lord is not slack concerning his promise, as some men

count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

We are all aware that in this day and time we have to keep "on the go" to make a living, but this is no reason to forget the Word of the Lord. We are sure we have the truth, so let us spread it and ask our fellow men to enjoy it with us! They must be told if they are to believe, for Paul said, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Some of the Church of God members have been made to feel that they were not wanted in the church which they were attending; therefore, they are reluctant to go back for further services. Just what the cause of this feeling is we cannot say, but we are sure this is not good for any church and should be eliminated. This should not be left for the minister to correct, but is the duty of each and everyone of us. We should all make an effort to

see that those in attendance are made to feel welcome, for, if we feel unwanted and not welcome, we lose interest and become weak in the faith and are in need of help. Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification" (Rom. 15:1, 2). Yes, we should bear one another's burdens. "Bear ye one another's burdens, and so fulfill the law of Christ."

If we want to be selfish about it, let us look at the words of Christ in Matthew 25. Jesus is speaking of the rewards in the Kingdom to come, verse 34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The people will then want to know why. "The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." After this He pronounced judgment upon those who did not do as they had been instructed. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Then they asked why they were cursed. In verses 45 and 46 Christ tells us, "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And

these shall go away into everlasting punishment: but the righteous into life eternal."

We see the same promises in John 5:28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We can see that it is one or the other. It is for our benefit as well as for our fellow men.

Look at Paul's statement in Galatians 6:7-10. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

We can see that Christ wants to impress on us that we must follow in His footsteps. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Let us all strive to glory in God and spread His Word of glory in Christ and God. We doubt that one can be truly Christian unless he practices kindness and hospitality.

## THE WEAVER'S SHUTTLE

By Pastor C. E. Randall

*"My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:8).*

The figure of speech used by Job has to do with the brevity of life. It is a comparison not hard to understand, and one which time and experience have the world over proven true and real. Job was a writer who dealt with the realities of life more vividly and more realistically than any other Bible author. Perhaps his experiences in sufferings and searchings, along with divine revelation, gave him a sensitiveness to truth not possessed by the average seer of the Lord. When a man escapes death by the slim margin of the "skin of his teeth," as Job described his encounter, he is not given to "leaps in the dark," or hasty impulses, but concentrates on verities rather than ventures. From observation and experience, plus inspiration, Job described man's life-span as being of "few days, and full of trouble" in which he comes "forth like a flower, and is cut down" (Job 14:1, 2). Brevity and reality are both woven into this likeness to the flower of the field.

When man is cut down in death, Job described the event as his "candle" being put out and the "light shall be dark in his tabernacle" (Job 18:6). This is but one phase of man's existence and his relationship with his Creator in Job's diary of life. With man's candle being put out by death, Job asked a question for which every person desires an answer. The question is: "If a man die, shall he live again?" (Job 14:14). Job assumed, and rightly so, that death destroys life—that death is the antithesis of life. God put it plainly to the righteous Hezekiah: "Thou shalt die, and not live" (Isa. 38:1).

Death being real, a real solution is needed. Job went further than the question. He gave the answer! In answer to the universal question, he replied: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep. . . . All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:12-15). Job gave God's solution to death, which is His answer to man's question—the answer being resurrection. Resurrection will become death's plague!

*"This is my commandment, That ye love one another, as I have loved you" (John 15:12).*

# WORDS TO LIVE BY

IT HAS always been my belief that love is the strongest force in the world. God's commandments are based on love. The first four commandments show love for God, the next one love for family, and the last five show love for our fellow man. It is worthy noting that there are more commandments concerning love for our fellow man than even love for God or family. Not that God is less important! He should come first. (Matt. 6:33.) Nor should we think that our family is not important; we have definite obligations to them. (1 Tim. 5:8). But the *only* way we can show our love to God is by loving our fellow man. (1 John 4:20, 21; 5:3.)

Faith is a powerful force in the world. It can move mountains (Matt. 17:20), heal the sick (Matt. 9:22), purify hearts (Acts 15:9), sanctify (Acts 26:18), justify (Rom. 3:28), and save (Luke 7:50). It makes us righteous. (Rom. 4:3-5.) It gives us access into God's grace. (Rom. 5:1, 2.) It gives us a good report. (Heb. 11:39.) Paul lived by faith. (Gal. 2:20.) In fact, we are told that without faith it is impossible to please God. (Heb. 11:6.) Yet, in 1 Corinthians 13:2 and 13, we learn that love is greater even than faith!

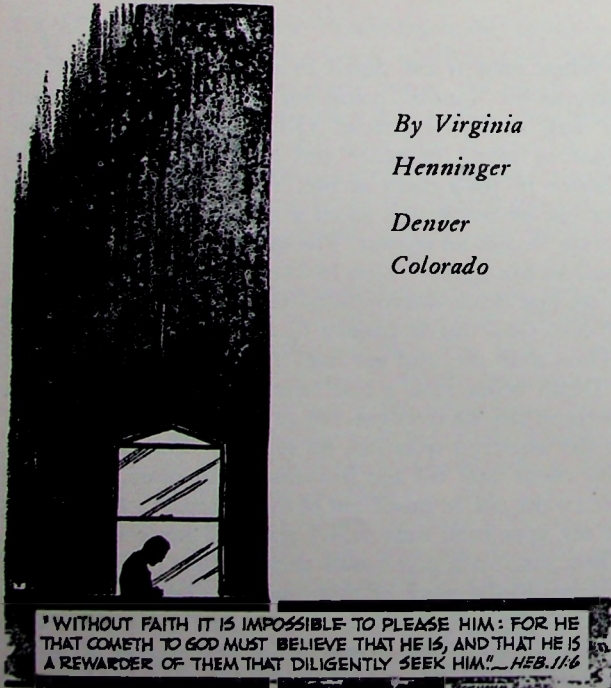
Christ's commandments are based on love for God first, then love for our neighbor. (Matt. 22:36-40.) The Golden Text of the Bible is based on love. (John 3:16.) The Golden Rule is based on love. (Matt. 7:12.) Likewise, the antithesis of the Golden Rule is based on love. (Matt. 25:45.)

Godliness is profitable to all things, even eternal life, the goal of us all. (1 Tim. 4:8.) We are to live righteously and godly in this world. (Titus 2:12.) In other words, we are to do right and be like God. How can we be like God? By loving, since God is love. (1 John 4:8.) If God is the personification of love and we are to be like Him, we must love! God showed His love for us in giving His only begotten Son to die for us that, even though our righteousnesses are as filthy rags (Isa. 64:6), we might have everlasting life. He does not expect love from us without having first shown His love for us. (1 John 4:10-19.)

Jesus spoke "words to live by." He is God's Son. It is on this fact that the church is built. When Philip asked Jesus in John 14:8 to "show us the Father," Jesus told him that He was God's manifestation in the flesh. (See also Matt. 1:23; John 1:14-18; 1 Tim. 3:16.) If we would love God, we must also love Christ. (1 John 5:1.) Jesus also does not expect love from us without having first shown His love for us. (John 15:9-13; Rom. 5:6-19.)

We have talked much *about* love, but just what *is* love, and where do we start looking for the answer? John 17:17 tells us in Jesus' prayer for His disciples that "thy word

By Virginia  
Henninger  
Denver  
Colorado



is truth." Since we want to know the truth about love, we should look in the Bible for the answer.

When I was young, people told me that I was too young to know what love was. When I asked, "What is love?" no one could tell me. I determined that by the time my daughter asked I would be able to tell her what love is.

In geometry we proved the theorem that equals are the same, or have the same value. We know that two times two equals four, and that one times four equals four; therefore, two times two equals one times four; also, that if  $xy$  equals  $z$ , we could also say that  $z$  equals  $xy$ . We have already read that God is love; therefore, love is also conversely God (or God-likeness).

Love is important enough to have at least one whole chapter devoted to it. (1 Cor. 13.) It not only shows the importance of love, but it gives some attributes of love, so that we may recognize it. (Vv. 4-8.)

The Bible tells us that love does not "behave itself unseemly." Woman originally was made to be "an help meet" for man. (Gen. 2:18.) It was only after the curse that child-bearing is mentioned (Gen. 3:16), or that woman's station was lowered. Before that she was man's equal! This is something for women suffragists to think about.

Woman was also the first to sin. Perhaps that is why she is the child-bearer. She had to be cursed in some way. Man was given the job of tilling the ground and providing a living by the sweat of his face.

"Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but . . . whether there be knowledge, it shall vanish away." These are the attributes of love. There is not one that is selfish. Love does not boast. (V. 4.) The key phrase is "seeketh not her own." If we do this, we cannot be selfish, and all the other attributes will follow as a natural effect of our unselfishness. Love does not lose its temper easily (something for all of us to consider). Love thinks no evil. (Prov. 23:7; Titus 3:2; Phil. 4:8.) With love, you are innocent until proven guilty. If you like evil and iniquity better than truth (or gossip better than church), you are just giving yourself away. (Titus 1:15, 16.) We are to bear all things, for God does not expect us to bear more than we are able. (1 Cor. 10:13.)

We are to believe all things in the Bible. We are warned not to be tossed about by every wind of doctrine, and to be temperate in all things. (Eph. 4:14; 1 Cor. 9:25.) Therefore, we know that the second "all" in 1 Corinthians 13:7 cannot be taken literally. But we must believe all things about Christ in order to be saved. (John 3:18.) There is no other way to be saved. (John 10:1-9; Acts 4:10-12; 1 John 5:9-20.)

Therefore, I would define true love as a completely unselfish feeling for another person. Peter Marshall in his book, *Mr. Jones, Meet the Master*, put it aptly when he said, "To love is never to think of one's self, but to give one's self for the one loved. 'And he loved us and gave himself for us.'"

### *"As I Have Loved You"*

How did Christ love us? Since Christ on the cross could pray for His slayers' forgiveness, would perfect love allow us to be unforgiving toward anyone who asked our forgiveness? Some people believe in forgiving only forty-nine times, but Jesus did not say, "Father, forgive only forty-nine of my enemies."

The basis for my belief that love is the strongest force in the world is Song of Solomon 8:6, 7. Its value is shown again, since it is worth more than a man's entire life's savings.

Love is the best basis for marriage. (Col. 3:18, 19.)

Love is the best basis for friendship. (Prov. 17:17.)

I think the most worthy thing we can pray for after faith is love. It is a crowning glory; or might it not be our "crown of glory that fadeth not away"? (1 Pet. 5:1-7.)

---

### EXAMPLE OR SAVIOUR?

Socrates taught for forty years, Plato for fifty, Aristotle for forty, and Jesus for only three; yet those three years infinitely transcend in influence the combined 130 years of teaching of Socrates, Plato, and Aristotle, three of the greatest men of all.

Jesus painted no pictures; yet, the paintings of Raphael, Michaelangelo, and Leonardo de Vinci received their inspiration from Him. Jesus wrote no poetry; but Dante, Milton, and scores of the world's greatest poets were inspired by Him. Jesus composed no music; still Hayden, Handel, Beethoven, Bach, and Mendelssohn reached their highest perfection of melody in the hymns, symphonies, and oratorios written in His praise.

Thus every sphere of human greatness has been incomparably enriched by the humble Carpenter of Nazareth. But His unique contribution to the race of men is the salvation of the soul. Philosophy could not accomplish that — nor art — nor literature — nor music. Only Jesus Christ can break the power of sin; only He can speak "power into the strengthless soul, and life into the dead."

The world admires Christ afar off. Some adopt Him as their example and try to pattern their lives after His. A few open the door of their hearts and invite Him in to be their Saviour.

"Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee, thy soul is still forlorn."

—*Bible in New York*.

# SCIENTIFIC SUPPORT FOR THE BIBLE

● By Pastor Gordon Landry, Baton Rouge, Louisiana

## PART THREE

Continuing our study of *Scientific Support for the Bible*, we come now to point four:

### 4. The Charge That the Bible Is Historically Untrustworthy.

THE nineteenth century saw the rise of professional critics of the Bible—men who had been taught in institutions of higher learning throughout the world. These men were too well educated and broadminded to believe in anything as foolish as a claim of inspiration for the Bible. With ill-disguised glee, they pounced upon the Bible, tearing at it “tooth and nail.” They found fault with its authenticity, with the history it recorded, with some of the cities it mentioned, and with some of the nations reported as having been in existence. They found fault with directions and descriptions and distances. They found fault with its style of literature, with its language, and with its laws. Briefly, they converged upon the Bible from every conceivable angle, claiming that an enlightened society needed no so-called “inspired Holy Scriptures” to regulate its morals.



The question asked by the faithful of that bygone century was this, “Can our Bible withstand the onslaughts of these concerted attacks?” Many of the faithful were “unlearned and ignorant men,” as were Peter and John. (Acts 4:13.) Others, though better educated, came against a stone wall when trying to find answers for the agnostics. In those days, answers seemed to be in short supply. The faith of many was destroyed because so many questions remained unanswered. Those who did remain faithful were put to the test and often scorned by “free thinkers” as having moldy brains that were too rigidly set in the past to think as moderns thought.

Yet, with all their fanfair and high-sounding phrases, with all their knowledge and earthly wisdom, with all their pride and self-esteem, the dawn of the twentieth century saw the arguments of higher critics lying broken and irreparable upon the Word of the Rock of Ages. In their heyday the critics had stood up staunchly against God, challenging Him to His face, daring Him to prove them wrong. God took the challenge and opened man’s mind to see better into His Word, to locate many of the ruins of the past that substantiated His claims, and that brought about counterclaims by scientists who spoke out for the Word rather than against it. So-called “higher critics” squirmed in open-mouthed astonishment as evidence that the Bible is inspired piled higher and higher. They saw their most brilliant arguments disintegrate little by little and finally, as it were, wash out to sea and into nothingness.

Paul wrote the Corinthians to warn them against the wisdom of this world, for it leads only to confusion if it is not tempered by belief in the Scriptures. “The preaching of the cross is to them that perish foolishness,” he said, “but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks,



Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1: 18-31).

Most of the support for accepting the Bible as historically sound has come from discoveries in archaeological research. Archaeology is "the study of past human life and activities, as shown by the relics, monuments, etc., of ancient peoples."—Webster. An archaeologist literally digs into the ground to dig into and unearth the past. When critics were having a field day at the expense of the Bible and those who believed in it, archaeologists began uncovering astounding evidence that eventually silenced the critics as far as the history of the Bible is concerned.

The first discovery of scientific interest was made by educators who accompanied Napoleon I to Egypt in 1798—right at the turn of the century. This discovery, in itself, had nothing to do with the Bible; yet it has been of immense help in exonerating the Bible. It was the Rosetta Stone, on which were three registers in three different languages. One register was Greek; the other two were unknown. After four years of work to decipher the unknown languages, the Frenchman Champollion translated the lists, and paved the way for man to understand ancient Egyptian hieroglyphics and comparatively modern Egyptian.

From this knowledge, archaeologists have been able to read the past history of Egypt as it was unearthed, and never has one shred of evidence been uncovered to prove the Bible false when it touches upon the subject of Egypt and the Egyptians. Indeed, much has been found that upholds the truth of Scripture, and lends positiveness to the assertion of Divine authorship.

But leaving Egypt for the moment, allow us to quote a passage from Dr. Harry Rimmer's book, *Dead Men Tell Tales*. "To demonstrate the evidence of the Bible's historicity," he says, "we shall offer the illustration made famous by the late Dr. Robert Dick Wilson, as to the record of the forty-seven kings of antiquity. It is probably known to the reader that the historical sections of the Old Testament contain the names of forty-seven kings,

aside from the rulers of Israel and Judah. These forty-seven foreign, or Gentile, kings have been known by name for many centuries to every reader of the Old Testament.

"The odd thing is that until comparatively recent times, these names had been dropped out of secular history. Mighty as these men had each been in his day, they were completely forgotten by posterity and for some twenty-three hundred years their names were unknown to the scholars of secular events. For this reason the learned leaders of 'higher criticism' relegated these forty-seven monarchs to the columns of mythology. They were grouped among 'the fables and folklore of the Old Testament' which this deluded school mistakenly taught was one of the basic weaknesses of the text. Then one after another these disputed monarchs began to rise from the dead in an archaeological resurrection. In some cases a burial mound was uncovered; in others, an annalistic tablet, a boundary marker, or a great building inscribed with the monarch's name. Now, all forty-seven of these presumably fictitious characters have been transferred from the columns of 'mythology' to the accepted records of established history.

"In forty-seven specific instances, as these kings rose from the dead past, they were recognized, as their names were not strange to true historians. Each was remembered from his appearance in the page of the Old Testament which had preserved his memory with accuracy. Thus, in this simple instance there are forty-seven definite and specific evidences of the complete historicity of the text."

Returning to Egypt in particular: when Joseph was in prison, the butler and baker each told his dream to Joseph so that man of God could interpret it. The butler's dream was this: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. 40:9-11).

The Greek historian Herodotus, who is known as "the father of history," wrote that the Egyptians grew no grapes and drank no wine." Higher critics noted the discrepancy and immediately took the side of Herodotus against the Biblical account. Imagine their chagrin when archaeologists discovered frescoes in an ancient Egyptian tomb that pictured Egyptians dressing and pruning vines and making and drinking wine.

Such discoveries as this, more of which we shall discuss next issue, dethroned the critics from their perches of infallibility and replaced them with the Word of God. May that Word be enthroned within us, that by studying it we might learn of and follow after the salvation that is in Christ Jesus our Lord.



# THE COMMANDMENT OF CHRIST

By Pastor James Mattison  
Hammond, Louisiana

**I**F WE would learn of God's way, we must study His Word. God has revealed the way of righteousness to us in His Bible. The Bible is the only Book that God has given men. In the Bible are recorded many stories of how God dealt with many people. One of the special persons God used was Saul of Tarsus, who later became Paul the great Apostle. This Paul was a mighty man of righteousness, both in living it in his own life, and in teaching it to other persons of his day. We know today that even though Paul is dead, his words about how to live the Christian life will bring the same salvation to us that it brought to the people of his day.

Paul gave a charge to Timothy. Timothy was a young man whom Paul had converted; whom Paul took under his wing because he was a good potential minister. The day came when Paul sent Timothy to Ephesus, where Paul had established a church previously. Now it was necessary for someone to take charge of the church in Ephesus, because false teachers were rising up in the church and the work was beginning to deteriorate.

So we read, in 1 Timothy 1, Paul's message to Timothy: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

Paul had gone to preach in Macedonia, and he had sent Timothy to Ephesus. Paul knew that Timothy was a young man and needed encouragement, so he wrote him this letter. Paul's all-consuming desire was to preach Christ as Saviour of all who would believe, and to see that his converts lived in the way of righteousness after their conversion. Thus Paul told Timothy to "charge" some of the people of Ephesus that they "teach no other doctrine" than what Paul had taught them. Paul knew his doctrine was from Christ. Any other doctrine was from the devil and would not save. He told Timothy to tell the people to pay no attention to fairy stories and fables, which were neither true nor edifying, but to pay attention to the way of faith, which would edify.

We read in verses 5 through 7, "The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

What does Paul mean when he says, "the end of the commandment"? He means, "the fulfilling of the com-

mandment." What fulfills Christ's commandment? Paul teaches that three things fulfill Christ's commandment: love out of a pure heart, a clear conscience, and sincere faith. A person with a pure heart is a person whose heart has been made clean by faith. No longer is that person unkind, thoughtless of others, and selfish. After faith in Christ comes, that person, appreciating what Christ has done for him, thinks kindly of all other people, searching out how he might do them good. He has love out of a pure heart, as Paul says.

A person with a good conscience is a person whose conscience has been cleansed of guilt by faith in Christ's atoning blood. Once his conscience is clear and his sins are all forgiven, he sees that his conscience stays clear from then on by not returning to the old mean way of life, but continues in the way of righteousness, doing good and not evil to others. Such a person has a good conscience, Paul says.

Unfeigned faith is sincere faith, not a hypocritical and unfruitful faith. It is faith working by love.

These three characteristics mark the one who is fulfilling Christ's commandment: love out of a pure heart, a good conscience, and sincere faith.

If you would like to draw a picture of what Paul was telling Timothy here, take a piece of paper, write at the top, "The Commandment." Underneath, on the first three lines, write these three things: "a pure heart showing love," "a good conscience," and "sincere faith." Then, starting at the bottom of the paper, draw an arrow pointing up to these three Christian characteristics. We who call ourselves Christians aspire to these characteristics. We are trying to live by them. They form the commandment of Christ. This is how He wants us to live. This is how His commandment will be fulfilled.

Now, on your paper again, put your pencil at the bottom of this arrow and start up. When you get to the center of the arrow, curve off to the side and put an arrowhead there. Paul said to Timothy that some at Ephesus had swerved and turned aside from following Christ's commandment to vain talking. At the end of the curved arrow write, "vain talk." Underneath this heading write these three things, "desire to teach," "reason: for glory," and "not qualified." This is what Paul says in this seventh verse we have read. Some of the church people in Ephesus who had at first followed Christ's teaching, had turned aside from His teaching to talking about other things in church, things that had no life or edification in them. Paul deplored this because, if it continued and grew worse, the church at Ephesus would fall and have no saving faith. His work would have been in vain. So Paul did his best to keep Christ's teachings pure in the places where he went. Likewise, we today should keep the commandment of Christ and have the Christian heart, the Christian life, and the Christian faith. There is salvation

in these. Christ's teachings show us a way of life without parallel, a satisfying life, a life of doing right.

This is Paul's message thus far in this letter to Timothy. In the rest of the chapter we see a continuation of this teaching—which is for us as well as for Timothy. Notice verses 8 through 11. Here Paul says that God's law is good, and will, if followed, result in sound living.

Notice verses 12 through 16. Paul says that Christ will forgive the one who sins in ignorance, when that one believes that Jesus came into the world to save sinners. Paul himself is an example of this. He was a blasphemer before his conversion. He had persecuted people who were living according to Christ's teachings. But he received mercy because he did it ignorantly. When he was converted, he loathed his deeds, "turned over a new leaf," and henceforth walked in the way of righteousness. Read verse 16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting."

We, too, can obtain mercy by coming to Jesus Christ as Paul did. Paul is our pattern in this matter. Shall we dismiss the pattern with a shrug? Rather, shall we not accept his charge to us: to love others out of a pure heart, to have a good conscience, and to have a faith that is honest? This is the commandment of Christ. By following Christ's commandment we shall have life everlasting.

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## BOOK NEWS

*William M. Wachtel*

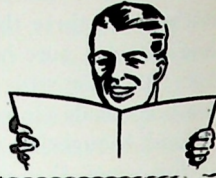
THE FAITHFUL CITY, by Dov Joseph (Simon and Schuster, New York, 357 pages, \$5.95)

Subtitled, "The Siege of Jerusalem, 1948," this book depicts the exciting events which marked the emergence of the modern state of Israel and its capital city. The author knows whereof he speaks, for he lived in Jerusalem for many years before the British mandate expired and he served as military governor of Jerusalem throughout the trying days of the Jewish War of Independence, when Jerusalem was under brutal attack by the Arabs and practically cut off from the rest of Jewish-occupied territory. Although the story is not told from a religious viewpoint, the believer in prophetic Scripture will see the hand of God at work on behalf of Israel and will discern how God uses statesmen and world powers—even against their will—to accomplish His great designs. This book not only makes the reader familiar with Israel's stirring history of the late forties, but also provides a valuable background for understanding subsequent developments in the Middle East and the present situation there.



# The Pulpit and the Press

*Brief Messages for Busy People*



## CONDEMNATION AND JUSTIFICATION

*By Pastor C. F. Pryor*

There is a question which many ask: "How could one man die for the whole world?" One man might take another man's place and be his substitute. That is all right, you say, but for one to die for the whole world—that is nonsense! Let us see if this is true!

Not one of us likes the idea of being called a sinner, but we must face what we are, or have been. Notice carefully what Paul says in Romans 5:12-21. We were born sinners. We were not asked if we wished to come into the world. We woke up to the fact one day that we were subject to a sinful nature. Adam, the beginning of our race, was not created that way. He deliberately sinned, and his sinful nature was passed on to all of us. We have sinned because we are sinners.

But over against Adam, the head of the natural race, we find Christ, the head of a spiritual race—"a new creation." When I was born into the world, I was born a descendant of Adam. I have his nature, which is sinful. When I am born into the family of God, through Christ Jesus, I have Christ's nature, which is holy. In the words of Scripture, "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). I did not choose to be a descendant of Adam. I had no choice. I *may* choose to be a child of God. If one man's sin made it possible for all the race to die, one Man's righteousness made it possible for all the race to get out of this condition. (Rom. 5:15.)

Have you received the promise of "eternal life by Jesus Christ our Lord"? Are you a sinner "in Adam," or are you a son "in Christ"?

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27).

## THE DANGER

The dynamite that threatens to blow us to bits is not in the stuff that we hold, but in the ideas we hold. The danger lies not in the atom, but in us. It is that fundamental atheism with which some regard the material world, that denial in practice that this is God's world and to be used for His purpose, that assumption that it is ours to serve our ends and do with as we please that brings about catastrophe. Start out with that idea, and

nothing will come out right. It is the misuse of the good in God's world that will bring about its destruction, and the end of this age. Then, and only then, will the world recognize its need for the Prince of Peace, and the righteous government that He will bring to this earth.

*—Selected.*

## THE FAITHFUL FEW

In every church, in every clime,  
When there's some work to do;  
It very likely will be done  
By just a faithful few.

While many folks will help to sing  
And some of them will talk,  
When it comes down to doing things  
A lot of them will balk.

"We can't do this, we can't do that,  
Excuse us, please—this time;  
We'd be so glad to help you out,  
But it's not in our line."

So when the leader casts about  
To find someone who will *do*,  
Although he's done it oft before,  
He asks the "faithful few."

Of course, they're very busy, too,  
And always hard at work;  
But well he knows they'll not refuse,  
Nor any duty shirk.

## FACING THE DAY

*By Charles H. French*

Life is lived mostly in the mind. There we feel sad or happy, exalted or depressed, courageous or fearful. There's no need to add that these states of mind have a great influence on the body. It is only too evident.

God is Love. God is Perfect. God is unvarying in strength and unchangeable in plan and purpose. Isaiah tells us, "In quietness and confidence, shall be your strength." That is a divine promise to all who place Him first in their lives. Briefly, that sums it up.

We love God. We seek Him. We appreciate His goodness. And in doing so, we shall reflect something which He has, that is, spiritual power. Not only so, but this power works as a magnet, drawing others and leading

them to seek Him. The lover of God, on rising each day, will bless Him, and thank Him for His goodness. Then all will be well, and some day this will be a fact in all the world. As the angels sang at Bethlehem, "Glory to God in the highest, peace on earth, and good will toward men." With a spiritual mind we can face each day with confidence. Each day will be a new opportunity, a new page to be filled with good deeds and kind thoughts.

Then, become a King's messenger. Give out the message of the Kingdom. Now is the day!

## PRECIOUS PROMISES

By Beth Briggs

*"Jesus said unto them . . . If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."*

Jesus had just cast out a devil from a child after His disciples had failed to do so. Then He rebuked His followers for their lack of faith. They had not been able to do this because they did not really believe that it could be done. Jesus performed the miracle because He had absolute faith in the Father, and knew that in His name even such a formidable infirmity would yield to His command.

While the Holy Spirit is not given to us in the same measure as it was to Jesus and the apostles, yet with constant, unerring faith many remarkable things might be accomplished. It is true that we often bring illness upon ourselves by disregarding the laws of nature. In this case we must be more profitable servants in our physical, as well as our spiritual lives before we can expect an answer to our prayers.

Then, as Christians, we should day by day use in God's service the health and material blessings that we already possess. If we are doing this, and helping ourselves in every possible way, then it might be that God is just waiting for our prayer of faith to give us what we desire. We may argue that our faith is weak and small. The mustard seed is small, but it grows into a mighty tree. So may our faith, with use, grow into a mighty faith that will remove the mountainous obstructions in our way.

But if for some reason known only to our wise and loving Father great things do not happen to us, then true faith recognizes that He knows best.

A microscopic mustard seed  
 Will grow into a tree  
 Whose branches form a resting place  
 Of shade for you and me.  
 Our faith, just like the mustard seed,  
 Must grow until we bear  
 The fruits of grace that may be ours  
 Through loving works and prayer.



## NEW BUILDING PROGRESS

The new dormitory-library-cafeteria building for Oregon Bible College is now under roof and nearing completion. It is hoped that a portion of the building, at least, will be in use at the opening of the new semester of Oregon Bible College on September 9, 1963. These facilities will add greatly to the efficiency with which Oregon Bible College can perform its function of educating ministers, teachers, musicians, and other Christian leaders.

Funds are still needed to complete payment for this important project. The entire cost of \$155,000.00 must be met by the contributions of those interested in Christian education and those who receive the benefits of the services of students who receive their advanced Christian education in Oregon Bible College. Contributions are actually an investment in future leadership for the Church of God.

Use the coupon below to participate in this work of the Lord.

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## WILL IT BE LIKE THIS?

By Fred J. Stalter

We sent him off to Sunday school;  
We didn't need to go along,  
The urge for Sunday morning sleep  
For us, was much too strong.  
We let the church say all to him  
That God would have for him to know,  
So we could sleep or lounge around  
As off to Sunday school he'd go.

They seemed so glad to have him come,  
And they urged us also to attend,  
To help to guide his future course  
In this world of things and men.  
But we preferred to stay at home  
When he was just a little lad,  
But now he stays at home and sleeps  
Just like his Mom and Dad.

We wish that he was just as fine  
Today, as he was then;  
That he would stand for noble things  
And walk a manly way with men.  
We wonder where the church has failed;  
We sent him when he was a child,  
But now that he has grown mature,  
He seems so reckless and so wild.

We've been so busy all our life,  
We gave the business world our best,  
And so, when Sunday came around  
We had to find some sleep and rest.  
We sent him off to Sunday school,  
So, we can't fully understand  
Just why it is the church has failed  
To make of him a Christian man.

## BAN ON BIBLE READING AND PRAYER

The United States Supreme Court, in an 8-1 decision, ruled that Bible reading and repetition of the Lord's Prayer as a required part of classroom activity in a public school is unconstitutional. This decision is in keeping with previous decisions of the Court which is drawing a clearly marked line between the church and the state.

When the decision was announced it was met with contrasting statements by clergymen and by Congressmen. Some clergymen seem to believe that the decision will make America atheistic, and some Congressmen of the same persuasion are talking in terms of a Constitutional amendment.

Our own opinion is that the decision is the lesser of two evils. While striking a blow at Christian prestige, it also protects our children from religious observances in public schools that would be distasteful to us.



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# WHEN THE FLESH PREVAILS

By Clarence Bunch, Phoenix, Arizona

THE modern-day church, of whatever denomination, seems to be dominated by the ideas of St Thomas Aquinas in varying degrees, insofar as grace and free will are concerned. The controlling idea seems to be that we may enjoy ourselves as far as we dare and still remain in good taste and respectability; and that we are kept in a saved condition as long as we are fellowshiping in the "name" of Jesus. The understanding of the Scriptures beyond the "package deal" is a thing of questionable pursuit. One may be in the pursuit of understanding the Scriptures as long as one does not interfere with or throw a dim light on the accepted activities and beliefs of the group. As soon as he dares to step beyond the popular acceptable realm of traditional, he is marked as one not to be trusted, one to be "dis-fellowshipped," and his views must be carefully restricted, if not entirely ignored. Formalism and scholasticism in Christianity have been pressed into a mold which borders on idolatry, a religion which we can contain and hold in our hand, a God whose word we can turn on and off to fit the occa-

sion of our likes and dislikes, an understanding we can compile and contain between the covers of a book. Christianity must be modified so that it will be the most convenient, so that it will cause the least trouble for the majority concerned; so the modern trend would pilot us.

Denominationalism is in an all-out competition to see how many souls each can win, and how much wealth and power each can amass, with Catholicism heading the list and Protestantism running a strong follow-up.

Each holds the concept that success is measured by the number of souls and wealth possessed. In order to even qualify for such a contest, dogmas must be designed to appeal to the most people. The dogma which is the most convenient to the free will of human nature naturally attracts the greatest number of souls and wealth. Knowing that the natural man is enmity with God, one can easily see that all strong doctrine pertaining to the nature and laws of God must be turned aside in one way or another, which leaves the smooth things.

With the commission to win souls for Christ and His Word in mind, we should never make numbers and wealth an end in itself at the expense of the preaching of the true will of God. The true measure of success is how well we have witnessed for God.



## CALENDAR OF EVENTS

- August 17-25—Annual Missouri Conference, Morse Mill. Paul Shaw, guest speaker  
August 18-25—Central High Plains Conference, Holbrook, Neb.  
August 21-25—Ohio State Conference, Brush Creek Church of God, Z. B. Duncan, guest speaker

## HERALD RECEIPTS

Mrs. Pauline Chapman; Hildreth Worley; Anita M. McCollum; Dorothy Siple; Eugene Stilson; Ruth Bulthaus; Mrs. Ruth Miller; William Wachtel; Curtis Simpson; Beulah M. Slater; Mr. & Mrs. Melvin Dillon; Mrs. Zelma Bose (2); H. W. Kasper; Fred E. Hall; Mrs. Jim Greer; Clyde A. Shaw (3).  
George M. Hartman; Mildred Schaal; Raymond L. Brown; Mrs. Charles A. Pearson; Hattie Long; J. Don Swartz; Mrs. M. B. Stephenson; Mrs. Fredda M. Berry.

## "THE NATURE OF JESUS CHRIST" A BIBLE DIGEST TRACT

This booklet by Pastor Hollis Partlowe is a positive presentation of the nature and unique position of Jesus Christ in relation to God. A good tract for those who have problems with the trinity heresy. Order from The Restitution Herald at 10 cents each, plus postage.

## NEW TRACT

"Holy Spirit and Water Baptism," by Herbert Edmister, is a reprint of an article appearing recently in The Restitution Herald. This is a six-page tract that may be secured from the author, H. J. Edmister, R.F.D., Eldorado, Ill., or from The Restitution Herald, Box 231, Oregon, Ill. (25 cents per dozen, or \$1.60 per hundred.)

## ZONDERVAN PICTORIAL BIBLE DICTIONARY

This is a new Bible Dictionary, complete in one volume, containing more than 5,000 entries, 700 photos, and 40 full pages of color maps. This book can be an invaluable aid to a pastor or teacher, or to any Bible student looking for background historical and biographical information on the Bible. (Order from The Restitution Herald, Box 231, Oregon, Ill. \$9.95, plus 28 cents each for postage.)

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The Restitution Herald has an excellent source for the rebinding and repairing of valuable old books and Bibles. This service is practical only for Bibles that have a sentimental value, or that cannot be replaced, since repairing and binding costs run from \$3.50 to \$15.00, depending on the size of the book and its condition. The work done is excellent, however, as several satisfied customers have attested.

If you have a Bible or book to be rebound, send it to The Restitution Herald, Box 231, Oregon, Ill. Tell us what you want done to it: rebound, repaired, new cover, reseeded, etc. We will get an estimate of cost, and get your approval on the estimate before having the work done. We will bill you for the cost of the work, plus the postage involved.

## CHURCH OF GOD RADIO BROADCASTS

- "Bible Truth Program," Station WSVM, Valdese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker  
"Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.  
"Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker  
"Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker  
"Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers  
"Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker  
"Bible Truth Program," Station WJRI, Lenoir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker  
"Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker  
"Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker  
"Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker  
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# RESTITUTION

# Herald

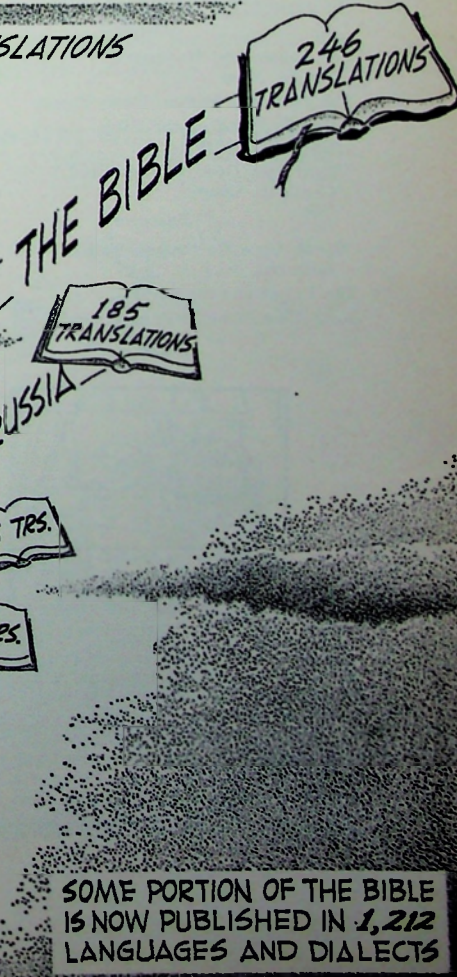
## The Ecumenical Movement

(Page 4)

VOLUME 52, NUMBER 22

### STILL "WORLD'S MOST TRANSLATED BOOK"

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HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Mowing the lawn has not been as much of a chore as usual this summer because there has not been enough rain to keep it growing. Pa thinks our short, dry grass is a disgrace to his gardening, but the town water supply is so low that we have been asked not to use lawn sprinklers for a while. There is a Fountain which never runs dry, and lives never need to be stunted, except that they forget to drink.



# Editorials

Harold Doan  
Editor

## "SPEAK UNTO US SMOOTH THINGS"

A recent sermon by Pastor Harry Sheets referred to the above phrase in Isaiah 30:10. The entire thought reads, in reference to Israel's desire to listen to false prophets, "This is a rebellious people . . . which say to the seers, See not; and to the prophets, Prophesy not unto us the right things, *speak unto us smooth things*, prophesy deceits." At this time in Israel's history the people wanted to hear only "smooth things." They did not want to be reminded of responsibility, of sin, of their holy calling, of the law of God, or of obedience. They wanted to be lied to, and consoled, and soothed with platitudes. They did not appreciate any prophet who "rocked the boat," or upset the *status quo*, or implied that all was not well.

The Prophet Micah, who was probably a contemporary of Isaiah, wrote in this vein also: "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people" (2:11). Micah noted that a prophet who would tell the people it is all right to drink and "live it up" was immediately accepted and exalted by this apostate nation.

The conditions suggested in these passages may again be present in the earth (in fact, may always have been present). There is an element of the population which would be shocked to be considered non-religious. They glory in their religious heritage. They search for and rally behind those prophets, however, who preach to them the smooth things. They love to hear about unity, and love, and good government, and new books, and advances in science and medicine. They swell with pride over their gifts for charity, their stand on civil rights, and the wealth and beauty of their church buildings. They love the jolly good fellows of the community who have a form of godliness but who are very tolerant of the weaknesses of the flesh, and who will look the other way or smile at the normal indiscretions and failures of life in our complex society.

Woe to the fanatic, however, who dares to speak to them about sin, about the evils of drink, tobacco, immorality, and selfishness. How they cringe and squirm when they hear about holiness, personal witnessing, judgment, Bible study, personal prayer, tithing, and sacrifice. This kind of rough talk sends them scurrying to one who will tell them that all is well.

On the other hand, there is an element of the population, as there was a segment of Israel, that responds to these rough truths by accepting and reforming, or being transformed accordingly. While truth drives some to seek consolation in false prophets, it drives others to seek forgiveness and purification in the Lord. The preacher of righteousness therefore sees some flee from him to tread the pathway of death, and others flow toward him seeking the pathway to life. The preacher of the smooth things may see many coming to him for self-justification, but he has no life to offer them. Look closely at that which only soothes and smoothes and eases your conscience—it may be far from the truth of God.

## BRITISH CLERIC SAYS BIBLE IN ERROR

One of the primary examples of the preachers of the "smooth things" can be found in the faltering Church of England. This church, which has been repudiated by the people and stands before the world as an appalling example of where departure from the Word of God can lead, has tried every imaginable trick to gain attention and overcome its spiritual malnutrition. Some of its leaders resort to condoning drinking, smoking, gambling, homosexuality, immorality; have found fault with their own doctrine and with Biblical accuracy; have introduced dancing and jazz into worship services; have espoused Communism (note, the Red Dean of Canterbury); have written books refuting almost every basic tenet of the Christian faith; and still get red under their clerical collars when they gaze about their empty churches.

Canon John Pierce-Higgins of Southwark Cathedral has recently let it be known that he has decided that the Bible is heavy with wrong history and unfulfilled prophecies. He sees no evidence that the Bible is any more the Word of God than any other holy, ancient book, or even some of the serious inspirational writings of today. He states that Christians must "state fearlessly that there was much in the Bible that, if taken literally at least, was just plain wrong. Some of the history is wrong. Some of the details are obviously garbled, incidents and events got out of context, prophecies were not fulfilled always. . . . St. Paul was completely wrong in his idea of a second coming and sudden transformation of the bodies of the living." He thinks that many Biblical ideas of Christians are simply psychological crutches imagined to give them comfort in the face of reality.

As far as his effect upon Bible-believing Christians is concerned, this man's influence is negligible. He will be considered only with pity and prayer. The tragedy is that many outside the body of Christ will consider that he speaks as a Christian leader and, having desired to hear these "smooth things" which tend to justify human fallibility, will join the parade down the broad way.

## MR. "K" ACKNOWLEDGES GOD

"We have a 100-million-ton bomb," Premier Nikita Khrushchev told the opening session of the twenty-second Communist party congress, "but we do not intend to explode it. If we happened to explode it in the wrong place, we might break our own windows. . . . *May God grant* that we never have to explode such a bomb." This statement reminds us of the man who said, "Thank God I am an atheist."

Claiming to believe in no god, Mr. K has often let slip such phrases that would lead one to believe that he may have an instinctive knowledge of the existence of God and secretly believes. Regardless, he has denied his Creator, and must one day suffer the consequence.

## RELIGIOUS FREEDOM IN SOUTH VIET NAM

President Ngo Dinh Diem of South Viet Nam has been petitioned by Buddhists to be given the same religious freedoms as enjoyed by Roman Catholicism. The president is Catholic, brother of Roman Catholic Archbishop Ngo-Dien-Thuc of Hue. Also influential in the government is Madame Nhu, a militant Roman Catholic. Eight Buddhists have been killed in riots, and a Buddhist priest, Thich Quang Duc, called world attention to the governmental bigotry by burning himself to death in a public square. South Viet Nam is heavily financed by American taxpayers.

Protestant missionaries in South Viet Nam have also suffered from the religious tyranny of the government which deports itself in the spirit of the Inquisition.

## CUBA RANSOM AFFECTS MISSIONS

When American drug firms were talked into "donating" drugs as part of the price for ransoming captives taken in the Bay of Pigs fiasco, they began to curtail their donations to mission areas. Normally, these American drug firms contribute thousands of dollars worth of drugs each year to medical mission stations under Protestant mission boards. Having been convinced that it would be better to donate millions of dollars worth of drugs to Cuba than to suffer the possible consequences of refusal, the amount of drugs available for missions has been cut as much as seventy-five per cent.

## IF IGNITED JUST WHERE WILL THEY RUN?





# The Ecumenical Movement

By Pastor Emory Macy, Fonthill, Ontario

**T**HERE is a rise in the tide of ecumenicalism in the world. It is possible that within the coming generation a number of the historic denominations will be engulfed by it.

The term *ecumenical* is difficult to define. The Century Dictionary defines it as "pertaining to the whole Christian church." Young's Analytical Concordance gives the Greek word *oikumene* as being the word from which "ecumenical" is derived. This Greek word is translated *world* fourteen times and *earth* once. Hence, the "ecumenical church" would be a "world church," consisting of all races, all nations, and all branches of the Christian religion.

The advocates of the ecumenical church are divided as to the purpose and the conception of the ideal church. Some consider the purpose of the movement to foster better relations among all religious people and to inspire co-operation among all denominations for a common good. However, there are those who advocate a more tangible ecumenical church, one in which all peoples will ascribe to one universal church with a centrally controlled organization. These advocates claim that the universal church 1) would attack the pagan and heathen religions with great and united force upon the mission fields; 2) could match the growing influence of the Roman church in the film industry, the press, radio, and the television world; and, 3) would fulfill God's desire for all of His worshippers to meet together in one body as Jesus prayed

"that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me" (John 17:21).

The hope of the ecumenical church is to abolish war and to bring everlasting peace to the world. J. Marcellus Kik in his book, *Ecumenicalism and the Evangelical*, expressed this hope in these words: "The coming great church has been the theme of ecumenicalism and the dream of ecumenicalists. To some the dream will be realized when all Christians—Protestant, Orthodox, and Roman Catholic—will be in one corporate structure. The drive of ecumenicalism is to achieve this goal. Unity of faith, of worship, of doctrine must be subordinated to unity of polity. When all Christian people are shepherded under an organization, the ecumenical millennium will have arrived!"

The Church of God, as well as several other historic denominations, shows very little interest in the ecumenical movement because we feel we have nothing to gain by supporting it. We are aware of the dire need for better understanding between peoples, races, and religious denominations. To this we agree, but to surrender our church heritage would be to sacrifice the church doctrines of our forefathers.

We are a people who believe the Bible to be the inspired Word of God, and, because it is what it is, we "speak where the Bible speaks and keep silent when the Bible is silent." We judge every traditional statement by

it. The Prophet Isaiah wrote: "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Our complete confidence in God's Word causes us to be very careful about ascribing to the doctrines of the trinity, the immortality of the soul, or to any spiritual interpretation of the Kingdom of God.

### *Is Denominationalism Sinful?*

The answer to the question does not come within the categorical *yes* and *no*. We cannot say a color is black or white if it is a shade of gray. No one would say Luther's break with the Roman church was a sin. Neither would we say his teaching about the immortality of the soul was Scriptural.

Some large denominations consider "numbers" as a sign of righteousness and God's blessing upon them. The Lord instructed Gideon to reduce the thousands of Israelites to the number of three hundred with which the Lord wrought a victory against a mighty and numerous foe. (Judg. 7:7.) God divided the nation of Israel into twelve tribes for a more effective organization. Jesus left the highly organized temple officers and commissioned twelve dedicated men to preach the gospel of the Kingdom of God.

Much can be said in favor of small church organizations. Small churches have a feeling of family relationship which is *lost* in a large church. There is more opportunity for development of leadership, and it is more effective for recruiting youth for the ministry. There is a greater awareness of Scriptural instruction in a small denomination.

If everyone interpreted the Scriptures as I understand them, my faith would become weaker rather than stronger. If the Church of God subscribed to the ecumenical movement and joined hands with the united force, the doctrines of baptism, the literal return of Christ, and the Kingdom of God would no longer be dear to our hearts. It is not boasting when we say we believe the Church of God teaches more truth than any other organization, large or small. It does not embarrass me when someone says, "If you have the truth, why aren't you a large denomination?" Where could one find another organization that could boast of having one dedicated pastor for every fifty active members? or of having one out of every fifteen members attend its General Conference?

### *Will There Be an Ecumenical Church?*

Whenever a future condition or event is being discussed, the Bible becomes our source of information. In the last days, the inhabitants of the earth will be compelled to assemble in a united hero-worship service. "All that dwell upon the earth shall *worship* him, whose names are *not written* in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

The population of the earth has been divided in various ways—Jews and Gentiles, friend and foe, saint and sinner, Christian and heathen. But in the last days the religious world will be divided into two classes by the returning Christ. Those whose names *are* written in the Book of Life will be "caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4:17). Those whose names are *not* written in the Book of Life will assemble in ecumenical worship service seeking a human saviour, a counterfeit "christ," to deliver them from God's wrath.

Old Testament history reveals that hero-worship always follows a decay of religious spirit and a forsaking of the living God. The worship of God had become so relaxed that God forced Israel out of her land. While in Babylon, Israel was subjected to the worship of Nebuchadnezzar and his images. No more than four men of the thousands of Jews in Babylon refused the invitation to bow before the image.

During the "last days," before the establishment of the Kingdom of God, the world condition will be such that "great Babylon" will come into remembrance before God. (Rev. 16:19.)

John was invited to view a scene of the corrupt religious world. He was shown a woman arrayed in "purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17:3). During her lifetime she had "committed fornication" with the kings of the earth. She was responsible for the death of many saints, "and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18:3). (The margin reads "power" for the word "abundance." It may have reference to the sale of plaster of Paris molds, beads, or raffle tickets.)

A city in prophetic language is personified by a woman or a virgin. The church is typified as being the bride of Christ, the inhabitants of New Jerusalem. (Rev. 21:9; Eph. 5:27.) The church is being prepared to be united with the Bridegroom when He returns. The bride must make herself ready by cleansing her sins with the waters of baptism and with the wearing of the white garments of righteousness. Only those who are properly attired will be permitted to meet Him "in the air." The bride of Christ consists of those whose names *are written* in the Lamb's Book of Life.

The degrading "eternal triangle" left its marks upon the history of God's people. It is the greatest obstacle in Christian service today, and Bible prophecy describes the permanent effect it will have upon the inhabitants of the earth in the closing days of the Gentile times. Israel was continually subjected to the choice of complete obedience to the true God, or yielding to her own desires which were permitted under the worship of Baal. The scene of the last days is depicted as a woman wanting to be the

bride of Christ. When she was not accepted by her first choice, she turned to worship with the antichrist. Revelation 17:3 describes her as "sitting upon a scarlet coloured beast."

The woman was not born in a day, but reached her height over a long period of time by "playing house" with every king on the earth. The woman is called a "harlot" and a "mother of harlots." If we continue our interpretation, the woman represents a religious organization which had tried and failed to become the bride of Christ. Her daughter also practiced and taught the same doctrines as the mother. The people and nations upon which she sat are those "whose names *were not written* in the Book of Life" (Rev. 17:8). This woman will be the product of this present-day ecumenical movement. She shall meet her disgraceful end when the Lord allows her lover, the antichrist, to turn upon her. (Rev. 17:16.)

#### *Progression of the Present-Day Ecumenical Movement*

The ecumenical movement is gaining momentum each year. There have been mergers of several large and small denominations. The Catholic church is holding its own conclave in Rome to study the Catholic position in this era of church union. The Catholic views of the movement are best presented by Gustave Wiegel, who is professor of Ecclesiology at the Woodstock Seminary in Maryland, in his book, *The Catholic Primer on the Ecumenical Movement*.

He [the Catholic] does not want the world council to continue indefinite existence. He wants it to bring all of its churches into the Catholic church. He considers the council good and grace-inspired insofar as it will bring the "other sheep" into the fold of the one Shepherd . . . the Catholic must say to the Protestant that the (Catholic) church was substantially right, and therefore any endeavor toward reunion will be a return to her unreconstructed, unreformed unity" (p. 50, 66).

The Catholic church has no difficulty in closely combining the passionate desire for Christian unity. . . . This unity is not only her dearest treasure, but is the sacred property of the Holy Spirit who has willed it and protected it and forms the only hope of mankind. Perhaps one day the Catholic church will take part in the ecumenical assembly if she is given the *presidency* and if to begin with her *divine right of directing* the universal church is recognized.—*Heresies and Heretics*, Leon Cristiani.

#### *A Protestant's View of the Conference in Rome*

Several Protestant leaders attended the conference in Rome. Dr. Jesse Bader, General Secretary of the World Convention of the Churches of Christ, observed three stumbling blocks in the Protestant-Catholic union: 1) the doctrine of papal infallibility; 2) separation of church and state and the related question of religious liberty; and, 3) the Catholic position on marriage with non-Catholics.

#### *The Price to Pay*

The price that must be paid to follow the ecumenical movement is such that no sincere Christian dare pay. The Church of God must carefully weigh the movement and "try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

The greatest difference between the Church of God and the ecumenical church is in the conception of Christ. Dr. Bader willingly accepted the Catholic view of the trinity, and could see no greater sacrifice for the Protestants than to accept the leadership of the pope. The world council of churches adopted a minimum doctrinal basis for its constitution:

1. Divine, inseparation, authority, and sufficiency of the Holy Scriptures;
2. The rights and duty of private judgment in the interpretation of the Holy Scriptures;
3. The unity of the godhead, and the trinity of the persons therein.

The 1952 Yearbook of American Churches contains the directory of 252 religious bodies in the United States. Of the total number, only fourteen religious organizations would be excluded from the World Council of Churches because of disagreement with the organization on the question of the trinity. The fourteen included one Buddhist organization, two Jewish organizations, the National Spiritualist Association, the Unitarian Church, and the Hindus. According to the *Yearbook*, only three religious bodies in the United States stand beside the Church of God on the importance of the *Sonship* of Christ and the *mortality* of man. They are the Advent Christian Church, the Christadelphians, and the Jehovah's Witnesses.

As a pastor of the Church of God, I consider it an unpardonable sin to surrender the Bible teaching that Jesus was and is the only begotten Son of God. (John 1: 14, 18; Matt. 3:16, 18; 1 John 4:9.) God verbally testified that Jesus was His Son. (Matt. 3:17; 17:3.) Peter testified before his Lord: "Thou art the Christ, the Son of the living God" (Matt. 16:16). The Apostle Paul considered the doctrine of the Sonship of Christ first and foremost in his ministry. Immediately after his baptism "he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

#### *The Stand Taken by the Church of God*

The ecumenical millennium is no stranger to us, nor was it to the Apostle Paul. He warned Timothy to beware, "for the times come when they will not endure sound doctrine; but after their own lust shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables" (1 Tim. 4:3, 4).

(Please turn to page 11)

# The Forgiving Father

By Pastor Harry Sheets  
Ripley, Illinois

THE name by which the parable is known is "The Prodigal Son." Perhaps this is because we recognize ourselves as the prodigal who returned to the Father. This identification would cause us to emphasize the role of the son. However, the return of the son is not the major emphasis of the parable.

If we were less selfish and less self-centered, we would refer to this teaching of Jesus as "The Parable of the Forgiving Father," for this is the real intent of the parable.

"The tax-gatherers and other bad characters were all crowding in to listen to him, and the Pharisees and the doctors of the law began grumbling among themselves: 'This fellow,' they said, 'welcomes sinners and eats with them.'" It is against this background that we must view this parable and the two parables which precede it; namely, The Lost Sheep and The Lost Coin.

These three parables show the great joy which God and the angels experience when one sinner repents. (Through these parables Jesus calls upon us to rejoice when a sinner repents and returns to God.)

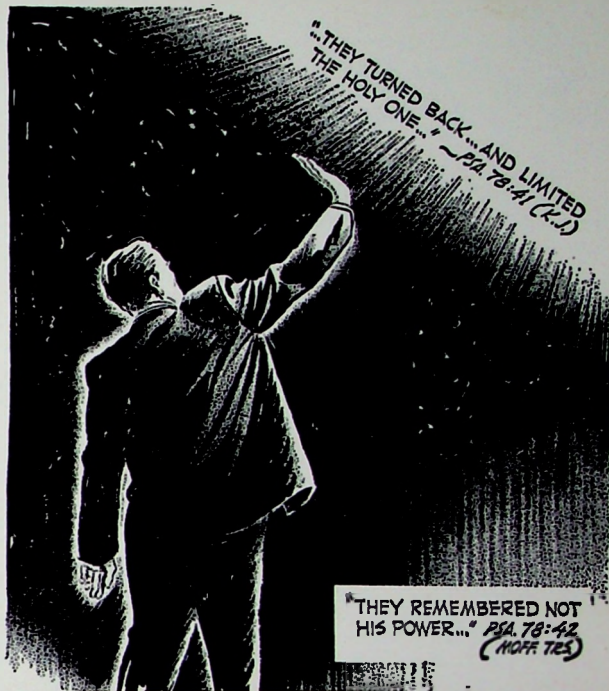
When the prodigal son returned to his parental home the response of the father was immediate. "While he was a long way off his father saw him. . . . He ran to meet him."

There was no thought of "teaching him a lesson." There was no "cool reception." When the father saw his errant son, "his heart went out to him. He ran to meet him, flung his arms around him, and kissed him."

The humbled son tried to tell his father how unworthy he was of further love and affection. The father was so happy that he did not listen to his son. Turning to his servants, the jubilant father exclaimed: "Quick! fetch a robe, my best one, and put it on him; put a ring on his finger, and shoes on his feet. Bring the fatted calf and kill it, and let us have a feast to celebrate the day. For this son of mine was dead and has come back to life; he was lost and is found." (N.E.B.)

There is no doubting the father's joy. It was real; it was great. He was extremely happy. He just *had* to celebrate his son's return.

Suppose the son, pricked by a merciless conscience, had



said: "Father, I can't accept the robe or the ring. I have sinned too greatly. I am not worthy of this honor. Please don't kill the fatted calf or make a feast in my honor. My conscience won't allow me to accept all this honor from you. I must not bring further disgrace upon you. I must refuse to attend the feast."

Such a decision by the son would have killed the father's joy and added to his grief. To the son's honor he did no such thing. His regard for the father's feelings led him to accept the father's grace. It was the least he could do. It was the only way in which he could in any measure repay the father for the sorrow and grief he had caused him.

We, Jews and Gentiles, for both "are . . . under sin" (Rom. 2:9), are prodigal sons. We have lost everything through riotous living. Our only hope is to return to the Father. The Scriptures assure us that He will forgive us and receive us into full sonship again, if we repent of our sins and return to Him.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:19).

God has asked us to return to Him. We do not deserve His invitation and pardon, that is true, but God wants to restore us to full sonship again. We can bring rejoicing to God by accepting His white robe of righteousness, the ring of kingly authority, and partaking of His feast.

We have no right to deny God this great pleasure. He will accept our return as full payment for the anguish we have caused Him. This is the grace of God.

# Scientific proof of the Bible

## PART FOUR

By Pastor Gordon Landry, Baton Rouge, Louisiana

WE continue our study of scientific proof of the Bible with additional evidence as to the historicity of the sacred Scriptures.

Since the claim of Christendom is that the Bible is the inspired Word of God, every record contained therein must be true, or the claim would lose its adherents. Let us now look further into archaeological discoveries that uphold the veracity of this Word.

Fourteen to fifteen hundred years before the birth of Jesus, Moses, writing under inspiration, penned the first five books of the Bible. But critics of the Scriptures stated flatly and emphatically last century that the art of writing was completely unknown at that time in man's history. Believing wholeheartedly in the theory of evolution, they theorized that man's intelligence had not evolved sufficiently by that time for him to invent an alphabet and a means for scribing that alphabet in a permanent fashion for posterity. That there were prehistoric cave dwellers who etched on the walls of their caves, they were all too willing to testify. But to think that man had developed the fine art of writing a millennium and a half before Christ brought loud shouts of derision and disbelief.

Then the Code of Hammurabi was discovered, and the loud shouts mysteriously diminished. Hammurabi is probably the Amraphel of Genesis 14. He lived about 2100 B.C., coinciding with Abraham. (Two authorities, Bullinger and Huffman, give this date, though another, Sidney Smith, thought in 1928 that the date 1940 B.C. was more realistic, and in 1939 he thought 1860-1850 B.C. was more accurate. We might mention that it is almost impossible to pinpoint dates that far back in history, and that a range of a century or so is allowable.) At any rate, the Code of Hammurabi was written long before the time of Moses—four to six hundred years before his time. The code not only shows that writing was known, but that laws as rigid as the commandments later given to the Israelites were in effect. Listen to a brief comparison of some of those laws.

### *Code of Hammurabi:*

"If a man has struck his father one shall cut off his hands."

### *Law of Moses:*

"He that smiteth his father, or his mother, shall be surely put to death" (Ex. 21:15).

### *Code of Hammurabi:*

"If a man caused the loss of an eye to a person of the upper class one shall cause his eye to be lost. If he has shattered his limb one shall shatter his limb. If he has caused a poor man to lose his eye, or has shattered a poor man's limb, he shall pay one mina of silver."

### *Law of Moses:*

"If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again" (Lev. 24:19, 20).

### *Code of Hammurabi:*

"If a man has struck the daughter of a person of the upper class, and caused her to drop what is in her womb . . . if that woman has died, one shall put to death his daughter."

### *Law of Moses:*

"If men strive, and hurt a woman with child, so that her fruit depart from her . . . if any mischief follow, then thou shalt give life for life" (Ex. 21:22, 23).

These are only a few of many examples of similar laws contained in the two codes. The critics, defeated in their purpose to prove the Bible historically untrustworthy, next asserted that Moses had actually copied Hammurabi's laws!

Let us now briefly consider one of the nations of antiquity that for a time was under constant attack by higher critics. That nation was the Hittite nation. If you are acquainted with your Old Testament, you will remember that the Hittites are mentioned several times; to be exact, they are mentioned forty-eight times. The



late Canon Driver, dean of higher criticism, believed these people belonged to imagination and fiction.

From the Bible we glean the fact that Abraham paid four hundred shekels of silver to Ephron the Hittite for the cave of Machpelah, so he would have a place to bury his wife Sarah. (Gen. 23.) Uriah, one of David's soldiers and husband of Bathsheba, was a Hittite. (2 Sam. 11.) Yet critics doubted the Word and denied that there ever were Hittites. They are like a man in Elisha's day.

In Elisha's day, when the Syrian army besieged Samaria, food supplies ran so low some of the inhabitants of Samaria actually resorted to cannibalism. How strange to hear and impossible to believe when the prophet said, "Hear ye the word of the Lord; Thus saith the Lord, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (2 Kings 7:1). In other words, not only would there be food on the morrow, but it would be in abundant supply, so that prices would nose-dive.

One of the nobles of the land found the prophecy so incredible that he said, "Behold, if the Lord would make windows in heaven, might this thing be?" In that man's mind even God Himself could not bring about a condition of plenty so quickly. Elisha's answer to him was, "Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof."

Outside the gate of the besieged city four desperate men (lepers) contemplated their plight. "They said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die."

So at twilight they rose up and went to the camp of the Syrians. "When they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." So the Syrians fled, leaving all behind. In fact, when the news reached the city and scouts were sent out to verify the story told by the lepers, they trailed the Syrians for some distance. So frightened had the Syrians become, and so anxious were they to escape, that, "Lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste."

The vast amount of supplies left by the Syrians was gathered up and brought to the gate of the city. That nobleman who had questioned the possibility of plentiful amounts of food was placed in charge of selling the

foodstuffs for the king, so he saw the great supply. But the people of Samaria, at the point of madness from hunger, rushed to the gate to buy and in their haste they mobbed and killed that nobleman. Elisha's words were fulfilled: the nobleman saw the food, but he did not eat any of it.

We have related this story for the purpose of showing that the Hittites were recognized as a strong and war-like people in those days. Regardless of what critics might have to say about there being no indication outside the Bible that such a nation ever existed, the faithful did not allow arguments of agnostics and infidels to shake their belief. Then, in the latter part of the nineteenth century, some of the evidence necessary to exonerate the Bible broke into light!

Professor A. H. Sayce, in *Fresh Light From the Ancient Monuments* (1884), said: "Five years ago there was no one who suspected that a great empire had once existed in Western Asia and contended on equal terms with both Egypt and Assyria, the founders of which were the little-noticed Hittites of the Old Testament. Still less did anyone dream that these same Hittites had once carried their arms, their art, and their religion to the shores of the Aegean, and that the early civilization of Greece and Europe was as much indebted to them as to the Phoenicians."

Sir Frederic Kenyon, in *The Bible and Archaeology*, states, "It is one of the major discoveries of archaeology in our own day that the Hittites once ruled over a wide stretch of country, and for a time rivaled the great empires of Assyria and Egypt." After revealing some of the history of excavations relative to discovery of the Hittites, he continued, "Thus the fact was established that as far back as the fourteenth century B.C., the Hittites were masters of a formidable empire, which could look even Egypt or Assyria in the face. In 1288, Rameses II had barely escaped disastrous defeat by the Hittites in the battle of Kadesh by personal exertions of which he was inordinately proud. . . . Rameses, much as he magnified his victory at Kadesh, never challenged the Hittite power again."

Dr. Harry Rimmer, in *Dead Men Tell Tales*, discusses the remarkable discovery of the Hittite people, saying, "They were thrust by human ignorance into the outer darkness of forgotten things, but we can trace the hand of God in bringing them back into the light of remembrance and establishing them in their proper place of glory and prominence among the empires of antiquity."

"Without hesitation we would offer this as the perfect demonstration of the manner in which Almighty God cares for His Word. When His Book is assailed and discredited, He will, if need be, raise the dead to establish the integrity of the Inspired Record. It might be noted

(Please turn to page 11)

# “From Very Good to Very Good”

By Gerald L. Cooper, Tempe, Arizona

WHEN the great God of creation had completed His work at the end of the sixth day, the panoramic view which He saw brought forth the words, “It was very good”! This appraisal was not confined to the comparatively small area which we know as the Garden of Eden, but encompassed all creation—including, of course, the earth and the creatures upon it! We are concerned more at present with the physical make-up of that planet on which we dwell—the earth.

At the present time the greater part of the earth's surface is desolate and forbidding. History tells us it has been so for many centuries. Consider such places in our United States as the deserts of California, Arizona, New Mexico, and Nevada; the Salt Flats of Utah; the “Badlands” of the Dakotas; or the swamps of the southern states. We know that similar conditions prevail in other parts of the world, such as the deserts of Arabia and Africa; the frozen wastes of the Arctic and Antarctic continents; the inaccessibility of such places as Siberia, Tibet, and parts of South America; the jungles of Africa and South America; and best known to many, the Dead Sea area of Palestine.

Consider the weather conditions in various parts of the earth. It is too hot in many places, too cold in others; too much rain in some areas, too much drought in others. Can we, by any stretch of the imagination, call the earth, as it now is, “good”? Yet, there was a time when God pronounced it not only “good,” but “very good.” (It is stipulated that God *could have* created the earth as it now is, had He desired to do so.)

What happened? The answer, I firmly believe, is in God's Word. First of all, mankind, who had been placed in charge of this “very good” habitat, rebelled against God and brought upon himself and his descendants the mandatory sentence of death—mandatory in the sense that God had already informed Adam the consequence of disobedience—death! Then Adam *compounded* his sin by trying to shift the responsibility to Eve, his wife, and to God Himself when he haltingly said, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat” (Gen. 3:12). As a result of this compounded sin God “cursed” the perfect “very good” earth which He had created and loved. It now began to bring forth thorns and thistles for the first time. Man's failure to obey God caused this first change from the “very good” condition.

Mankind, the descendants of Adam and Eve, were, in a sense, placed on trial or probation for a number of cen-

tures. Again he failed and the earth's inhabitants (men and animals alike) were destroyed in a great flood which God sent on all the earth. Only those who met His conditions were saved from the flood. (Read Genesis, chapters 6 through 9.)

It is the belief of most Bible students that this flood spread over all the face of the earth, and was not confined to the comparatively small area in which Noah lived. It is my opinion that this flood was a part of the original “cursed is the ground for thy sake,” for it was the continued sin of man which brought it about. Many scientists, geologists, and archaeologists think that much of the topography of the earth was changed at this time—mountains were formed and lakes, such as the Great Lakes of the United States, came into being.

At the time of Peleg, whose name means “division” and who is mentioned briefly in Genesis 10:25, we find two branches of the sons of Shem going their separate ways. The last verse of the chapter tells us they were “divided.” That something extraordinary occurred about this time is evidenced by the fact that later on in the history of Israel the name of Peleg's father, Eber (a Hebrew) was well-known, for both Abraham and Joseph were known as Hebrews, or “Hebers” by those in other lands. What caused this “division” at the time of Eber and Peleg? Could it have been a natural disaster such as an earthquake, volcanos, or similar phenomena? If so, the “curse of the ground” was being prolonged!

Later on, again as the result of compounded sin, the cities of Sodom and Gomorrah were destroyed by the awful power of God. Most students believe that this caused the formation of the Dead Sea—a place where no living thing is found in its waters. Some have said that the Dead Sea is “good” because of the valuable chemicals, minerals, etc., to be found there. Perhaps so, but please note that most of this value lies in the war potential of those things found there!

My conclusion is that all natural disasters, even to our own time, have had a part in changing the earth from its perfect state to those conditions which we now see and experience. They are all a part of the curse! It was surely a sad day for the earth and its forthcoming inhabitants when Adam's sins brought forth the solemn pronouncement from God, “Cursed is the ground for thy sake.”

What shall be the outcome? The promises that the earth will not always be as it now is are so numerous that only two references from God's Word are given here.

They are Acts 3:19-21, which speaks of "restitution of all things," and Isaiah 35, that beautiful chapter describing future Kingdom conditions. Jesus, who is the Redeemer of man, is also the Redeemer of man's habitation—the earth! When at last He "shall have delivered up the Kingdom to God, his Father" the latter shall once more behold His entire creation and say, "It is very good!" May that time soon come, is my prayer.

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## THE ECUMENICAL MOVEMENT

(Continued from page 6)

The ecumenical movement will continue to make great strides in uniting the Christian world. Her crowning achievement will be when she courts and wins the affection of the antichrist for a short time. Her eternal destiny begins when the antichrist turns upon her and destroys her. (Rev. 17:16.) The ecumenical church may promise many beautiful laurels, but it cannot promise eternal things. Eternal blessing comes only to those who are the bride of Christ, to those who put on the wedding garment of fine linen, "for the fine linen is the righteousness of saints" (Rev. 19:8).

John saw the vision of the end of the whore, after which he heard a voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

The Corinthian church was exposed to the same religious movement as we have today. Corinth was a very prosperous city because of her trade routes and religion. According to the historian Strabo, the temple treasury was supported by the revenue from the sales of "indulgences." This mixing of truth and error prompted Paul to write: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

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## SCIENTIFIC PROOF OF THE BIBLE

(Continued from page 9)

in passing that secular history is now often corrected by archaeology. The misunderstandings and errors which were alleged to appear in the Bible, and which are common to the production of a purely human document, are being done away with as we read them again in the light of the monuments. Wherever such correction has been made, it has had the effect of bringing secular history into complete harmony with the Bible. So in restoring the empire of the Hittites to the staid columns of accredited history, the Divine Record is again confirmed."

We trust that this brief study of a foreign nation has increased your faith in God and in the truth of His Word. In the next issue we will study additional evidence that proves God's Word to be historically accurate.



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## TEACHERS ANONYMOUS

Comparatively few of us ever will face a roomful of children expectantly waiting for us to add to their knowledge. Yet we are all teachers in a very real sense; and if every mature person conscientiously tried to fulfill this role, the problems of our "regular" teachers, and of all authorities, would be reduced tremendously. Especially does this hold true in the Christian way of life.

What is the adult Christian's proper role in the education of children? Most phases of it are fairly obvious: financial support, active participation in parent-teacher activities, special help in solving the special problems that invariably crop up. But there is more to it than that. Far more.

We all tend to divide our lives into time-tight compartments. There is a time to learn, a time to work, a time to play, a time to rest, a time to worship. But life will not have it that way. What we learn and how we worship—truly worship—affects everything else we do; it tones all our waking moments.

Children are most keenly aware of this, without analyzing it. They go to their "laboratories," their secular and Sunday schools, and they learn of God and man; how God is, how man should be and has been. Then they go out into the "field," and see man as he is today.

More than we know, they observe us as we meet the problems of each day, at home and on the street. They hear lies, and oaths, and snarls; they witness apparently unpunished cheating and stealing. It is not surprising if they wonder at grown-up sincerity and depth of faith as we lead them to church.

And if they wonder, what must Jesus think?

It is time, fellow teachers, to return to our Book, and to brush up on all our "home" work.

## RELIGIONS OF THE WORLD

*By Sterling Russell*

The dictionary meaning of religion is: any "system of faith or worship." Thus, there are many religions of the world. Likewise, a myth is elucidated as a "story rooted in the most ancient religious beliefs and institutions of a people, usually dealing with gods, goddesses, or natural phenomena; or an imaginary thing."

To be consistent, the public should now demand the cessation and elimination of the study of both mythology

and idolatry (the worship of idols or images), as well as the Holy Bible (the inspired Word of Divine Providence) in all public schools in America!

## I AM WAITING

I am waiting for the dawning  
Of the bright and blessed day,  
When the darksome night of sorrow  
Shall have vanished far away;  
When forever with the Saviour,  
Far beyond this vale of tears,  
I shall swell the song of worship  
Through the everlasting years.

I am looking at the brightness—  
See, it shineth from afar—  
Of the clear and joyous beaming,  
Of the "bright and morning star";  
Through the dark, gray mist of morning  
Do I see its glorious light;  
Then away with every shadow  
Of this sad and weary night.

I am waiting for the coming  
Of the Lord who died for me;  
Oh, His words have thrilled my spirit,  
"I will come again for thee."  
I can almost hear His footfall  
On the threshold of the door,  
And my heart, my heart is longing,  
To be His forevermore.

## HELL — A FALSE CONCEPTION

*By Pastor Kenneth Milne*

"A man who is a Christian from fear of a burning hell is no Christian at all; he is not worth a rush, for there is no principle in him," said a Bible teacher. The only thing in the world that keeps this wicked and unscriptural doctrine in existence is the fact that it furnishes a very convenient weapon with which to frighten people into religion. Such sensationalists find it of immense value. There are persons who will lift their hands in horror, thinking that if hell were taken away, there would be no religion left and all would go rampant into evil. They are not aware that the goodness of God leads men to repentance.

Do we not read that God is more willing to give good

THE RESTITUTION HERALD

gifts to His children than we are to ours? And yet He is charged with such fiendishness of purpose as to torment His creatures through eternity. A God capable of inventing such a place as the usual conception of hell, to which the vast majority of mankind is consigned, could be nothing less than an archfiend. Of all the awful, horrible imaginations of which the human mind is capable, this idea of a burning, boiling hell, where throughout the never-ending ages of eternity millions and billions of human beings are to be tormented in burning, unspeakable agony, is truly the masterpiece and climax.

How people could ever have invented and believed such a thing of an all-wise, kind, loving God is indeed a marvel, when there is no foundation for it in the Bible.

The Lord has placed before mankind life and death; two opposites—not life in happiness on the one hand, and life in misery on the other, but life and death. The narrow way leads to life, and the broad way leads to destruction.

### PRECIOUS PROMISES

By Beth Briggs

*"Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:35).*

This is one of the most beautiful promises given to the Christian, but there is a condition attached—we must love our enemies, no matter how much they have persecuted or hurt us. This is a most difficult stipulation, but surely the reward is worth any amount of suffering at the hands of evildoers.

Of course it is not possible to love our enemies in the same way we cherish our friends and dear ones. But we can love them in a Christian way; that is, we will never do them harm, but will extend a helping hand when the occasion arises, as it nearly always does.

Who knows? Our persistent kindness in the face of their enmity may bring them at last to God. The Bible tells us that those who turn many to righteousness shall wear stars in their crowns. But, even if we fail to change the lives of the sinners, we have won our own arduous battle, and daily grown more and more in the image and likeness of Jesus Christ, who prayed God to forgive those who had nailed Him to the cross. We must follow His steps, no matter what the cost.

When friends betray with Judas kiss,  
Or enemies assail  
With unkind words that pierce the heart,  
And cause your soul travail;  
Forgive the hurt, help if need be,  
With all this may imply,  
Pray for them daily, and you will be  
A child of God Most High.



### NEW BUILDING PROGRESS

The new dormitory-library-cafeteria building for Oregon Bible College is now under roof and nearing completion. It is hoped that a portion of the building, at least, will be in use at the opening of the new semester of Oregon Bible College on September 9, 1963. These facilities will add greatly to the efficiency with which Oregon Bible College can perform its function of educating ministers, teachers, musicians, and other Christian leaders.

Funds are still needed to complete payment for this important project. The entire cost of \$155,000.00 must be met by the contributions of those interested in Christian education and those who receive the benefits of the services of students who receive their advanced Christian education in Oregon Bible College. Contributions are actually an investment in future leadership for the Church of God.

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# FIND US A KING!



*By Mildred Dennis*

Last month you heard of Samuel, a boy who listened as God spoke to him. He became a great prophet for all Israel. The people listened to his words when he spoke.

When Samuel had grown very old, the people came to him and said, "You have been a good leader and have helped us often, but now you are growing old. We need a new leader. We want a king like the other countries have."

Samuel was sad as he listened to the people. He prayed to God for guidance.

Then he went back to the people. He pleaded with them. "Do not look for a king. He will use you for his ways. He will take your best lands. He will bring war."

This time the people turned away. They refused to listen to Samuel. Instead, they shouted, "We want a king! Find us a king!"

So it was decided that Israel would have a king—but who? Who in all the land would make a good, wise king?

After a while a man named Saul was chosen. He was very tall and strong. The people thought Saul would be a good king and shouted happily, "Long live the king!"

As they were shouting, Samuel raised his hand for silence, then he said to the people, "Never forget God. Live your lives in goodness as He wishes you to do."

At first the people were happy with their new king. He protected their country. He seemed kind and fair. But slowly he began to change. After he had been king for a while, he did not always follow in God's ways.

Samuel was more and more unhappy. He tried to talk with King Saul. Again Samuel prayed to God. How could he help the people of Israel? As Samuel listened, God said, "Don't be sad because of King Saul. I will tell you how to choose a new king, one who will better serve me and the people of Israel."

With God directing him, Samuel went to the city of Bethlehem. Here he met a good man named Jesse, who had many sons.

Samuel told Jesse that he wished to see his sons. He told Jesse that he was on a special mission from God.

The first son, named Eliab, came before Samuel and

he thought, "Surely this one will be chosen as the new king. He's a fine looking man."

But God said, "No, this is not the one."

A second son, Abinadab, came before Samuel, but again God said, "No, this is not the one."

A third son, Shammah, came, but no, he wasn't the one. Another and even another son came, until seven sons of Jesse passed before Samuel, but each time the answer was the same. "This one is not to be the new king of Israel."

"Are all your sons here?" asked Samuel.

"Well, not all. There is one more," replied Jesse. "He is the youngest, and only a boy. He is out in the hills tending the sheep."

"Send for him," said Samuel. "We will wait until he gets here."

Jesse sent a servant to bring the boy home. At last the shepherd boy came in. He was very tan from the sun. He was strong and brave. He loved God and often sang of His wonderful ways. Have you guessed that his name was David?

When Samuel saw him he knew this was the boy chosen by the Lord. He poured on David's head a little oil from a horn container that he carried. This was a custom of that country. It meant that one day David would be a king over all Israel. He had been chosen by God. It was kept secret for a long time that David had been chosen to be king some day. Saul would not have liked this, and David would have been in danger if Saul had known.

David became Saul's armor-bearer and did many exciting things before the time came for him to be king.

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## STORIES TO GROW ON

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# Churches IN THE News

## CALENDAR OF EVENTS

October 12—Indiana Quarterly Conference, Hillisburg Church of God  
 November 10—Church of God Mission Day  
 November 8—Dedication of the new Oregon Bible College building  
 November 30—National Sunday School Board Meeting, Oregon, Ill.

## HERALD RECEIPTS

Louis Kump (2); C. Alan McLain; Milo Magaw; Mrs. W. J. Fine; Glen Elton; Mrs. T. E. Lynn; Ada Mason; Milford Heaton; Mrs. Vinnie Tyler; Mrs. Thomas Lewis; Ben Lyon; Edward Goit; C. E. Randall; Ward Lindsay; Ed Houser; Vivian Magaw; Marlin O. Lewis; Roseoe Dunbar,  
 L. W. Barber; Braden Manuel; William Wachtel; Mrs. Wilbur Ackels; Mrs. Frank Moran; M. Stephenson; Roy E. Black; E. L. McDaniel; Jean Doan.

## RUSSIA, ISRAEL, CHRIST, AND YOU

This booklet by Percy Bilton, London, England, is an excellent study of the place of Russia and Israel in Bible prophecy, and of the relationship of the Christian to the future of these nations. (15 cents each, postpaid, from The Restitution Herald, Box 231, Oregon, Ill.)

## NEW TRACT

"Holy Spirit and Water Baptism," by Herbert Edmister, is a reprint of an article appearing recently in The Restitution Herald. This is a six-page tract that may be secured from the author, H. J. Edmister, R.F.D., Eldorado, Ill., or from The Restitution Herald, Box 231, Oregon, Ill. (25 cents per dozen, or \$1.60 per hundred.)

## CONCERNING THE NATIONS

This is a booklet of Bible prophecy concerning the plan of God for the nations, written by Charles French, Sydney, Australia. An excellent summary of God's dealings with modern Israel, the booklet will interest new and old Bible students. (10 cents each, postpaid, from The Restitution Herald, Box 231, Oregon, Ill.)

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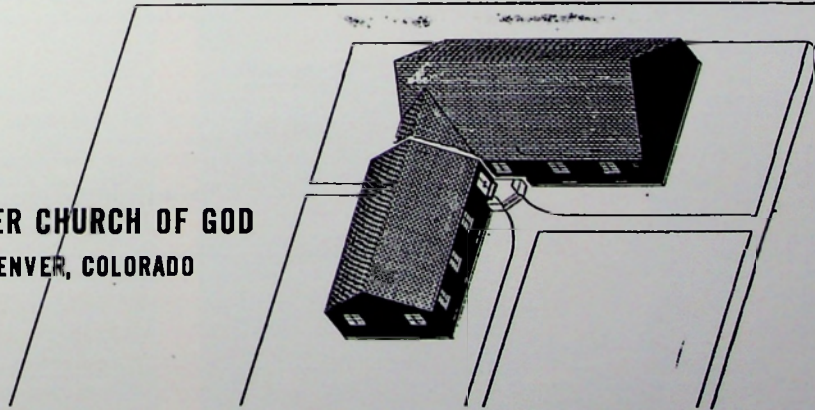
The Restitution Herald has an excellent source for the rebinding and repairing of valuable old books and Bibles. This service is practical only for Bibles that have a sentimental value, or that cannot be replaced, since repairing and binding costs run from \$3.50 to \$15.00, depending on the size of the book and its condition. The work done is excellent, however, as several satisfied customers have attested.

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"Bible Truth Program," Station WSVM, Valdese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker  
 "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.  
 "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker  
 "Words of Life," Station WEBQ, Harrisburg, Ill., 6:30 p.m., Saturday, John Lewis, speaker  
 "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers  
 "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker  
 "Bible Truth Program," Station WJRI, Le noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker  
 "Voice of Tomorrow," Station WSIG, 790 kc., Mt. Jackson, Va., Sunday, 9:30 a.m., Dale Ward, speaker  
 "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker  
 "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker  
 "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker  
 "Words of Life," Station KBHS, Hot Springs, Ark., 590 kc., Sunday, 7:15 a.m., Kenneth Milne, speaker

## DENVER CHURCH OF GOD DENVER, COLORADO



## TENTH MISSION BUILDERS APPEAL

The tenth Mission Builders Appeal is now in the mail for the Denver Church of God, Denver, Colo. This congregation of twenty baptized members has been meeting in rented halls or homes since it was organized in 1956. We know that every Mission Builder will want to help this group of people build its place of worship. If you are not now a Mission Builder, you may use the attached coupon to enroll in this league of people who have assisted in the erecting of buildings for nine other Church of God congregations.

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September 14, 1963

*the*

# RESTITUTION

*Herald*

**The Church  
in the  
Twentieth Century**  
(Page 4)

VOLUME 52, NUMBER 23

**MESSAGES FEATURED  
IN THIS ISSUE!**

The Quest for Immortality  
Scientific Proof of the Bible  
Is Jesus God?

**EDITORIALS ON CURRENT  
TOPICS**

**SHORT ARTICLES AND  
POEMS FOR BUSY  
PEOPLE**

**JOHN PAUL JONES**

This American hero is an emblem of courage, steadfastness and loyalty; qualities much needed in every walk of life today.

The Christian also should heed the advice, "Quit you like men, be strong" (1 Cor. 16:13). Faced with the trials of life the Christian also can say, "We have not yet begun to fight."



The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Ore, on, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

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An attractive metal display rack and ten Restitution Herald's of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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Summer company made a lot of washing and I needed extra clothesline last washday. I hung the sheets on plastic line across a corner of the garden. Just as I had them all hung, I stumbled and caught at the line, broke it, and sent all the sheets dragging in the dirt. It was exasperating to have to wash them all over again. God must feel that way when we make the same mistake today that He forgave us for just yesterday.



# Editorials

Harold Doan  
Editor

## HOW DOES AN AMERICAN SPEND HIS MONEY?

This question was asked the *Columbus* (Ohio) *Dispatch* Information Service. The following answer was given. "Average consumption expenditures per person in 1960 were: 21.3 per cent for food; 14.0 per cent for household operation; 12.8 per cent for house rent; 12.4 per cent for transportation; 10.3 per cent for clothing, accessories, and jewelry; 6.3 per cent for personal business; 5.9 per cent for recreation; 5.9 per cent for medical care, including expenses for health insurance; 3.0 per cent for alcoholic beverages; 2.3 per cent for tobacco; 1.6 per cent for personal care; 1.4 per cent for religious and welfare activities; 1.4 per cent for private education and research; .9 per cent for foreign travel and remittances; .5 per cent for death expenses."

It is interesting to note that the average American spends less than half as much for religious and welfare causes as for alcohol or tobacco. He spends about as much for religious and welfare activities as for haircuts. Since these are averages, of course, many give much more and many others give much less.

## "PEACE AND SAFETY"

The Apostle Paul predicted that the "day of the Lord" which will coincide with the return of our Lord will occur in a day when people are crying, "Peace and safety." His words were, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child" (1 Thess. 5:2, 3). The event described in the preceding words, "We which are alive and remain shall be caught up together with them in the clouds," the coming of Christ for His church, will occur in a time when the world is least expecting it; a time of "peace and safety."

The treaty to ban nuclear testing in the atmosphere is thought by some to be the beginning of the Millennium. They hope we can now live in peace and safety, since the Communists have suddenly become docile, peace-loving, and trustworthy. This may truly be the beginning of a lull in world tensions, a stalemate during which opposing nations will regroup and make new plans. During such a lull the Lord will come and bring salvation to some and "sudden destruction" to others.

## SYRIA AND ISRAEL FIGHTING AGAIN

Troops and jets of Israel and Syria are again engaging one another along the truce line between the countries. Iraq has turned over its troops to Syrian command should Syria decide to expand the fighting. Egypt also stands ready to add to the trouble at every opportunity. The United Nations has again been asked to step into the crisis.

These troubles in the Middle East point up the insecurity of Israel and the instability of the whole area. These flare-ups call the attention of the world to this region where the last days of human history will be climaxed.

### MORE ABOUT SOUTH VIETNAM

The persecution and suppression of Buddhists in South Vietnam continue on an accelerating scale. Madam Nhu, power behind the throne in Vietnam, seems intent on forcing the Buddhists into subjection to the Roman Catholic regime of her brother President Ngo Dinh Diem. Her reaction to the suicide of a young Buddhist priest who burned himself to death was, "All they've done is barbecue a bonze (young priest) . . . and even for that they had to use imported fuel." She further stated, "Let them burn . . . and we shall go ahead and clap our hands. I would beat the bonzes ten more times."

Government troops recently captured a leading Buddhist pagoda, arrested its priests, beat some severely, and put the country under martial law. Several Buddhists have been killed by troops. The Vatican shrugs the persecution off as being political rather than religious. Shades of the Inquisition!

The Diem regime claims that the Buddhists are Communists and traitors; in fact, since they are not Catholic, they *must* be traitors and Communists and, therefore, a menace to the state. The groundwork is being laid in other countries for the claim that Catholicism is the only defense against Communism. Anyone who will not subject himself to the church, therefore, must be a Communist and will be suspect, and liable to arrest, imprisonment, and death. This religious persecution will be excused on the basis that it is political and not religious at all. There is a lesson to be learned by observers of the Vietnam situation in regard to the basic philosophy of force, coercion, intimidation, and vengeance that motivates much of Romanism.

### FAITH AND ORDER CONFERENCE

Montreal, Quebec, was the scene in July, of the fourth Faith and Order Conference of the World Council of Churches. There were five hundred delegates and visitors, including fifty-one from the Orthodox Churches and twenty Roman Catholic observers. Montreal's Paul-Emile Cardinal Leger delivered one of the major addresses.

Depending upon whose report one reads, the Conference was either a fiasco or a resounding success. Theologians present seemed to regard the Conference as unsatisfactory. Its results were tentative at best, with statements so vague and general that they would not ruffle any of the churches represented, since they each continue to interpret the meaning according to their own beliefs and traditions.

There seemed to be a trend toward granting church tradition a greater place in determining the doctrinal position of the church. Some Protestants are giving second thoughts to the teachings of Catholic and Orthodox Churches about the position of Mary.

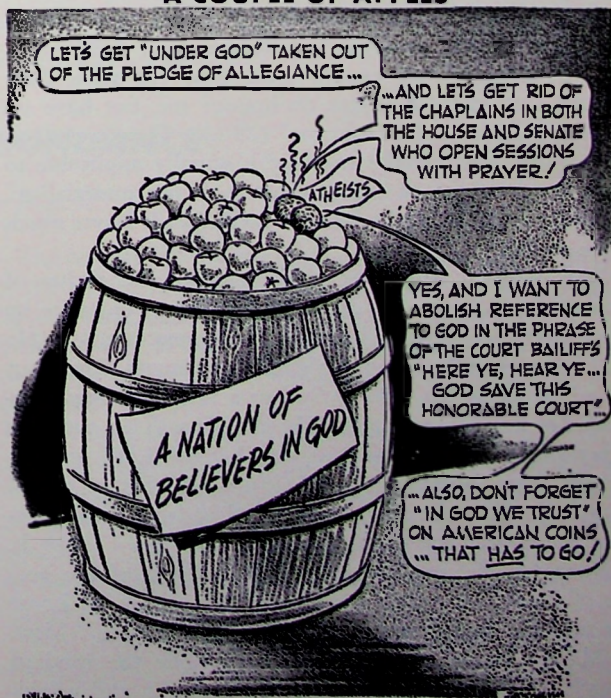
### ATHEIST CENTER

Mrs. Murray, who recently won the Supreme Court suit outlawing prayer in public schools, has moved to Stockton, Kansas. She will enroll her son in the public school there so she can file suit against the school because it employs Roman Catholic nuns as teachers. This is a practice in many school districts in the United States.

Mrs. Murray will also set up an atheist center in Stockton, with a radio station and printing operation, and will attempt to centralize the atheist non-faith. One clever Oklahoma editor writes that this is a setback for atheism. He had always admired the individuality of the atheist and considered his independence a watchdog for the community to keep it alert. Now with atheists organized, they will soon be having bingo parties and bazaars and an ecumenical movement, he fears, that will destroy their usefulness.

The separation of church and state is an important principle in America, and we think it is a shame that it has to be defended and fought for by atheists. The reason is that the nominal church has often infringed upon its privileges and has demanded recognition and assistance from the state that it should not have.

### **A COUPLE OF APPLES**



## The Church of the

# TWENTIETH CENTURY

By Pastor Hollis Partlowe, Macomb, Illinois

**J**ESUS CHRIST established the Church of God nearly two thousand years ago. He empowered it to go forth with His message to the world. But when we compare the church today with the first century church, we are appalled at our findings. We have lost much. The apostles said, "We cannot but speak the things which we have seen and heard" (Acts 4:20). "We ought to obey God rather than men" (5:29). They rejoiced that "they were counted worthy to suffer shame for his [Christ's] name" (v. 41). Where is this spirit today?

A catalog of sins of the last days is given in 2 Timothy 3:1-5. Among them is, "having a form of godliness, but denying the power thereof." Paul is not speaking to the world, but to the church. The world makes no profession of Christianity. These people have a "form of godliness," but lack power. Decreasing moral standards evident in literature and public entertainment indicate that a creeping secularism has infiltrated the church and paralyzed it. Our generation is brilliant but unhappy, clever but unstable, comfortable but comfortless. We own so much but possess so little. The last days are upon us!

God's people Israel, in the time of Isaiah, were "given to pleasure" and dwelled "carelessly" (Isa. 47:8). God said of them, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (29:13). They gave God lip service only. Isaiah's message is equally applicable to the church of the twentieth century. It has materialism, religious coldness, and a form of godliness. It leaves much to be desired.

The nominal church of today reminds this writer of Samson after he got his hair cut. He was a Nazarite by birth upon whom God had bestowed great strength. He had been victorious over the Philistines many times, but when he broke his vow to God to a luring woman, Delilah, his strength was gone. He said, "I will go out as at other times . . . And he wist not that the Lord was departed from him" (Judg. 16:20). Isn't that a pitiful sight? He didn't know that the Lord had left him. Likewise the church has lost its power and does not know it.

Moreover, the modern church reminds us of the people of Noah's day who were living for self, "and knew not until the flood came, and took them all away" (Matt. 24:38, 39). Another sad sight! Not unlike the modern church which is engulfed in rituals, liturgies, and world-

liness. Noah's generation did not recognize the lateness of the hour, and the parallel is unmistakable. We are living in the time of the Laodicean church, a lukewarm church, a church that is neither "cold nor hot," and the Lord says, "I will spue thee out of my mouth" (Rev. 3:14-17). Furthermore, Jesus is outside this church, knocking, trying to get in. (V. 20.) Imagine that! The Head of the church is outside trying to get in.

Doubtless, the power of the nominal church is gone. Let's face it! Being a church member and being a Christian are not the same thing. Christian people are not conformed to the world, but are conformed to the image of God's Son. (Rom. 12:1, 2; 8:29.) Generally speaking, however, one cannot tell the difference between a person of the world and a person in the church, but the Bible makes a definite distinction. The world has little respect for the church anymore. Perhaps it is because we require so little of members today. What the church demonstrates is not desirable to the world. When we ask how many members belong to a certain church, most of us are aware that we do not get the real truth. Numbers mean very little. Regeneration is what counts. "If any man be in Christ, he is a new creation" (2 Cor. 5:17, R.S.V.).

The "urge to merge" is increasing all the time. Because many denominations have not been successful in their programs, they feel that merging with others is the answer, and as a result they are almost ready to sacrifice everything to achieve unity. They are not much concerned about the message of the Bible. In fact, tradition has all but taken over in some circles. (Cf. Mark 7:7, 8.)

The influence of the world is great upon the church. Sexy movies, sexy ads, sexy books, sexy magazines, etc., have lowered the morals, but the same society condemns unwed mothers. Movies are built, to a large extent, upon licentiousness, smut, or violence, or all three. Hollywood cannot speak the Christian language. It speaks anything but. The need for meaningful Christianity is greater than ever. If the church has little or nothing to offer, people will look elsewhere for satisfaction. Think of the opportunity the church has! How well do we use it?

Dr. Paul Tillich, speaking recently to a large Protestant pastoral conference in Berkeley, California, was asked why the church's message is not more relevant. He expressed himself in five points:

1) "The use of obsolescent language. All too many Christian preachers and teachers are still repeating ancient creedal phrases, medieval Biblical texts, and quaint denominationalisms, all of which have long since lost their meaning and make no impact whatever on the rising generation.

2) "The presentation of an emaciated and sentimental Jesus who has nothing to say 'in depth' on any of the great issues of the modern world. Pictures of Jesus in religious publications all too frequently portray Him as an effeminate individual incapable of inspiring loyalty and devotion.

3) "The turning of churches into clubs, with more emphasis on entertainment and recreation than Christian service. Ministers are so busy directing their clubs that they are prevented alike from study and from counseling people who need help.

4) "The avoidance of serious issues. To escape controversy, and be on good terms with everybody, Christian leaders have so long taken the path of least resistance that nobody cares what they say anymore. Their opinion isn't sought and doesn't count.

5) "The dearth of dynamic preaching. Men with a message are rare, and the brightest youth in colleges and universities see little to attract them in the gospel ministry."

His views deserve praise. We should get rid of all obsolescent words and phrases and present God's message in the language of today. His Word is the only source of revelation; it is the message that God wants given to the nations. The true message of God is relevant. It always has been. Certainly the church that cannot say, "Thus

saith the Lord," has lost its power. Tradition is utterly insufficient.

In the next place, the church is warned not to sleep, but to watch and be ready. (Matt. 24:42-51.) Evidence all around us indicates that this commandment of the Lord has been ignored. What the twentieth century church needs most is a New Reformation. The church does not attack the decaying society of our time; it is indifferent; it fears that it will rock the boat. Preachers make it too easy to join the church. They are not choosy enough. All some have to do is come forward in a service or sign a card. Seminaries should also share some of the blame, because they often are not Bible-centered. Obviously, the only thing that can save the church is a return to Bible preaching. In some circles the church is already dead, embalmed, and people are worshiping it. Repetition of phrases based on traditions of men is useless and worthless.

We have painted a dark picture, but note this: *The true church is not dead and buried.* It is the salt of the earth to preserve whatever is worth saving. (Matt. 5:13.) It is the light of the world. (Vv. 14-16.) In every generation, the church has had to make its way against an indifferent or hostile world. This generation is no different. But, praise God, Jesus said, "I will build my church; and the gates of hell [*hades*] shall not prevail against it" (Matt. 16:18). Although the church in general is asleep or dead, God's faithful few will carry the banner till the Lord returns. It is not in darkness that the Lord's coming should overtake it as a thief. (1 Thess. 5:4, 5.) It will be ready when Jesus comes. Will you be a part of it? Are you a part of the twentieth century church or a part of the apostolic church?

## MATERIAL ABUNDANCE

By Clarence Bunch

With the advent of television and mass communication, we consider it a "must" to maintain an intelligible level of "in the know" to be able to communicate with our fellow associates. Television is the greatest culprit of time stealing ever devised. We are subjected to repetition to the degree that we think of the real things of life as associated with a particular cigarette. All of the lusts and passions of natural man are meticulously and repetitiously rendered out before our eyes and the eyes of the oncoming generation. Television has become a national idol that we serve with a lion's share of our time. In many homes the common courtesy of turning the television set off when visitors come is unheard of. If any talking is done, one must wait until the "ads" come on for a quick exchange of words, or patiently sit and wait for the hour program to end.

The freedom to just drop in to visit is becoming a thing of the past. Folks say, "Come to see us," yet they mean, "Don't come, unless you first make a definite time." The friendly visits to chat are replaced with various complications of serving dessert and coffee, of which calories we least need.

What has happened to the idea of visitation and talks about spiritual things? With the onrush of materialistic living, people are losing their desire to visit and communicate with their neighbors and friends. The various plateaus of materialistic status ever lure us onward down the stream until time becomes one of our greatest barriers of friendly association.

Material things are often considered a measure of the blessings of God in a more or less direct proportion to our  
(Please turn to page 14)



**Three Great Truths About**

# **The Quest for Immortality**

**By J. Ronald Schoolcraft**

**S**ATAN was right when he said to God, during their controversy over the righteousness of Job, “. . . all that a man hath will he give for his life.” This has been true throughout the ages. Wealthy men have come to their last day and offered to give all that they possessed in exchange for another day of life. Soldiers upon the battlefield have confessed that they would rather “live a coward than die a hero.” Men have spent their very last dollar for medicines to prolong life.

Great men of past ages have loved life as well as you and I. When the prophet of God came to Hezekiah the king with the announcement, “Set thine house in order; for thou shalt die and not live,” Hezekiah turned his face to the wall and prayed, and God added fifteen years to his life.

You and I love life. If we knew that our life was to be snuffed out in twenty-four hours, we would exchange all that we possess for another day of life. The desire to live, and to live as comfortably as possible, is a perfectly natural desire. Therefore, the answer to the question, “How can we live forever?” should be of interest to each of us.

We are all subject to death. Solomon declares in Ecclesiastes 9:5, “The living know that they shall die: but the dead know not any thing.” Job contrasts the life of man with that of a tree when he says, “There is hope of a tree, if it be cut down, that it will sprout again . . . Though the root thereof wax old in the earth . . . yet through the scent of water it will bud, and bring forth boughs like a plant” (14:7-9). But he says of man, “Man

dieth and wasteth away . . . So man lieth down and riseth not till the heavens be no more” (14:10, 12).

Paul adds his reasoning to the subject in Romans 5:12, “As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Then in Hebrews 9:27 he adds, “It is appointed unto men once to die, but after this the judgment.”

Immortality is the quality of life which is not subject to death. You and I want to possess this quality, I am sure. We want to live eternally. But all men are mortal and, therefore, subject to death, as we have just learned from the Scriptures we considered. But let us add just two more: Job 4:17, “Shall mortal man be more just than God?” and Paul commands in Romans 6:12, “Let not sin therefore reign in your mortal bodies.”

Even the soul of man, which we hear so much about today, is mortal and, therefore, subject to death. Ezekiel cries out in Ezekiel 18:4, “The soul that sinneth, it shall die.” Jesus urges us to “fear him who is able to *destroy* both soul and body in hell.” James speaks of the person who leads another to Christ as “saving a soul from *death*” (5:20).

### *What About Immortality?*

Since all men are mortal in their entirety, how can we live forever? How and when can we be made immortal? I think Paul answers these questions for us in Romans 2:7, which we would like to use as a text: “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” He says three important things to everyone of us, which should give us a clear picture of the subject of immortality.

#### *First: Immortality Is Not a Present Possession!*

Note that Paul uses the words “seek for” in our text.

We do not seek for that which we already possess. The object of any search is always that which is not a present possession. This fact, that immortality is not a present possession, is noted in the use of the words "immortal" and "immortality" in the Word of God.

The word "immortal" appears but once in the Scriptures, and remember that we said that to be immortal is to possess an undying nature. It is ascribed to God alone. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever" (1 Tim. 1:17).

The word "immortality" appears but five times in the Bible, and is never ascribed to man this side of the general resurrection. Our text: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life"; 2) 1 Timothy 6:16 (speaking of God), "Who only hath immortality, dwelling in the light which no man can approach unto"; 3) 2 Timothy 1:10, "Jesus Christ . . . hath brought life and immortality to light through the gospel"; 4) 1 Corinthians 15:53 (after the resurrection), "This mortal must *put on* immortality" and 5) 1 Corinthians 15:54, "When this mortal shall have put on immortality" (after resurrection).

### *Second: Immortality Will Be the Portion of the Righteous at the Resurrection*

Note again the reasoning of Paul in 1 Corinthians 15. In verse 20 he says, "Flesh and blood cannot inherit the kingdom of God." In other words, you and I in our present state are not fit for the Kingdom life. We are not immortal. We need to be changed. In verses 51 and 52 he says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Then in verse 53 he adds: "This corruptible must put on incorruption and this mortal must put on immortality."

You can see it, can't you? We cannot enter the Kingdom until we are changed from our present state to immortality. This change will come at the resurrection! Then, and not until then, shall we possess that state of life which is immortal.

Paul goes further by saying that when we put on immortality, death will be no more. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." For this, Paul says, we groan. We earnestly desire! "We that are in this tabernacle do groan, being burdened: not that we would be unclothed [supposedly sent on to glory before time], but clothed upon [made immortal], that mortality might be swallowed up of life" (2 Cor. 5:4).

The resurrection is our hope. Then we shall receive our rewards. Then shall we be made immortal. Jesus,

speaking of our service to the poor, maimed, and blind, said in Luke 14:14, "Thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Further, in Luke, Jesus says, "They which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels" (Luke 20:35, 36).

So immortality and eternal life will be ours at the resurrection, if we are accounted worthy of them. This brings us to our third declaration of Paul.

### *Third: We Qualify for Immortality by Patient Continuance in Well Doing*

Our text again: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Now is our day of opportunity! Now is our time of testing! Now we must qualify if we are to be made immortal at the second coming of Christ and the resurrection. How then do we qualify?

We must accept Jesus Christ as our personal Saviour. John declares in 1 John 5:12, "He that hath the Son hath life; and he that hath not the Son of God, hath not life." A good beginning is necessary in anything we undertake, and especially in our quest for immortality. Life does not begin at twenty, forty, sixty; life begins with Jesus Christ.

Christ's Spirit must abide in our hearts. Paul tells the Romans, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you" (Rom. 8:11).

But a glowing experience with Christ now is not enough. It must last! He must rule and reign in our hearts throughout life. Note that Paul said, "By patient continuance in well doing." Repentance and the infilling of the Holy Spirit are but the beginning. "He that endureth unto the end shall be saved."

Jesus urges upon us the necessity of being ready at all times by an illustration in Luke 12. The master had gone away. He had tarried longer than the servants had thought necessary, so they had taken the occasion for a drunken brawl. But the master returned at an unexpected hour and fired them all for their unpreparedness and unfaithfulness.

We are prone to become lax in our waiting and preparedness. At times, we feel we have plenty of time. The hope of immortality, the message of the second coming of Christ, do not seem to stir us as it did our forefathers.

Christ will come! He will come just as He promised. The dead will be raised. The wicked will be burned up, and the righteous will be made immortal and live eternally in the Kingdom on the new earth. You can be there! But it will require a life of "patient continuance in well doing." — Reprinted from *The Appalachian Advent Christian*.

# Scientific proof of the Bible

## PART FIVE

● By Pastor Gordon Landry, Baton Rouge, Louisiana

**L**ET US again consider the historical accuracy of God's Word. We will now examine the deluge.

By the term "deluge" we mean, of course, the flood in Noah's day. Scripture, as you know, is very explicit concerning the reason for the flood, the size of the ark, the number of days rain fell, the length of time waters covered the earth, and exactly how many people were saved to begin repopulating the earth.

The primary cause of the flood was not meteorological; i.e., the elements that regulate the weather did not get out of control and go on a rampage. The cause of the flood was so much abomination on man's part that God could no longer tolerate it. In a sense, God was forced to act harshly because of man's determination to sin. Genesis 6 records these words: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord" (vv. 5-8).

God told Noah to build the ark three hundred cubits long and fifty cubits wide. Dr. Harry Rimmer in *The Harmony of Science and Scripture*, says: "The scientific accuracy of the ark is . . . attested by its modern dimensions. The ancients did not so build ships. The ark was exactly six times as long as it was wide. Upon these identical proportions do we build our naval vessels today." Then, mentioning the U.S.S. New Mexico, he continued, "She was built upon the scientific dimensions of Noah's ark!

"Look up to the floating palaces that swim the waters today, and see how nearly they conform to this pattern. Six times as long as they are wide.

"The ancients did not follow this plan. Their rule seemed to be their fancy! The ancient Phoenicians were the parents of navigation and shipcraft and, according to

scanty records, they built a boat about twice as long as its width.

"None of the ancients seem to have constructed on the proportions of the ark. Modern science figured them out for the U.S.S. New Mexico, and God revealed them all to Noah."

Three scientific proofs can be offered to support the Genesis account of the deluge. Ethnology, archaeology, and geology all certify the accuracy of the Biblical account of the flood. Ethnology, Webster says, is "the science that treats of the division of mankind into races, their origin, distribution, relations, and peculiarities." Archaeology, as we have already determined, is a study of ancient civilizations through the remnants left by them. Geology, of course, is a study of the earth itself.

"Ethnologists," Dr. Rimmer states, "are agreed upon two basic principles. One is that when widely isolated peoples have in common a body of tradition and belief, that common possession establishes relationship or common ancestry. The other conclusion is that when widely separated peoples all have a common tradition or belief in a certain past event, that common consent of tradition establishes the fact that there was some historical occurrence as the basis of this belief."

All peoples have in their past a story of a flood—from the Hawaiians to the Chinese to the Egyptians to the American Indians. Ethnically speaking, this is sufficient evidence to establish as fact that these peoples all had a common ancestor—namely, Noah—and that the flood was a horrifying fact.

Archaeologists have uncovered much evidence to support the contention that a flood all but destroyed the human race at a given time in the past. To name but a few ancient peoples who left accounts of a flood, we might mention the Assyrians, Babylonians, Sumerians, and the Mayans of South America.

The Associated Press dispatched a story from New York on March 16, 1936, which stated, "The Biblical story of the flood has the support of material evidence unearthed by science.



"Returning from an archaeological expedition to Mesopotamia, Professor C. Leonard Woolley said he had found an eight-foot layer of silt and clay deposited during an overflowing of the Euphrates River and the Biblical deluge.

"Professor Woolley headed an expedition of the Museum of the University of Pennsylvania and the British Museum which, with a crew of 160 Arab workmen, has been engaged for seven years in excavating the ruins of ancient Sumeria.

"Penetrating through a layer of evidence indicating a highly developed civilization of about 4,000 B.C., they suddenly came upon a layer of silt or sand in which all manifestations of human life ceased to exist. Beneath this deposit were utensils in the native fashion and expertly molded brick, indicating a high peak of cultural development.

"Professor Woolley emphasized that he attempted to prove nothing by his findings.

"We are not out to prove anything or disprove anything," he said. "If we were, we would be bad archaeologists. We, scientists, use the things we dig up with any other kind of information which may be forthcoming. In this case the previous information was in Genesis and the Sumerian and Babylonian legends.

"The eight-foot deposit of clay in three places as much as 200 yards apart can only have resulted from a flood of unexampled magnitude, and this can only be the flood of Sumerian legend and history, the flood of the Book of Genesis."

Sir Frederic Kenyon, in *The Bible and Archaeology*, notes excavations that took place at Ur of the Chaldees in 1930. The site was excavated to a depth of about sixty-two feet. Here, at some length, is Kenyon's report.

"Low down in the digging came a style of pottery first found at a site named Jemdet Nasr, and hence technically known as Jemdet Nasr. This was already known to be of very early date. Below that came pottery of a type previously found in the cemetery adjoining the temple of El-Obeid. Below this again came a thick stratum, of clay in one part of the site, of sand in another, with no internal stratification and no sign of human life—beyond all question a water-laid stratum, some ten feet in thickness. The whole site must have been under water, either for a long period or in circumstances which caused a large deposit of silt in a short time. Below this level there were again signs of human occupation, with pottery corresponding to that of the earliest period in the El-Obeid cemetery, and then, only a little lower and below sea-level, stiff green clay which evidently marked the floor of the marsh to which the original settlers came, and below which no signs of human activity exist.

"Here, then, we have a land occupied, on islands rising a little out of the general level of the swamp, by primi-

tive settlers, which presently is overwhelmed by a flood to which no parallel can be found in the later history of the site. Yet all human life cannot have been destroyed in the region, for above the flood-level we find human activity being resumed on lines similar to and continuous with the civilization that existed before. This is proved by the sequence of the El-Obeid pottery, and is itself a proof that the depth of the water-laid stratum is not due to a long period of submersion, in which recollection of the earlier types of pottery would have been lost, but to the special character of the flood, depositing much matter in a short time. Then (probably) comes the irruption of a new race, bringing in the Jemdet Nasr type of pottery, and much later we reach the remains of what we have been able to identify as the First Dynasty of Ur."

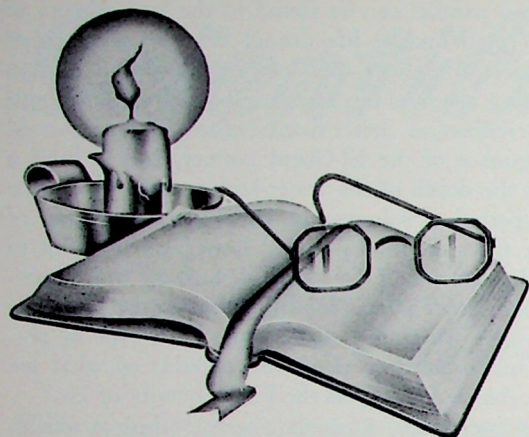
Most geologists, Dr. Rimmer asserts, "admit a world-catastrophe; which was probably the deluge. One authority claims that this was the cause of the glacial age, and builds a convincing and ingenious theory on the weight of water and its effect on the climate of the earth. Several others, equally authoritative, disagree, and say the flood came as a result of the collapse of the giant ring of ice that once encircled this globe like a tremendous lens. Others claim the deluge was only local, and the merry battle goes on. But whatever theory geologists may hold, they almost all agree that there was a flood."

That there was a tremendous geological upheaval at the time of the flood is attested in Genesis 7:11, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

Evidently tremendous amounts of water gushed from the earth when the fountains were broken up and all this water, combined with the torrents which fell from the skies, soon inundated even the mountains. Geologists have discovered, through a study of rock formations, that certain parts of the earth have done flip-flops at some time in history, with the result that the top layer is older than some layers underneath. Most mountains were formed by upheavals of what we ignorantly call "terra firma," or solid earth. Checking the strata on such mountains, one can see that they look like huge chunks of earth standing almost straight up. If you ever take a trip west, you can see this evidence in the Rocky Mountains. Some geologists theorize that the breaking up of the fountains of the deep means a simultaneous eruption of the earth's crust in order to release millions of tons of water trapped below. In other words, there were terrifying earthquakes that panicked humanity and finally, with the release of captive water, all but destroyed it.

In the midst of this scene of cataclysmic devastation, with men, women, and children running amuck, being

(Please turn to page 13)



**I**S JESUS GOD? Our answer is, "No, Jesus is not God, but is the only begotten Son of God." We could stop right here, but, because this answer is not in agreement with popular theology, we must go on to explain from God's Word why Jesus cannot be called God.

God is one. "The Lord our God is one Lord" (Deut. 6:4). God said, "I am the first, and I am the last; and beside me there is no God. . . . I am the Lord that maketh all things; that stretched forth the heavens alone; that spreadeth abroad the earth by myself" (Isa. 44:6, 24). There are no mathematical miracles connected with these texts. The God of Israel was and is one God, who alone created all things, who alone is the Father of all.

This God, whom we serve, is immortal. Paul said of Him, "Now unto the King eternal, immortal, invisible, the only wise God" (1 Tim. 1:17). God is immortal, yet we read that "Christ died for our sins according to the scriptures" (1 Cor. 15:3). If Jesus were God, "invisible," could He have been seen of Cephas, five hundred brethren, James, and later by Paul himself, even after His resurrection? Could He have died for our sins if He were "immortal . . . the only wise God"? If immortal God could die, then hope of immortality is in vain and Paul was wrong when he promised, "When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:54). If Jesus is God, then God is not immortal or Jesus did not die for our sins. Jesus is not God. He is God's only begotten Son, born of the virgin Mary, Son of God and Son of Man, able to die for us. "God so loved the world, that he gave [Himself? No!] his only begotten Son" (John 3:16).

It has been said that the only way God could do away with sin was to die for it Himself. Where does Scripture teach this? It does not! The Bible clearly teaches that God condemned man to die for his own sins. At the same time, God made provision for a seed of the woman (Gen. 3:15), to eventually stamp out sin. He also made provision

## Is Jesus God?

By the Editor

for a blood substitute for sin. Eventually, He provided a substitute for man in His own Son, one of His own blood. Never did God even so much as imply that He Himself would or should die for the sin of man.

Jesus was limited in knowledge. God is not limited. Jesus once said, concerning the date of His second coming, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father" (Mark 13:32). Jesus said, "No man knows when I will come again. The angels do not know. Even I [the Son] do not know. Only the Father knows." Was Jesus the Father or the Son? Did He know or did He not know? Could He both know and not know at the same time? How much more reasonable and Scriptural to acknowledge that God in heaven knows all things, and that His Son on the earth was limited, at least in this matter, in knowledge! God knows all; Jesus did not know one fact, the date of His return. Jesus is not God!

1 Timothy 2:5 is a verse extremely important to all people in that it shows that believers have only one access to the throne of God and that is through Jesus Christ. The verse reads, "There is one God, and one mediator between God and men, the man Christ Jesus." There is one God, and one mediator, or go-between, between God and men, Jesus. Now I learned in the first grade that one and one is two. Paul probably learned that outstanding fact at some time in his life, also. There are three parties mentioned in this verse. There is God. There is the human race. There is the man between the two, reconciling them, even Jesus Christ. Could Christ be God and also the mediator between God and men? Paul said, "Now a mediator is not a mediator of one, but God is one" (Gal. 3:20). If Jesus and God were literally one, Jesus could not be mediator between Himself and man. The very work Christ is now performing, interceding for man before God, makes it impossible that He Himself be God. Jesus is not God; He is the Son of God, mediator between God and men.

In the course of His ministry, Jesus exerted Himself to make it clear that He was not God. As Paul said in Philippians 2:6, "Jesus counted not the being on an equality with God a thing to be grasped" (R.V.). Never did Jesus try to usurp the place of God nor proclaim to be God. He always made it clear that His words came from God, the power to do His works came from God, and that God was greater than He. "I go unto the Father: for my Father is greater than I" (John 14:28). If

Jesus had claimed to be God, that claim would have been the first accusation thrown at Him when He was tried. Such a claim was not mentioned. In fact, the accusation said only of Him, "He ought to die, because he made himself [claimed to be] the Son of God" (John 19:7).

After His resurrection, Jesus appeared to Mary and said, "Touch me not; for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Could Jesus have been speaking of Himself? We can see no possibility that He was. Later, when Jesus revealed Himself to the Apostle John on the Isle of Patmos and delivered to him the Revelation, Jesus said, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12).

Four times in this verse Jesus, who was at God's right hand at the time, referred to "my God." In this verse, Jesus made the additional distinction between Himself and God by saying, "I will write upon him my new name." Not only will the overcomer bear the name of God and the city of God, but in addition he will bear the new name of Christ, whatever that may be. Jesus was careful, even after His ascension, to make a distinction between Himself and God.

Jesus would not let the rich young ruler call Him "good" but said, "There is only one good and that is God." When Jesus raised Lazarus from the dead, He first told Martha, "Said I not unto thee, that . . . thou shouldest see the glory of God?" Then He prayed to God, saying, "I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11:40-42). Jesus wanted it clearly understood that His power was derived power, coming down from God.

These texts and many more like them lead us to the reasonable conclusion that God is one. He alone created the heavens and earth. He alone has inherent immortality. He is the source of life. Jesus is His Son, flesh and blood, born of a woman, by miraculous, divine conception. Jesus lived as a man; He suffered; He thirsted; He tired; He was tempted; He agonized upon the cross and literally died. He was raised from the dead by the power of God, ascended into heaven, and now acts as mediator between His Father, God, and the men whom He died to save. God is one; Jesus is one; these make two—Father and Son, God and mediator. No, Jesus is not God; He is the only begotten Son of God.

Does this fact in any way detract from the glory of God or from the sacrifice of Christ? No, its truth magnifies.  
(Please turn to page 14)



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# Brief Messages for Busy People

## DEATH NOTICE

Died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Holy Scripture, soon growing into world-wide prominence, and was one of the most influential members of the famous Church family. She was a great influence for good, gathering the multitudes of mankind to her bosom to hear the story of Him who wore the seamless garment, a story of never-failing interest to all.

For the past several years Sister Prayermeeting has been in failing health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity, and weakness of purpose and will-power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones, now absent from her presence, busy in the marts of trade and places of worldly amusement.

Experts, including Dr. Works, Dr. Reform, and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests, drives, and religious education, but to no avail. A post-mortem showed a deficiency of spiritual food, coupled with lack of faith, heartfelt religion, shameless desertion, and non-support as contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power. Carefully selected pallbearers were urged to tenderly bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but none had any idea where this fancied isle might be. The body rests in the beautiful cemetery of Bygone Glories.

In honor of her going, the church doors will be closed on Wednesday nights save on the third Wednesday of each month when the Ladies' Pink Lemonade Society serves refreshments to the members of the men's handball team.—*The Western Witness*.

## FORGIVENESS

By Pastor C. E. Randall, Omaha, Nebraska

Of all the religions in the world, the Christian religion is the only one as set forth in the Bible that offers com-

plete forgiveness of sins committed, whereby they will be removed "as far as the east is from the west" and will come into remembrance no more at all. Generally speaking, God is longsuffering, not willing that any should perish. (2 Pet. 3:9.)

It is dangerous, however, to presine upon the longsuffering of God. Sometimes sin is punished immediately. Achan's lust for gold brought swift and hard judgment. (Josh. 7.) Saul's disobedience resulted in God refusing to hear his prayers or speak to him through a prophet; subsequently removing him from the throne of Israel. It is most definitely true that the way of the transgressor is hard. (Prov. 13:15.)

There are other cases where God was quick to forgive. Moses interceded on the behalf of the people when he came down from the mount and found them worshipping calves of gold which they had made. (Ex. 35.) David was forgiven his great transgression. (2 Sam. 12:1-23.) One thing must be noted in each instance where forgiveness was forthcoming, a change of heart and life was a necessity.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

The person forgiven by Christ must become a new creature. (2 Cor. 5:17.) He cannot continue to repeat his same offenses. Some of the Romans seemed to have the notion that God's grace allowed for continued repetition of sin. "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1, 2).

## THE POPULAR PENNY

By Pastor C. Jesse Pestle

"A big, silver dollar and a little, round cent,  
Rolling along together they went,  
Rolling along the smooth sidewalk,  
When the dollar remarked (the dollar can talk),  
'You poor little cent, you poor little mite,  
I'm bigger, and more than twice as bright;  
I'm worth more than you a hundredfold,  
And written on me in letters bold  
Is the motto drawn from a pious creed,  
In God we trust, which all may read.'

"'Yes, I know,' said the cent,

(Continued from page 9)

'I'm a cheap little mite, and I know  
I'm not big, nor good, nor bright,  
And yet,' said the cent, with a meek little sigh,  
'You don't get to church as often as I.'

battered and shattered, crushed and consumed, we raise our weary eyes to the only tranquil spot remaining amidst the destruction and know that only a handful of humanity's millions is worthy to escape the furious onslaught.

Though God has promised never again to destroy the earth by a flood, and has given us the rainbow as a token of that covenant, we do know that a desire for wickedness similar to that of Noah's day now prevails in the earth. As that wickedness could not forever remain unpunished, so that which now assails man cannot long remain. Jesus said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). He said also, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

My friend, Jesus is coming. Make no mistakes about that. Do not be as those antediluvians who rejected the preaching of Noah. Accept the salvation God offers through His Son, ask to be immersed in the waters of baptism, and from then on live for Jesus. You will then be in the Ark of Safety when God's wrath is hurled from the skies upon unsuspecting mankind.

It has been said, "Money-raising devices are crutches on which a church may hobble along; stewardship-giving enables a church to run and not grow weary."

The Lord's work is bound in fetters because the penny is too popular in church. Why is it that people will use tens and twenties for themselves through the week, and yet use the loose change in their pockets for the Lord on Sunday? Could it be that man is selfish, and that he satisfies himself first and then gives to the Lord what is left? Too often this is the case.

Christians who believe in tithing their income should keep in mind that tithers get nine dollars from God for every dollar that God gets from the tither. Man gets the best deal, even if he gives more than the required tenth. The additional blessings that come to the tither more than make up the ten per cent he has returned to the Lord. (Read Malachi 3:10.)

Financial prosperity does not always depend upon the money one lays up, but rather the use of that money. Invest now in the Lord's work and receive dividends of joy and happiness now and in the age to come.

**PRECIOUS PROMISES**

By Beth Briggs

*"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world"* (John 16:33).

Overcoming the world is a most difficult thing to do. It isn't the grosser sins that usually tempt God's people. It is the subtle sins of the spirit, such as doubt, pride, selfishness, and envy. Sometimes we are aware of these faults in ourselves, but often we are unconscious of their existence, so we must continually examine ourselves to see if we are unknowingly harboring any of them.

We are not alone, however, in fighting against these transgressions. Jesus tells us to be of good cheer, that He has overcome the world, and in His name we may also attain the victory and possess His peace.

Since I have overcome the world,  
I bring you words of cheer,  
You can resist its blandishments  
If you will persevere.

And when you conquer in My name,  
Your life shall be aglow  
With deep and everlasting peace  
That all who love Me know.

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## MATERIAL BONDAGE

(Continued from page 5)

service to Him, but when these materialistic accumulations fix barriers between our ability to freely associate, then it becomes doubtful if we can say that the blessings are working in the best way.

Materialistic blessings should not puff anyone up to say that he is that much more a child of God than his brother, for God sends His blessings on the just and on the unjust alike. God does these things for "his holy name's sake," not that anyone is deserving of such.

We are admonished to love one another, preferring one another, that we should condescend to those of low estate, that by this men may know that we are Christians and that we love one another.

Our time budgets are so crowded that we consider the church grounds the common denominator for a token of association. In some instances, because of some material obstacle, some church members never visit or have any other chance to have friendly association with another church member, except that they may exchange a few words of greeting and a handshake on the church premises.

This time bondage is clearly a work of devils to distract Christian communication and oneness in Christ. The wilderness of materialism is a maze that can lead completely away from the goals that have once been envisioned, if we fail to keep our sights on the basic Christian principles of brotherly love. Instead of leading us to the higher rewards of promise, we can become hopelessly enslaved by the burdens and cares of this life in a senseless struggle for materialistic status.

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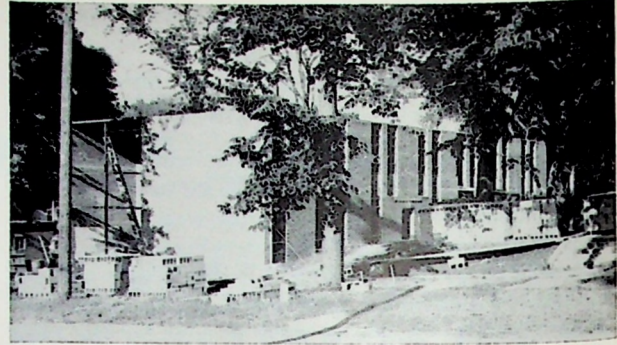
## IS JESUS GOD?

(Continued from page 11)

fies God in our sight, and also makes Christ more understandable and real. "There is one God; and none other but he" (Mark 12:32). How this clarifies our thinking and pinpoints our love. This God loves us. He had a Son, Jesus, who, because He was without sin, was acceptable to God as a sacrifice for the sins of all who would after believe in Him. God loved us. His Son loved us. Jesus died for us, and God raised Him from the dead to be our Mediator.

Believe in God; put your trust in Him. Believe in His Son. Accept His sacrifice as your own and put on His name. You can come into the family of God by Him!

(This message may be secured in tract form from *The Restitution Herald*, Box 231, Oregon, Illinois. 25c per dozen, \$1.60 per hundred, plus 10% for postage.)



## NEW BUILDING PROGRESS

The new dormitory-library-cafeteria building for Oregon Bible College is now under roof and nearing completion. It is hoped that a portion of the building, at least, will be in use at the opening of the new semester of Oregon Bible College on September 9, 1963. These facilities will add greatly to the efficiency with which Oregon Bible College can perform its function of educating ministers, teachers, musicians, and other Christian leaders.

Funds are still needed to complete payment for this important project. The entire cost of \$155,000.00 must be met by the contributions of those interested in Christian education and those who receive the benefits of the services of students who receive their advanced Christian education in Oregon Bible College. Contributions are actually an investment in future leadership for the Church of God.

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**CALENDAR OF EVENTS**

- October 12—Indiana Quarterly Conference, Hillisburg Church of God
- October 26, 27—Illinois Quarterly Conference, Eldorado
- November 3—Mission Day
- November 8—Board of Directors' Meeting, Oregon, Illinois
- November 8—Dedication of the new Oregon Bible College building
- November 10—Church of God Mission Day
- November 30—National Sunday School Board Meeting, Oregon, Ill.

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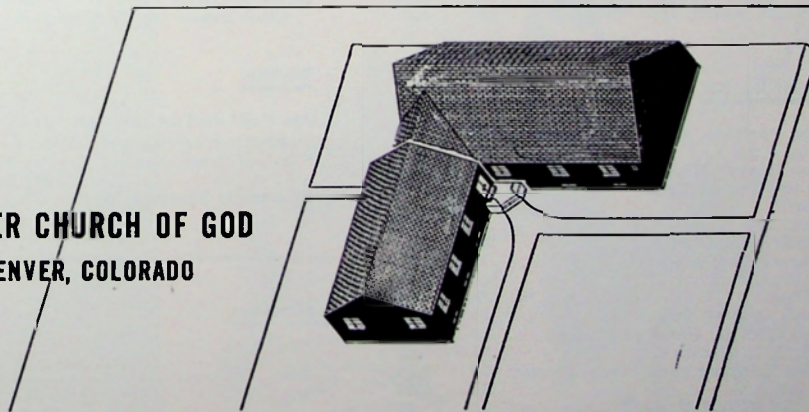
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September 30, 1963

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# RESTITUTION

## Herald

**The One  
Life-Giving  
Gospel**

(Page 4)

VOLUME 52, NUMBER 24

### HEART WISH AROUND THE WORLD

"...UPHOLD ME WITH  
THY FREE SPIRIT"  
— PSA. 51:12

#### IN THIS ISSUE

- The Blood of Christ
- Souls and Salvation
- Scientific Proof of the Bible
- Index to Volume 52
- Brief Messages for Busy People
- Stories to Grow On
- And editorials of current interest



Jack Jones

The Restitution Herald is published by the Church of God General Conference, 131 N. Third St., Oregon, Illinois, second class postage paid at Oregon, Illinois, mailed the second and fourth weeks of each month.

Subscription rate: per year, \$3.00; two years, \$5.00.

An attractive metal display rack and ten Restitution Heralds of each issue can be secured at a cost of \$7.20 per quarter.

The Restitution Herald is one of several publications of the Church of God General Conference. Other publications are listed on the back page. The Restitution Herald is distributed in many countries and its messages of Bible truth have been instrumental in leading many to a knowledge of Christ and salvation.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the Kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

HAROLD J. DOAN, Editor

Paul C. Johnson, Associate Editor

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We had a committee meeting at Sue Hardapple's house the other day, and her four-year-old Debbie ran and hid from us when we came in the front door. She was too shy to come when we called to her, but presently she came out with a plastic wastebasket over her head. Debbie was brave when she couldn't see the faces that frightened her. Grown-ups need to learn to look their fears bravely in the face.



# Editorials

Harold Doan  
Editor

## "OWE NO MAN ANY THING"

Probably no American Christian in these days of complex economics strictly adheres to these words of Paul in Romans 13:8. There are the payments on the car and the house to contend with, and there may even be a refrigerator or a second car involving us with a lending institution.

There seems to be something immoral, however, about the huge debt, private and public, which underlies the American economy. The total public and private debt now totals more than *one trillion seventeen billion dollars*. In the past ten years the total private debt has doubled from 307 billion dollars to 688 billion dollars. Total public debt (local, state, and federal) is 329 billion dollars.

If one had started spending a *million dollars a day* in the days of King Jeroboam II, he would still have on hand more than sixteen billion dollars if he had had a trillion dollars to his credit to start. The debt of the nation is almost beyond comprehension.

Even greater than this debt, however, is the debt of sin which burdens every man, woman, and child outside the body of Christ. Paul stated, "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9). This debt of sin can be erased, however, by the forgiveness God grants to those who put on Christ as Saviour. "The blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9).

## ANTI-SEMITISM GROWING IN RUSSIA

The American Jewish Congress, after a year-long study, reveals that anti-Semitism is worst in Russia. It found evidence of some remains of anti-Semitism in western Europe and in South America, but anti-Semitic measures are officially sanctioned in Russia. Jews are singled out for harsh punishment and often death for economic crimes; Jews have been eliminated from political leadership; and Jewish religious and cultural activities have been suppressed.

After the experiences of Hitler, it may be thought incredible by many that the Jews would again suffer persecution. These troubles, however, were predicted by the Word of God, and will continue till the return of the Lord and the reformation of Israel through her Messiah. "Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore, all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after" (Jer. 30:15-17).

## COMMUNISTS AND TREATIES

There is much discussion in the United States government and in other lands about the ban-the-bomb treaty that has been signed between Russia and other nations. General Maxwell Taylor, though in favor of the treaty, states that he expects that Russia will cheat and will go on testing its bombs anyway.

His suspicion is based on knowledge of Communist philosophy and the past actions of Communist leaders in breaking treaties and agreements. Khrushchev's son-in-law, Alexei Adzhubci, after his recent audience with the pope, said, "I am an atheist. I could break my word to the Holy Father. . . . As an atheist I would not be compelled to keep a promise. . . . There can never be peaceful co-existence between the Christian religion and our Communist doctrine."

Stalin has also laid down the Communist philosophy as far as promises and agreements are concerned. "A diplomat's words must have no relation to action—otherwise, what kind of diplomacy would it be? Words are one thing, actions another. Good words are a mask for the concealment of bad deeds. Sincere diplomacy is no more possible than dry water or iron wood."

Many religious leaders seem to think that agreements can be made with Communism in good faith and that Communists are somehow simply misguided Christians. It would be well for them to remember the warning of Isaiah, "We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it will not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves" (Isa. 28:15).

## CRIME IS GETTING OUT OF HAND

The opening statements in *U.S. News & World Report's* August 26 article on "Crime in the U. S.," are of interest and concern to all people. The parallel here with the predictions of last days conditions in Second Timothy 3 is also startling.

"Crime in the United States, long a serious problem, appears now to be getting out of hand.

"Year after year there is a rise in the number of crimes in almost all categories reported to the Federal Bureau of Investigation.

"The public hears more about organized crime—about the underworld gangs that control gambling, the narcotics trade, prostitution. This is a business that runs into billions of dollars a year.

"The ordinary citizen, however, is most directly concerned with the breakdown in law and order that is encouraging the individual thug to run amok on his own.

"Streets are increasingly unsafe in more and more large cities. In more and more communities, women are afraid to go to the club or church meetings they once attended. . . . Armed robberies are in a continuing rise. So are assaults of all kinds. An automobile is stolen in this country every 1.5 minutes of each day and night, etc."

The pace at which bank robberies occur is increasing rapidly in 1963. There were 1,250 bank robberies in 1962, and ninety per cent of them were committed by amateurs. One mother left her child eating candy at a bus stop, went over and robbed a bank and then casually walked away with her child in tow. She was arrested a few blocks away.

The whole picture is one of a growing disregard for law, order, decency, honesty, integrity, and the virtues that used to make America great.



This is an experimental column in which selected letters to the editor will be run from time to time. The editor reserves the right to select and to print excerpts of signed letters as they will contribute interest and enlightenment to readers. Address letters to Harold Doan, Box 231, Oregon, Illinois.

"One of my happiest experiences of the past year is to have found a people that fundamentally believe as we do (Christadelphian). . . . I do wonder in your books and articles why you never expound the Revelation of John?" — Roland Smith, Plymouth, England.

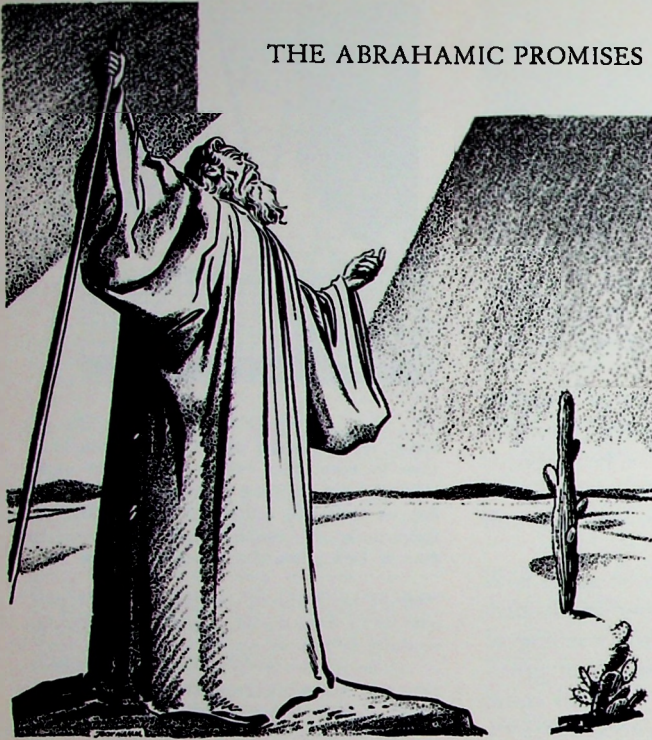
A letter from Mrs. T. W. Jackson, Deseranto, Ontario, informs us that her father, R. H. Judd, died August 6. Mr. Judd was a long-time subscriber to *The Restitution Herald* and in past years contributed many fine articles to this magazine.

"I would like very much to see the articles (Mortality of Man) by Bro. Gordon Landry in tract form. They say many things that I have wanted to see in print for many years. These articles do not leave the immortal soulist a leg to stand on." — Leland Marsh, California.

The articles are available in booklet form directly from the author, Pastor Gordon Landry, 5219 E. Brookston Dr., Baton Rouge, La.—Ed.

"Thank God for all Church of God people and all who study to be approved of God. Just reckon how many of us study that much? I really have enjoyed *The Restitution Herald*. It seems to be more spirit filled lately, thanks to God." — Mrs. M. B. Stephenson, Vidor, Tex.





# The One LIFE-GIVING Gospel

*By Pastor James Mattison, Hammond, Louisiana*

**A**LL PERSONS who are interested in having eternal life are exceedingly interested in what is called in the Bible, the gospel. This interest is due to the fact that the gospel is spoken of as being the power of God unto our salvation. (Rom. 1:16.) In other words, there is power in the gospel and there is eternal salvation in the gospel. These are reasons enough for our making the deepest study of which we are capable into this subject.

By making such a study, we will find that some things taught today for gospel are not gospel, and we will also find that some of the greatest parts of the Bible gospel are not even being taught today.

We plan to present several messages on the various parts of the gospel of God. These will deal with the very core of Scripture. They will concern the "exceeding great and precious promises" that Peter says have been given so that we might be invited to be partakers of the divine nature. (2 Pet. 1:4.) There are a number of these promises. They include the way of redemption and justification by faith; the Mediator of the covenant, Jesus Christ; the two seeds of Abraham; the promise of eternal life; the promise of eternal inheritance; resurrection from the dead; the city that God has prepared for them that love Him; and the promise of priesthood and kingship in the coming age.

### *What Is the Gospel?*

First of all, there is only one gospel, or "one faith," according to Ephesians 4:5. It is called "the common

salvation" in Jude 3. Jude exhorts believers to earnestly contend for this faith which was once delivered to the saints. Paul said in Galatians 1:6-12 that there is no other gospel. In another passage we are urged to not neglect the great salvation offered us. Second Thessalonians 1:8, 9 explains that those who obey not this gospel will be punished. So we see the *great* importance of what is called in the Bible, the gospel. We must do something with it: either believe it, live by it, and have its hope, or not believe it and await our certain judgment.

Since there is only one faith and one hope, it follows that men of all ages have had the same faith, the same hope, and the same Saviour. Christ was Saviour to believers who lived before Him as well as Saviour to believers living after Him. The Old Testament viewpoint was: our Messiah is coming: we believe in Him, and we look forward with longing to His coming Kingdom.

When Christ died, He died for all men. Hebrews 2:9 says that He tasted death for every man. This would include persons who lived before Him. In Peter's sermon to Cornelius in Acts 10:43, Peter stated that all the *prophets* said that whosoever believed in Christ should receive remission of sins. Most of the prophets lived in Old Testament times, so Old Testament believers came under God's grace by faith and obedience, just as New Testament believers come under grace by faith and obedience. The Bible states that "there is one God, and *one mediator* between God and men, the man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:5, 6). Through Christ, all men, both Jews and Gentiles alike, have access to the Father. (Eph. 2:18.)

Reviewing what we have learned thus far, we see that there is only one gospel and that it has been offered to men of all ages.

This is further pointed out in a very important verse, Galatians 3:8, which states that *this gospel was preached*

to Abraham. Let us read, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Abraham had the gospel. Abraham believed in Christ. Abraham will be saved because of his belief in the gospel message.

Now let us come to our question, What is the gospel? Briefly stated, the gospel is good news concerning Christ, the Kingdom of God, and salvation. We notice in Mark 1:14 that "Jesus came into Galilee, preaching the gospel of the kingdom of God." So the Kingdom of God is part of the gospel. Did Abraham believe in the Kingdom of God? He certainly did! The other part of the gospel is stated in 1 Corinthians 15:1-4. Paul speaks there of the gospel of Christ's death for our sins and Christ's resurrection from the dead. Did Abraham believe in Christ and resurrection? He certainly did! It is recorded in John that Abraham rejoiced to see Christ's day, and that Abraham believed in resurrection is clearly stated in Hebrews 11:19.

Men of all ages, not only Abraham, have believed in the gospel message of the coming Christ and His Kingdom. This gospel was preached long before Christ came, as we have just read in Galatians 3:8. Christ, then, was

not the originator of the gospel. His blood sealed a covenant that God had made long before. Jesus is the Heir of God's covenant. This covenant is explained in Galatians 3:13-19 as being *certain promises* that are called the promises made to Abraham and his seed. Let us read Galatians 3:16-18: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more by promise: but God gave it to Abraham by promise."

Here we find several interesting facts. The first is that Christ confirmed this covenant that God made with Abraham. We shall write more of this later. The second is that this covenant or gospel that God gave Abraham had nothing to do with the Mosaic law, but was of much greater importance. The third is that this covenant had something to do with inheritance in the future. The fourth is that this covenant or gospel was given to all the faithful, to Abraham and his seed. All these things are found in these verses in Galatians 3. (Turn to page 10)

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# The Blood of Christ

● By Pastor Richard Worley, Niles, Michigan

**T**HE SUBJECT of the blood of Christ should be especially interesting to the Church of God because of its distinctive doctrines concerning the nature of Jesus and His relationship to God. There is a possibility that the Church of God has overlooked some truths concerning the blood of our Saviour.

Much is said in Scripture about blood. Blood is the life-giver to the flesh. (Lev. 17:11.) It was first brought into prominence when God took skins and made a covering for Adam and Eve after their sin. (Gen. 3:21.) Thus the first use of blood other than a life-giving fluid was a covering for sin. Blood continued to play an important role in man's association with God. Abel's sacrifice was accepted above Cain's possibly because of the blood. The death angel passed over the houses of Israel in Egypt which had the blood on the doorposts and on the lintels. God accepted the offering of atonement when the blood was sprinkled around the ark of the covenant and over the mercy seat. We could follow the "path of blood" all through the Scripture and find that blood is extremely important in man's relationship with God.

The highlight of this study would be the acknowledgment that the blood of Christ was precious, required of God for our atonement, and that it was shed willingly. The question we wish to present is concerning the nature of the blood of Christ. Was it different than the blood of anyone else that ever lived upon this earth?

Remember that God has said that the "life of the flesh is in the blood"! When Adam sinned, the opportunity for everlasting life and incorruptibility was taken from him. It then became necessary for a redeemer to be found and offered to redeem mankind from sin. God promised that He would provide one in the future. (Gen. 3:15.) As partial and temporary payment for sin, God decreed that the blood of animals would suffice. Thus was instituted the offering of animals for the sins of men.

Now concerning the purpose of blood in man we find that without blood to bring food to the tissues and to carry off the waste, the flesh begins to decay. Our blood is short-lived because the sin of Adam is passed through the blood. Sin corrupted mankind, and this corruption is passed through the blood from one generation to another.

Eve was the first person to sin when she was deceived, ate, and then tempted Adam, but we bear in our bodies the curse of Adam's sin. (1 Cor. 15:21, 22.) The corruptibility of the flesh is passed through the blood of man or through the seed of man. Medical authorities will agree that the child will receive his blood from the male parent.

With the receiving of this blood from the male parent, there is subjectiveness to sin and corruptibility put into a child's life. We could do well to define two words, "mortality" and "corruptibility." "Mortality" means "subject to death," and "corruptibility" means "subject to decay." Corruption may set in while there is still life in a person because the blood is failing to function properly. All men are corruptible because of sin in their lives, and they have sin in their lives because they are of the seed and blood of Adam.

Is this true with Christ? Was Christ corruptible? Did He have the blood of the descendants of Adam in His veins? If He did, how did it get there?

Christ did not have the sinful blood of Adam in His veins because He was the only begotten Son of God. A human man had nothing to do with the birth of Christ. The blood of Christ was pure at His birth and it remained that way throughout His lifetime because of His abstaining from sin. Because of this abstinence, His blood was precious and was a suitable sacrifice to God for the sins of the world. Peter said that we were not redeemed with corruptible things but by the precious blood of Christ. (1 Pet. 1:18, 19.)

Was Christ subject to corruption? If He was subject to corruption and had sin in His blood, He would not have been a worthy and acceptable sacrifice to God. God requires something superior in order to redeem. Sinful blood would not suffice, but innocent blood, such as Christ's, would. (Matt. 27:4.) Because Christ's blood was not tainted by sin He did not see corruption, even though He was in the grave for three days and three nights or a period of seventy-two hours. Christ was sinless until He accepted the sins of the world at the cross. This is why God provided a means that a virgin would conceive and bear a child.

Paul tells us in Acts 17:26 that God "hath made of one

blood all nations of men . . . of the earth." Because all men are blood descendants of Adam, all men are under the curse of death because the sinful nature is passed through the blood rather than the flesh. The flesh is affected only because it is fed by the blood; the life-giving element of man. As life is in the blood, so death is also manifest in the blood. Thus the virgin birth of Christ had to be to atone for the sins of the world. God would not accept blood that was sinful to atone for mankind; it had to be pure and sinless. To attain this feature it had to be from some source other than a descendant of Adam. God chose a mortal woman, the Holy Spirit came upon her (Luke 1:35), and she conceived the Son of God. It is impossible to say in detail what happened at this conception, but we do know that it was the seed of God which was born, even Jesus Christ.

There is definitely a greater relationship between God and Christ than just spiritual. There is a physical relationship which is present with any son and his father. The blood of the child is developed from his father. Thus Jesus had no corrupt, sinful human blood in His veins. This is the reason for His giving His life rather than having it taken from Him (John 10:17, 18); the reason He did not corrupt after being in the grave three complete days, while Lazarus was "stinking" after four days (John 11:39). Jesus died and was buried. There was nothing about Jesus which continued to live, but because His blood was kept sinless and pure, He did not see corruption and His blood became a covering for our sins.

Let us live worthy to be called the sons of God. Let us *come* under the blood of Christ and be found ready and cleansed when He returns.

## Souls and Salvation

*By Pastor Lyle Rankin, Cashmere, Washington*

**I**T IS commonly taught that when one dies, his body returns to the dust and an immortal entity called the soul or spirit separates from the body and returns to God. First, let us understand what the Scriptures teach concerning the word "soul." Is it used to denote the body, or something separate that cannot die?

In Genesis 46:18 we read, "These she bare unto Jacob, even sixteen souls." Therefore, souls are born. Job said, "My soul chooseth strangling, and death rather than my life" (7:15) — showing that souls have the power of choice. Isaiah 29:8 reads: "His soul is empty . . . his *soul* hath appetite." Souls may be empty and hungry. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Prov. 27:7). Souls may be full or hungry, and souls may die, as is shown in Ezekiel 18:4, 20: "The soul that sinneth, it shall die."

It was when Hezekiah was about to die that he was near "the gates of the grave." There corruption takes place, and from that state the righteous dead are to be raised to incorruption. (1 Cor. 15:51-54.) Concerning the time God spared Hezekiah and added more days to his life, he wrote, "Thou hast in love to my soul delivered it from the pit of corruption." Souls can die and corrupt. (See Isa. 38.) Now, if that righteous king Hezekiah expected to enjoy endless bliss in the presence of God a few seconds after death, why did he turn his face toward the wall and pray with weeping?

Moreover, Jesus said that souls may be destroyed. (See Matt. 10:28.) Acts 3:23 says: "Every soul which will not hear that prophet [Christ] shall be destroyed from among the people." A number of times the word "soul" is used to denote life, but never a deathless entity.

As to the word "spirit," sometimes it is used to denote the person, as in 1 John 4:1. It is used also to denote the breath which we breathe, as in James 2:26 (see the marginal reading). Job said, "All the while my breath is in me, and the spirit of God is in my nostrils" (27:3), and this is the spirit that "returns to God who gave it" (Eccl. 12:7). What was it God gave? Genesis 2:7 shows it was the breath of life that caused Adam to live. When one dies, he goes "down into silence" (Psa. 115:17); his "thoughts perish" (146:3, 4); also, "love, hatred, and envy . . . perish" (Eccl. 9:6). They remain thus until the dead awake in the resurrection. Then the righteous will enter the presence of Christ. (1 Thess. 4:13-18.) When the wicked are raised from the dead, it will be to damnation. (John 5:28, 29.)

Where will the saints go when they rise to meet the Lord in the air? Zephaniah 2:1-3 and Isaiah 26:19-21 answer these questions, showing that the saints who are sleeping in the ground shall awake and sing and enter into a place of hiding until the indignation of the Lord is overpast. Then they will be given authority over people of the earth, and will be co-rulers with Christ. (Rev. 2:26; 3:21; 5:9, 10; Luke 19:12-19.)

Yes, Jesus is to reign on the earth after His feet settle on the Mount of Olives. This rulership will be shared with His saints. (Dan. 7:27; Zech. 14:3, 4; Rev. 11:15.) Maybe human beings cannot tell exactly what the saints will be like in the resurrection, but the Word of God reveals certain truths about the change to take place. If we are told "we shall be like him" (Christ) (1 John 3:1-3), that Christ is the first-fruit of the dead or a likeness of what

*(Please turn to page 13)*

# Scientific Proof of the Bible

## PART SIX

By Pastor Gordon Landry  
Baton Rouge, Louisiana



DISCOVERIES in every realm of science uphold the truths of the Bible. The reason? God is the Author of science as well as He is the Author of the Bible. The two must harmonize, and they do. But let us not be led astray with *theories* of science that are not proved facts. That is one of the tendencies of those who would have us believe in something other than the Word of God. There is salvation nowhere else, for here Jesus and all His righteousness are pictured, and here the means of salvation is laid out plainly for us to follow.

Paul cautioned Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Tim. 6:20, 21).

With this article we begin a study of the fifth and last type of attack directed against the pages of Holy Writ. For those of you who may have forgotten the original outline in this study, let us mention the five points in order: 1) Attempts to hinder the writing of the Bible; 2) the drive to annihilate it; 3) the claim that it should not be translated from the original; 4) the charge that it is historically untrustworthy; and 5) the inference that it is scientifically inaccurate.

In future articles we will, God willing, delve quite deeply into the theory of organic evolution. Most schools of higher education, and some elementary schools, implant seeds of doubt in the seeking minds of our children by fostering this devilish theory. We have evidence from science, as well as from the Bible, that the theory of organic evolution is not an established fact, as so many teachers and professors would have our children believe.

Let us now consider briefly three subjects: the embalming of Jacob; the ten plagues of Egypt; and the fall of Jericho.

### *The Embalming of Jacob*

In Genesis 50, immediately after the death of Jacob, Scripture states, "Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days."

Facts were brought to light some time ago which tended to discredit this Biblical account of Egyptian embalming. Egyptians, it was learned, took *seventy* days to embalm their dead, but the embalming of Jacob, done in Egypt, took *forty* days.

Now, which should be believed? Archaeological evidence refused to support the Bible's contention in this particular sphere. You can well imagine how the critics jumped for joy at the finding of the archaeological proofs that the Bible was wrong!



Just a minute, though. Is the Bible wrong? If God is supreme, and if the Bible is His Word, it must be emancipated from such discoveries. And, true enough, it was.

New evidence was brought to light by archaeologists. It showed that about 1800 B.C. a number of Syrians converged upon Egypt and conquered it. They and their descendants remained in control of Egypt for approximately 225 years, when they were driven out by a resurgence of Egyptian might. These Syrians were shepherds and they were in authority when Joseph was sold into bondage by his brothers. Now, this accounts for a number of questions that had been raised in connection with the story of Joseph and his brothers and their father in Egypt.

First, Potiphar, the captain of the guard to whom Joseph was sold, is particularly pointed out as being an Egyptian. (Gen. 39:1.) This would seem somewhat superfluous if Pharaoh and all his court were Egyptians.

Second, when Joseph's brothers and father moved into Egypt, Joseph gave them this advice: "When Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers; that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." Now, if Pharaoh was an Egyptian, the children of Jacob would be asking for trouble by telling him they were shepherds, for shepherds were an abomination to the Egyptians. Egyptians worshiped certain animals as their gods, and they hated the thought that their gods could be ruled and cared for by mere mortals. In response to the answer Joseph's brothers gave to Pharaoh, the king said to Joseph, "The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle" (Gen. 47:6). Pharaoh himself had cattle, which implies that he was not an Egyptian.

The Syrian kings who ruled Egypt for the two hundred odd years they could keep the Egyptians vanquished are known in history as the shepherd kings, and their rule is known as the Hyksos Dynasty. During the time of their rulership, the period of embalming was changed to forty days; after their departure, the Egyptians returned to their custom of a seventy-day embalming period. Thus, the reason Jacob's embalming took forty days was because he died while the shepherd kings ruled Egypt. And again the Bible stands forth in the face of all its critics as the inspired testimony of Him who created all things by the wisdom and power that He alone possesses.

An interesting sidelight to this study is the fact mentioned in Exodus 1:8: "Now there arose up a new king over Egypt, which knew not Joseph." That is an indication that the kingdom reverted to the Egyptians. Their

subsequent fear of the possibility that Israel would join with their enemies in the event of war is more easily understood in view of the facts archaeologists have uncovered.

### *The Ten Plagues*

Let us turn our attention now to the ten plagues of Egypt. Some critics have asserted that Moses was a magician, and that many of the professed miracles were nothing short of slight-of-hand tricks. The claim is also made that Moses was perhaps the first man in history to practice germ warfare. Supposedly, he polluted the Nile River, causing it to turn a red color and kill all its fish. The frogs, having legs to hop out onto the land, did so, filling Egyptian houses and land with their slimy presence. After they died, they bred lice and flies. The cattle were infected by the flies; and the boils were the result of Moses' knowledge and use of pharmaceuticals. The hail storm is explained away as a natural phenomenon, as is the destruction wrought by vast swarms of locusts. The darkness over the land is attributed to a sandstorm, while the death of the first-born is actually questioned. All of these explanations, however, are extremely flimsy.

Moses, it must be remembered, was in the presence of Pharaoh when the majority of the miracles occurred. If they had been slight-of-hand tricks or germ warfare or use of poisons, Pharaoh could have stopped him at any time. But standing before Pharaoh with Aaron his brother, demanding that the mighty king of Egypt release three million slaves, took the staunch courage of a man of faith, or it took the recklessness of an insane person. To know which Moses was, to know whether the plagues actually took place, to know if mighty Egypt was brought to its knees before the God of heaven and earth, we need merely glance at history. That Israel was once subservient to Egypt is no longer questioned. That Israel somehow escaped Pharaoh's army is attested fact. It might be remembered, too, that the host of Israel was comprised of only six hundred thousand men of fighting age. The remainder were too old to fight, or too young, or women and girls. Flocks and herds were with them, too, to slow their progress, and to make it literally impossible for them to hide from any pursuers. Pharaoh had the best-trained and best-equipped fighting men the world of his day knew, but for some reason he did not stop the fleeing slaves. Why not?

There is only one reasonable explanation. His army—and possibly he himself—was overthrown in the Red Sea.

### *The Fall of Jericho*

The fall of the city of Jericho has been questioned repeatedly. Those who would criticize the Scriptures contend that the Israelites merely overwhelmed the city and pushed the walls in with battering rams, after which they burned it to the ground. You will remember, though,

from the seventh chapter of Joshua, that Israel marched around the city once a day for six days, seven times the seventh day, shouted when the priests blew their trumpets, and the wall fell down. The only exception was that portion of the wall upon which Rahab's house was built.

Jericho was destroyed about 1400 B.C. Sir Frederic Kenyon states, concerning the building and destruction of the wall of Jericho: "A new fortification was built (while Israel was still captive in Egypt), following in general the line of the first wall along the upper brink of the mound. This consisted of a double wall, the inner one 12 feet thick, the outer 6 feet, with an interval of 15 feet between them. There were buildings across the tops of them. This wall . . . had been violently destroyed. Masses of it had fallen down the slope, and all the ruins within the walls had been destroyed by fire, the evidences of which were of unusual intensity." The Israelites could not have pushed the walls in with battering rams because the walls fell *outward!* Only one small portion of the wall remained upright, and it is presumed that that portion contained the house of Rahab.

Evidence shows that God's Word is true in every respect. Critics are cautious. In fact, it is now considered best to ignore the Bible if one does not want his reputation as a critic damaged or destroyed.

We give God thanks for the wonderful and almost miraculous discoveries that have led to a complete vindication of His Word. You can trust that Word with complete confidence. It can lead you into salvation at the return of Jesus Christ to this earth.

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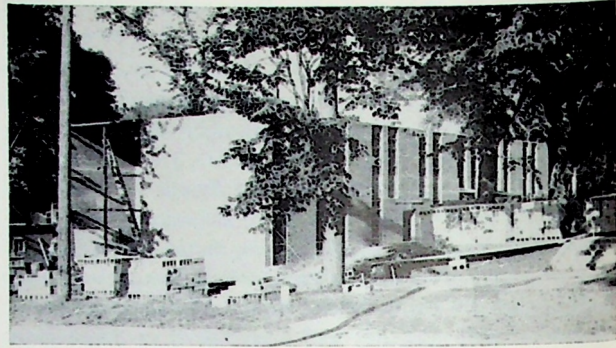
### THE ONE LIFE-GIVING GOSPEL

*(Continued from page 5)*

If we belong to Christ, we, too, come under the saving gospel that God preached to Abraham. Indeed, the last verse of Galatians 3 declares: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The gospel message, then, includes promises to the faithful of all ages. One of these promises, mentioned here in Galatians 3:18, is inheritance. Inheritance in what? Inheritance in this Kingdom about which Christ preached in His gospel! You remember He came into Galilee preaching the gospel of the Kingdom of God, and asked men to believe in it. The gospel Christ preached is exactly the same as the gospel God preached years before to Abraham. Indeed, God's promises to Abraham are the foundation of Christianity.

As we said before, there are things being taught today for saving truth that are not true. Conversely, some of the greatest parts of the gospel are not taught. Let us be careful to believe every word that God has spoken and base our hope on His promises only. Only in the true gospel is there life. Remember the words of Jesus: "He that believeth [the gospel] and is baptized shall be saved."



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The new dormitory-library-cafeteria building for Oregon Bible College is now nearing completion. These facilities will add greatly to the efficiency with which Oregon Bible College can perform its function of educating ministers, teachers, musicians, and other Christian leaders.

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## God's Handiwork in Nature

Stories to Grow On

By Mrs. Mildred Dennis



around us nature is making winter preparations," said Mother.

Just then a little squirrel scampered down the walnut tree. He stopped and stood up with a walnut between his paws. He looked at Danny and Carol and switched his tail to say hello.

"It looks as if 'Old Bushy Tail' is getting ready," laughed Danny. "He will pack that walnut away up there in his favorite hole in the walnut tree."

After turning the nut over and over in his paws, Bushy Tail tucked it into his cheek and streaked up the tree and out of sight.

While Mother and the children watched for the squirrel, many birds flew across the sky. The one in front seemed to be the leader. He made a little dip and then came down to perch on a tree limb. All the others followed and in a few minutes the trees were filled with chirping birds.

"Where are they going?" asked Carol.

"I know," said Danny. "The birds are on their way south. When the snow covers the ground they get cold and can hardly find any food here so every fall their leader takes them south. It's called migration."

"How do they keep from getting lost?" asked Carol.

"They are born knowing how to find their way," explained Mother. "This is more of God's plan for living things. You children are a part of God's plan, too. He loves you and will help you find your way just as He does all His creation."

"Jump up now and we will burn this pile of leaves."

Carol rolled over on the grass a safe distance and watched Mother put the flame of the match against the leaves. Soon the wispy smoke made lazy curls in the sky. The smell tickled Carol's nose.

She looked through the hazy smoke rings to the blue sky beyond. She thought about God's way with the trees, the butterflies, the squirrel, the birds, and boys and girls.

"God is good," thought Carol, "just as we have read in our Bible."

Before long she was in that special dream world reserved for little girls. She was flying like a bird, back and forth from north and south.

"Whee!" Carol plopped down on a little pile of leaves. She scrunched around to make a little nest.

"Whee yourself!" laughed Danny, and he plopped down beside her. "I didn't know a tree could have so many leaves."

"And look," said Carol, "there comes another one." Both children watched the golden leaf drift down, skip across the sidewalk, and stop to rest on the grass.

Forgetting her tired legs, Carol jumped up and chased another falling leaf. Just as she reached out, the wind whirled it away.

She jumped over the heap of leaves that she and Danny had made. With a somersault, she came to stop next to Danny. "Why do the leaves all fall off and leave the poor tree standing so bare and lonely?" wondered Carol.

Mother had come outside and heard Carol's question. "The trees need a time to rest, just as you need a time to rest, Carol. Winter is their resting time. Look at the lovely colors around you. This is the trees' way of saying goodbye for awhile. But next spring after a good rest the trees will pop out in buds. Then the buds will open and there will be the leaves as beautiful as before."

"We talked about God's plans in nature at Sunday school. I guess this is the way He planned for trees."

"Hey! Look at that!" Carol and Mother looked where Danny's finger was pointing. "Look at all the butterflies."

Dozens of great orange monarch butterflies with their black markings were hovering near the trees. They flitted here and there and then settled on the leaves.

"The Monarchs must get ready for winter, too. All



# Brief Messages for Busy People

## MARY HAD A LITTLE BOY

Mary had a little boy,  
His heart was white as snow,  
He never went to Sunday school  
'Cause Mary wouldn't go.  
He never heard the tales of Christ  
That thrill the childish mind;  
While other children went to class  
This child was left behind.  
And as he grew from babe to youth  
She saw to her dismay,  
A heart that once was snowy white  
Became a dingy gray.  
Realizing he was lost  
She tried to win him back,  
But now the heart that once was white  
Had turned an ugly black.  
She even started back to church,  
And Sunday school, too.  
She begged the preacher, "Isn't there  
A thing that we can do?"  
The preacher tried and failed and said,  
"We're just too far behind.  
I tried to tell you years ago,  
But you would pay no mind."  
And so, another one is lost,  
Who once was white as snow.  
Sunday school would have helped—  
But Mary wouldn't go.—*Blake Martin.*

## LACK OF KNOWLEDGE

*By Pastor C. Jesse Pestle*

*"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4:6).*

These words of God to His people Israel sound rather harsh. How is it that a merciful and loving God could say such things to a people He had loved and cherished for many years? The reason for this warning of coming destruction is found in the rest of Hosea's Book, but chap-

ter 4, verse 1 reads, "There is no . . . knowledge of God in the land."

Usually the Bible reader of today applies such texts as these to the Jewish people of that day. While this verse was spoken directly to Israel, it should be remembered that any person who lacks a knowledge of God will be destroyed. Therefore, Israel's warning is also our warning. As she suffered for her apostasy, so we will suffer if we seek not the Lord.

Israel did not lack knowledge because it was not available. She lacked it because she rejected it. She had purposely "forgotten the law" of God. Knowledge was accessible, but it was refused. Israel's grave mistake was that she had no desire to learn about her Lord. He was ignored because of other gods.

There seems to be a definite lack of knowledge concerning God today. Knowledge of God can be found within the Holy Bible, and few are the homes that do not have at least one Bible. Within the past few years scores of translations, revisions, and commentaries have been published for the purpose of aiding people to know God. The latest and most marvelous work along this line is *The New English Bible*, by Oxford and Cambridge University presses. This translation, published March, 1961, is the fruit of thirteen years of labor, and is written in present-day English. It should be a wonderful means of revealing God to man.

The Bible is the source book of knowledge, and it will direct its reader to the way of life. A lack of knowledge will bring destruction. Knowledge of God will be present in God's future Kingdom. "The earth shall be full of the knowledge of the Lord."

## NARROW IS THE WAY

*By Pastor William Wachtel*

People will go to almost any extreme to avoid being called "narrow-minded." It is considered by most people to be a positive virtue to be always "broad-minded." This age of liberalism frowns on any strictness, any limitation, and prohibition. Even Christians seem to feel at liberty to do what they think is right in their own eyes.

Jesus taught the folly of such thinking, and Scripture plainly declares: "There is a way that *seemeth* right unto a man, but the end thereof are the ways of death."

The "broad way" leads to destruction, while the "narrow way" leads to life. (Matt. 7:13, 14.) If you are not

governing your life by the Bible's instructions, you are deceiving yourself. If you neglect to study the Bible constantly to find and obey God's instructions to you, you will have no one to blame but yourself for missing eternal life and inheritance in the Kingdom of God!

Neglect not the Word of God!

### THE QUITTER

I've taught a class for many years;  
Borne many burdens—toiled through tears;  
But folk don't notice me a bit;  
I'm so discouraged—I'll just quit.

Some time ago I joined the choir  
That many folks I might inspire;  
But folks don't seem moved a bit  
And I won't stand for it. I'll just quit.

I've led young people day and night  
And sacrificed to lead them right,  
But folks won't help me out a bit,  
And I'm so tired, I think I'll quit.

Christ's cause is hindered everywhere  
And folks are dying in despair.  
The reason why? Just think a bit;  
The church is full of folks who quit.

### BEWARE OF RELIGIOSITY!

*By Sterling Russell, Cleveland, Ohio*

The Apostle Paul described present-day religiosity to Timothy as being a departure from our most holy faith, yet not from an outward profession of Christianity. Paul wrote about these perilous last days when men would become boastful, arrogant, and evil. "Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Ever learning, and never able to come to the knowledge of the truth." Such as they are pompous men who disregard God's one plan of salvation for leprous mortals, and especially the redeeming sacrifice of His living Son, Christ Jesus, earth's future King. (2 Tim. 3:1-16.)

In Poland, religion has been prohibited in all public schools. Who is following whom? Religion is now engaged in psychological warfare with its attackers, who are lulling Western Europe, America, and the rest of the free world to sleep with their atheistic lullabies. It is high time for all Church of God members to rebuke atheists sharply. They predict the death and burial of all religion by A.D. 2000, and rejoicingly state that religion is dead right now.

Seeing, then, that there is no God ruling the universe, what is the cause or reason for the existence of either atheism or atheists? The answer to this query seems to be too profound for all atheists to fathom!

A certain parental group protests replacing religious readings, without comment, and prayers in public schools with the study about atheistic Communism, which is now becoming a compulsory subject in some places. They ponder how America ever became so great under the blessing of the Most High, without Communism being taught in her homes, schools, and churches for decades.

Education should be free, ethical, and complete. Will crime soon be taught compulsorily under the tree of the knowledge of good and evil in our public schools? "The wise shall understand" (Dan. 12:8-10). Whenever Religiosity and Communism unite to control people and peoples' minds, Paul's perilous last days will be at hand, and America's vaunted freedom of religious worship will truly be dead and buried, as in the days of Noah, before the coming of our Lord and Saviour Jesus Christ.

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### SOULS AND SALVATION

*(Continued from page 7)*

the saints are to be, and that "as we have borne the image of the heavenly" (Christ) (1 Cor. 15:49), then we should see if we can understand what Christ was like after His resurrection. Notice the following quotations:

"I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have . . . and he . . . did eat before them" (Luke 24:39, 43).

Jesus was alive forevermore! He had hands, feet, flesh, bones, was able to eat, walk, talk, breathe, and could be recognized, because He looked like He did before He was crucified. Also, they knew that His hands and His feet had been pierced as He was nailed to the cross. Yes, the Jesus that walked and talked with them suffered death before their eyes, was buried while the women watched, and was the Jesus who showed Himself to them after His passion. This is the One the saints are to be like when they are changed, thus bearing His image.

Shortly after Jesus was resurrected, He was seen of Mary and spoke to her, saying, "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Jesus had spoken, during His ministry, of going to the Father (John 14), which had not yet been accomplished when He spoke to Mary, but He reminded them He would go. The record tells of His ascension. (Mark 16:19; Luke 24:51; Acts 1:9-11.)

It now remains for God to send Him back to earth. (Acts 3:20.) At that time, souls which have lost their lives for Christ will be made alive and will be given thrones on which to "reign with Christ a thousand years."

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**CALENDAR OF EVENTS**

- October 12—Indiana Quarterly Conference, Hillisburg Church of God
- October 26, 27—Illinois Quarterly Conference, Eldorado
- November 3—Mission Day
- November 8—Board of Directors' Meeting, Oregon, Illinois
- November 8—Dedication of the new Oregon Bible College building
- November 30—National Sunday School Board Meeting, Oregon, Ill.

**CHURCH OF GOD RADIO BROADCASTS**

- "Bible Truth Program," Station WSVM, Valdeese, N. C., Sunday, 2:00 p.m., Z. B. Duncan, speaker
- "Bible Truth Program," Station WCGC, Belmont, N.C., 1270 kc., Sunday, 12:45 p.m., Doyle M. Price, radio pastor.
- "Church of God Broadcast," Station WCEN, Mt. Pleasant, Mich., Sunday, 9:30 a.m., Billie Kennedy, speaker
- "Words of Life," Station WFPR, 1400 kc., Hammond, La., Sunday, 8:00 a.m., James Mattison, Gordon Landry, Richard Dick, speakers
- "Voice of Tomorrow," Station KTAR, 620 kc., Phoenix, Ariz., Sunday, 10:05 a.m., Alva G. Huffer, speaker
- "Bible Truth Program," Station WJRI, Le noir, N. C., Sunday, 9:00 a.m., Z. B. Duncan, speaker
- "Words of Life," Station WRRR, 1330 kc., Rockford, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WKAI, 1510 kc., Macomb, Ill., Sunday, 8:15 a.m., Kenneth Milne, speaker
- "Words of Life," Station WANS, Anderson, S. C., 1280 kc., Sunday, 9:15 a.m., Kenneth Milne, speaker
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